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LIVES AND WRITINGS

OF THE

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IN EVERY NATION;

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FROM THE EARLIEST ACCOUNTS TO THE PRESENT TIME.

A NEW EDITION,

REVISED AND ENLARGED BY

ALEXANDER CHALMERS, F. S. A.

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though without any superiority of rank or title, and his conduct being marked by urbanity and generosity to all ranks, he acquired numerous and zealous partizans. Such was the influence of his family, that while the citizens of Florence fancied they lived under a pure republic, the Medici generally assumed to themselves the first offices of the state, or nominated such persons as they esteemed fit for those employments. Cosmo exerted this influence with great prudence and moderation; yet, owing to the discontent of the Florentines, with the bad success of the war against Lucca, a party arose, led on by Rinaldo de' Albizi, which, in 1433, after filling the magistracies with their own adherents, seized the person of Cosmo, and committed him to prison, and he was afterwards banished to Padua for ten years, and several other members and friends of the Medici family underwent a similar punishment. He was received with marked respect by the Venetian government, and took up his abode in the city of Venice. Within a year of his retreat, Rinaldo was himself obliged to quit Florence; and Cosmo being recalled, he returned amidst the acclamations of his fellow-subjects. Some victims were offered to his future security, and the gonfaloniere who had pronounced his sentence, with a few others of that party, were put to death. Measures were now taken to restrict the choice of magistrates to the partizans of the Medici, and alliances were formed with the neighbouring powers for the avowed purpose of supporting and perpetuating the system by which Florence was from that time to be governed. The manner in which Cosmo employed his authority, has conferred upon his memory the greatest honour. From this time his life was an almost uninterrupted series of prosperity. The tranquillity enjoyed by the republic, and the satisfaction and peace of mind which he experienced in the esteem and confidence of his fellow-citizens, enabled him to indulge his natural propensity to the promotion of science, and the patronage and encouragement of learned men. The richest private citizen in Europe, he surpassed almost all sovereign princes in the munificence with which he patronized literature and the fine arts. He assembled around him some of the most learned men of the age, who had begun to cultivate the Grecian language and philosophy. He established, at Florence, an academy expressly for the elucidation of the Platonic philosophy, at the head of which he placed the

celebrated Marsilius Ficinus. He collected from all parts by means of foreign correspondences, manuscripts of the Greek, Latin, and Oriental languages, which formed the foundation of the Laurentian library; nor was he less liberal in the encouragement of the fine arts. During the retirement of his latter days, his happiest hours were devoted to the study of letters and philosophy, and the conversation of learned men. He also endowed numerous religious houses, and built an hospital at Jerusalem for the relief of distressed pilgrims. While the spirit of his government was moderate, he avoided every appearance of state which might excite the jealousy or discontent of the Florentines; and therefore, by way of increasing his interest among them, restricted the marriages of his children to Florentine families. By such wise measures, and the general urbanity of his behaviour to all orders of men, he attained the title of "Father of his country," which was inscribed on his tomb. He died Aug. 1, 1464, aged seventy-five years, deeply lamented by the citizens of Florence.[1]

MEDICI (LORENZO, or LAWRENCE DE), grandson of the preceding, was born Jan. 1, 1448. From his earliest years he gave proofs of a vigorous mind, which was carefully cultivated, and exhibited many traits of that princely and liberal spirit which afterwards procured him the title of "Magnificent." In polite literature he cultivated poetry, and gave some proofs of his talents in various compositions. At the death of Cosmo, on account of the infirmities of his father Peter de Medici, he was immediately initiated into political life, although then only in his sixteenth year. He was accordingly sent to visit the principal courts in Italy, and acquire a personal knowledge of their politics and their rulers. In 1469 his father died, leaving his two sons Lorenzo and Julian heirs of his power and property; but it was Lorenzo who succeeded him as head of the republic. Upon the accession of Sixtus IV. to the papal throne, he went, with some other citizens, to congratulate the new pope, and was invested with the office of treasurer of the holy see, and while at Rome took every opportunity to add to the remains of ancient art which his family had collected. One of the first public occurrences after he conducted the helm of government, was a revolt of the inhabitants of Volterra, on account of

[1] Roscoe's Life of Lorenzo.—Rees's Cyclopædia.

a dispute with the Florentine republic; by the recommendation of Lorenzo, means of force were adopted, which ended in the sack of the unfortunate city, an event that gave him much concern. In 1472, he re-established the academy of Pisa, to which he removed in order to complete the work, exerted himself in selecting the most eminent professors, and contributed to it a large sum from his private fortune, in addition to that granted by the state of Florence. Zealously attached to the Platonic philosophy, he took an active part in the establishment of an academy for its promotion, and instituted an annual festival in honour of the memory of Plato, which was conducted with singular literary splendour. While he was thus advancing in a career of prosperity and reputation, a tragical incident was very near depriving his country of his future services. This was the conspiracy of the Pazzi, a numerous and distinguished family in Florence, of which the object was the assassination of Lorenzo and his brother. In the latter they were successful; but Lorenzo was saved, and the people attached to the Medici collecting in crowds, put to death or apprehended the assassins, whose designs were thus entirely frustrated, and summary justice was inflicted on the criminals. Salviati, archbishop of Pisa, was hanged out of the palace window in his sacerdotal robes; and Jacob de Pazzi, with one of his nephews, shared the same fate. The name and arms of the Pazzi family were suppressed, its members were banished, and Lorenzo rose still higher in the esteem and affection of his fellow-citizens. The pope, Sixtus IV. who was deep in this foul conspiracy, inflamed almost to madness by the defeat of his schemes, excommunicated Lorenzo and the magistrates of Florence, laid an interdict upon the whole territory, and, forming a league with the king of Naples, prepared to invade the Florentine dominions. Lorenzo appealed to all the surrounding potentates for the justice of his cause; and he was affectionately supported by his fellow-citizens. Hostilities began, and were carried on with various success through two campaigns. At the close of 1479, Lorenzo took the bold resolution of paying a visit to the king of Naples, and, without any previous security, trusted his liberty and his life to the mercy of a declared enemy. The monarch was struck with this heroic act of confidence, and a treaty of mutual defence and friendship was agreed upon between them, and Sixtus afterwards

consented to a peace. At length the death of Sixtus IV. freed him from an adversary who never ceased to bear him ill-will; and he was able to secure himself a friend in his successor Innocent VIII. He conducted the republic of Florence to a degree of tranquillity and prosperity which it had scarcely ever known before; and by procuring the institution of a deliberative body, of the nature of a senate, he corrected the democratical part of his constitution.

Lorenzo distinguished himself beyond any of his predecessors in the encouragement of literature and the arts: and his own productions are distinguished by a vigour of imagination, an accuracy of judgment, and an elegance of style, which afforded the first great example of improvement, and entitle him, almost exclusively, to the honourable appellation of the "restorer of Italian literature." His compositions are sonnets, canzoni, and other lyric pieces, some longer works in stanzas, some comic satires, and jocose carnival songs, and various sacred poems, the latter as serious as many of the former are licentious. Some of these pieces, especially those of the lighter kind, in which he imitated the rustic dialect, became extremely popular. His regard to literature, in general, was testified by the extraordinary attention which he paid to the augmentation of the Laurentian library. Although the ancestors of Lorenzo laid the foundation of the immense collection of MSS. contained in this library, he may claim the honour of having raised the superstructure. If there was any pursuit in which he engaged more ardently and persevered in more diligently than the rest, it was that of enlarging his collection of books and antiquities: for this purpose he employed the services of learned men, in different parts of Italy, and especially of his intimate friend and companion Politian, who took several journeys in order to discover and purchase the valuable remains of antiquity. "I wish," said Lorenzo to him as he was proceeding on one of these expeditions, "that the diligence of Picus and yourself would afford me such opportunities of purchasing books that I should be obliged even to pledge my furniture to possess them." Two journeys, undertaken at the instance of Lorenzo, into the east, by John Lascar, produced a great number of rare and valuable works. On his return from his second expedition, he brought with him two hundred copies, many of which he had procured

from a monastery at mount Athos; but this treasure did not arrive till after the death of Lorenzo, who, in his last moments, expressed to Politian and Picus his regret that he could not live to complete the collection which he was forming for their accommodation. On the discovery of the invaluable art of printing, Lorenzo was solicitous to avail himself of its advantages in procuring editions of the best works of antiquity corrected by the ablest scholars, whose labours were rewarded by his munificence. When the capture of Constantinople by the Turks caused the dispersion of many learned Greeks, he took advantage of the circumstance, to promote the study of the Greek language in Italy. It was now at Florence that this tongue was inculcated under the sanction of a public institution, either by native Greeks, or learned Italians, who were their powerful competitors, whose services were procured by the diligence of Lorenzo de Medici, and repaid by his bounty. "Hence," says Mr. Roscoe, "succeeding scholars have been profuse of their acknowledgments to their great patron, who first formed that establishment, from which, to use their own classical figure, as from the Trojan horse, so many illustrious champions have sprung, and by means of which the knowledge of the Greek tongue was extended, not only through all Italy, but through France, Spain, Germany, and England; from all which countries numerous pupils attended at Florence, who diffused the learning they had there acquired throughout the rest of Europe."

The services of Lorenzo to the fine arts were not less conspicuous than those which he rendered to letters, by augmenting his father's collection of the remains of antient taste and skill. It is not, however, on this account only that he is entitled to the esteem of the professors and admirers of the arts. He determined to excite, among his countrymen, a good taste, and, by proposing to their imitation the remains of the ancient masters, to elevate their views beyond the forms of common life, to the contemplation of that ideal beauty which alone distinguishes works of art from mere mechanical productions. With this view he appropriated his gardens in Florence to the establishment of an academy for the study of the antique, which he furnished with a profusion of statues, busts, and other relics of art, the most perfect in their kind that he could procure. The

attention of the higher rank of his fellow-citizens was incited to these pursuits by the example of Lorenzo; that of the lower class by his liberality. To the latter he not only allowed competent stipends, while they attended to their studies, but appointed considerable premiums as rewards of their proficiency. To this institution, more than any other circumstance, Mr. Roscoe ascribes the sudden and astonishing proficiency which, towards the close of the 15th century, was evidently made in the arts, and which, commencing at Florence, extended itself to the rest of Europe. In 1488, his domestic comfort was much impaired by the loss of his wife; and after that his constitution appears to have given way, and in April 1492, he sunk under the debilitating power of a slow fever, and expired in the forty-fourth year of his age. For his general character, as well as the history of his age, we must refer to the very interesting work from which this brief account has been taken.[1]

MEDINA (Sir JOHN), a portrait-painter, was the son of Medina de l'Asturias, a Spanish captain, who had settled at Brussels, where this son was born in 1659, and was instructed in painting by Du Chatel. He married young, and came into England in 1686, where he drew portraits for several years. The earl of Leven encouraged him to go to Scotland, and procured him a subscription of five hundred pounds worth of business. He accepted the offer, and, according to Walpole, carried with him a large number of bodies and postures, to which he painted heads. He returned to England for a short time, but went again to Scotland, where he died in 1711, aged fifty-two, and was buried in the Grey Friars church-yard. He was knighted by the duke of Queensbury, lord high commissioner, being the last instance of that honour conferred in Scotland while a separate kingdom. He painted most of the Scotch nobility; but was not rich, having twenty children. The portraits of the professors in the Surgeons'-hall at Edinburgh were painted by him. Walpole notices other portraits by him in England, and adds, that he was capable both of history and landscape. The duke of Gordon presented his portrait to the grand duke of Tuscany, who placed it in the gallery at Florence, among the series of eminent artists painted by themselves. The prints in

[1] Roscoe's Life of Lorenzo, abridged in Rees's Cyclopædia.

an octavo edition of Milton were designed by him, but Mr. Walpole does not tell us of what date. Sir John's grandson, John Medina, the last of the family, died at Edinburgh in 1796. He practised painting in some measure, although all we have heard specified is the repair he gave to the series of Scottish kings in Holyrood-house, which are well known to be imaginary portraits.[1]

MEERMAN (GERARD), a very learned lawyer and pensionary of Rotterdam was born at Leyden in 1722; of his early history, pursuits, &c. our authorities give no account, nor have the bibliographers of this country, to whom he is so well known, supplied this deficiency. All we know is, that he died December 15, 1771, in the forty-ninth year of his age, after a life spent in learned research and labour, which produced the following works: 1. "De rebus mancipi et nec mancipi." Leyden, 1741, 4to. 2. "Specimen calculi fluxionalis," ibid. 1742, 4to. 3. "Specimen animadversionum in Cazi institutiones," Mantuæ Carpetunorum (i. e. Madrid), reprinted with additions by the author, at Paris, 1747, 8vo. 4. "Conspectus novi thesauri juris civilis et canonici," Hague, 1751, 8vo. This conspectus was immediately followed by the work itself. 5. "Novus Thesaurus juris civilis," &c. 1751—1753, 7 vols. folio; a book of high reputation, to which his son John added an eighth volume, in 1780. 6. "Conspectus Originum Typographicarum proxime in lucem edendarum," 1761, 8vo. This prospectus is very scarce, as the author printed but a very few copies: it is however in demand with collectors, as containing some things which he did not insert in the work itself. The abbé Gouget published a French translation, with some additions, in 1762. The entire work appeared in 1765, under the title of, 7. "Origines Typographicæ," Hague, 2 vols. 4to. An analysis of this valuable work was drawn up by Mr. Bowyer, and printed in "The Origin of Printing, in two Essays, 1. The substance of Dr. Middleton's Dissertation on the origin of printing in England. 2. Mr. Meerman's account of the first invention of the art," 1774, 8vo. This volume was the joint composition of Messrs. Bowyer and Nichols. Meerman's partiality to Haerlem, as the origin of printing, was attacked with much severity by Heinecken, who being a German, betrayed as much partiality to Mentz

[1] Walpole's Anecdotes.—Edwards's Continuation.

and Strasburgh. It seems, however, now to be agreed among typographical antiquaries, that Heinecken paid too little attention to the claims of Haerlem, and Meerman infinitely too much. The dissertation of the latter, however, has very recently been reprinted in France, by Mons. Jansen, with useful notes, and a catalogue of all the books published in the Low Countries during the fifteenth century.[1]

MEHEGAN (WILLIAM ALEXANDER), a French historian, of Irish extraction, as his name sufficiently denotes, was born in 1721 at Salle in the Cévennes. He addicted himself very early to letters, and the history of his life is only the history of his publications. He produced in 1752, 1. "The origin of the Guebres, or natural religion put into action." This book has too much of the cast of modern philosophy to deserve recommendation, and has now become very scarce. 2. In 1755 he published "Considerations on the Revolutions of Arts," a work more easily to be found; and, 3. A small volume of "Fugitive Pieces" in verse, far inferior to his prose. In the ensuing year appeared, 4. His "Memoirs of the Marchioness de Terville, with the Letters of Aspasia," 12mo. The style of these memoirs is considered as affected, which, indeed, is the general fault prevalent in his works. In his person also he is said to have been affected and finical; with very ready elocution, but a mode of choosing both his thoughts and expressions that was rather brilliant than natural. His style, however, improved as he advanced in life. In 1759 he gave the world a treatise on, 5. "The origin, progress, and decline of Idolatry," 12mo; a production in which this improvement in his mode of writing is very evident. It is still more so in his, 6. "Picture of modern History," "Tableau de l'Histoire moderne," which was published in 1766, in 3 vols. 12mo. His chief faults are those of ill-regulated genius, which is very strongly apparent in this work; it is eloquent, full of those graces of elocution, and richness of imagination, which are said to have made his conversation so peculiar: but it becomes fatiguing from an excessive ambition to paint every thing in brilliant colours. He speaks of every thing in the present tense, and he embellishes every subject with images

[1] Dict. Hist.—Bowyer and Nichols's "Origin of Printing."—Dibdin's Bibliomania and Typographical Antiquities.—Saxii Onomast.

and allusions. He died Jan. 23, 1766, before this most considerable of his works was quite ready for publication. He was married, and his wife is said to have been a woman who in all respects did honour to the elegance of his taste. All his writings are in French.[1]

MEIBOMIUS, is the name of several learned men, who were Germans. JOHN-HENRY Meibomius was a professor of physic at Helmstadt, where he was born in 1590, and was afterwards first physician at Lubeck, where he died in 1655. He was the author of several learned works on medical subjects, such as "Jusjurandum Hippocratis," Gr. & Lat. 1643, 4to; "De usu flagrorum in re medica," Leyden, 1639, &c. &c. He is known in the literary world by a work published at Leyden in 1653, 4to, and entitled, "Mæcenas, sive de C. Cilnii Mæcenatis vita, moribus, & rebus gestis," in which he seems to have quoted every passage from antiquity, where any thing is said of Mæcenas; but having employed neither criticism nor method, he cannot claim any higher merit than that of a mere collector.[2]

MEIBOMIUS (HENRY), son of the former, was born at Lubeck in 1638; and after laying a proper foundation in literature at home, went in 1655 to the university of Helmstadt, where he applied himself to philosophy and medicine. Afterwards he went to study under the professors at Groningen, Franeker, and Leyden; and upon his return to Germany, projected a larger tour through Italy, France, and England, which he executed; he contracted an acquaintance with the learned wherever he went; and took a doctor of physic's degree in 1663, as he passed through Angers in France. He was offered a professorship of physic at Helmstadt in 1661: but his travelling scheme did not permit him to take possession of it till 1664. This, and the professorships of history and poetry, joined to it in 1678, he held to the time of his death, which happened in March, 1700. Besides a great number of works relating to his own profession, he published, in 3 vols. folio, in 1688, "Scriptores rerum Germanicarum," a very useful collection, which had been begun, but not finished, by his father.[3]

[1] Necrologie pour 1767.—Dict. Hist.
[2] Moreri.—Eloy, Dict. Hist. de Medicine.—Saxii Onomasticon.
[3] Moreri.—Eloy.—Niceron, vol. XVIII.—Saxii Onomasticon.

MEIBOMIUS (MARCUS), a very learned man, of the same family as the preceding, was born in 1611. He devoted himself to literature and criticism, but particularly to the learning of the ancients; as their music, the structure of their galleys, &c. In 1652 he published a collection of seven Greek authors, who had written upon ancient music, to which he added a Latin version by himself. It was entitled "Antiquæ Musicæ auctores septem Græce et Latine, Marcus Meibomius restituit ac Notis explicavit." Amst. The first volume contains: I. Aristoxeni Harmonicorum Elementorum, libri iii. II. Euclidis Introductio Harmonica. III. Nichomachi Geraseni, Pythagorici, Harmon. Manuale. IV. Alypii Introductio Musica. V. Gaudentii Philosophi Introductio Harmonica. VI. Bacchii Senioris Introductio Artis Musicæ. The second volume: Aristidis Quintiliani de Musica, libri iii. Martiani Capellæ de Musica, liber ix. This, says Dr. Burney, is the most solid and celebrated of his critical works, in which all subsequent writers on the subject of ancient music place implicit faith. It is from these commentaries on the Greek writers in music, particularly Alypius, that we are able to fancy we can decipher the musical characters used by the ancient Greeks in their notation; which, before his time, had been so altered, corrupted, disfigured, and confounded, by the ignorance or negligence of the transcribers of ancient MSS., that they were rendered wholly unintelligible.

Meibomius, after this learned and elegant publication, was invited to the court of the queen of Sweden, to whom he had dedicated it; but this visit was not followed by the most pleasing consequences. Having by his enthusiastic account of the music of the ancients, impressed this princess with similar ideas, the younger Bourdelot, a physician, and his rival (as a classical scholar) in the queen's favour, instigated her majesty to desire him to sing an ancient Grecian air, while Naudet, an old Frenchman, danced *à la Grec* to the sound of his voice. But the performance, instead of exciting admiration, produced loud bursts of laughter from all present; which so enraged Meibomius, that seeing the buffoon Bourdelot in the gallery among the scoffers, and having no doubt but that it was he who, with a malicious design, had persuaded her majesty to desire this performance, immediately flew thither, and exercised the pugilist's art on his face so violently, without

being restrained by the presence of the queen, that he thought it necessary to quit the Swedish dominions before he could be called to an account for his rashness; and immediately went to Copenhagen, where being well received, he fixed his residence there, and became a professor at Sora, a Danish college for the instruction of the young nobility. Here too he was honoured with the title of aulic counsellor, and soon after was called to Elsineur, and advanced to the dignity of Architesorié, or president of the board of maritime taxes or customs; but, neglecting the duty of his office, he was dismissed, and upon that disgrace quitted Denmark. Soon after, he settled at Amsterdam, and became professor of history in the college of that city; but refusing to give instructions to the son of a burgomaster, alleging that he was not accustomed to instruct boys in the elements of knowledge, but to finish students arrived at maturity in their studies, he was dismissed from that station. After quitting Amsterdam, he visited France and England; then returning to Holland, he led a studious and private life at Amsterdam till 1710 or 1711, when he died at near 100 years of age.

Meibomius pretended that the Hebrew copy of the Bible was full of errors, and undertook to correct them by means of a metre, which he fancied he had discovered in those ancient writings; but this drew upon him no small raillery from the learned. Nevertheless, besides the work above mentioned, he produced several others, which shewed him to be a good scholar; particularly his "Diogenes Laertius," Amst. 1692, 2 vols. 4to, by far the most critical and perfect edition of that writer; his "Liber de Fabrica Triremium," 1671, in which he thinks he discovered the method in which the ancients disposed their bancs of oars; his edition of the ancient Greek Mythologists; and his dialogues on Proportions, a curious work, in which the interlocutors, or persons represented as speaking, are Euclid, Archimedes, Apollonius, Pappus, Eutocius, Theo, and Hermotimus. This last work was opposed by Langius, and by Dr. Wallis in a considerable tract, printed in the first volume of his works.[1]

[1] Moreri.—Burney's Hist. of Music, and in the Cyclopædia.—Hutton's Dict.—Saxii Onomasticon.

MEIER (GEORGE FREDERIC), a German writer on philosophical subjects, was born in 1718, at Ammendorff, near Halle in Saxony. He appeared first as an author in 1745, when he published, in German, 1. His "Representation of a Critic," being his delineation of the character of a perfect critic. In the same year he produced, 2. "Instructions how any one may become a Modern Philosopher," 8vo. We have a translation in this country, called "The Merry Philosopher, or Thoughts on Jesting," published in 1764, from the German of Meier, but whether a translation of the last-mentioned work, we know not. It is a very dull performance. Whatever merit might belong to his works on philosophical and critical subjects, they were peculiarly his own, for he was not master of the learned languages. Yet his work on the elements of all the polite arts, was received by his countrymen with no inconsiderable approbation. It is entitled, 3. "Introduction to the elegant arts and sciences;" and was printed at Halle, in 8vo, 1748—1750; and republished, in three parts, in 1754—1759. J. Matthew Gesner, however, in his "Isagoge," is frequently severe against this author, and particularly derides his form of Æsthetics, which had been much applauded. Meier died in 1777.[1]

MEKERCHUS. See METKERKE.

MELA (POMPONIUS), an ancient Latin writer, was born in the province of Bætica in Spain, and flourished in the first century, in the reign of the emperor Claudius. His three books of "Cosmography, or De situ Orbis," are written in a concise, perspicuous, and elegant manner; and have been thought worthy of the attention and labours of the ablest critics. Isaac Vossius gave an edition of them in 1658, 4to, with very large and copious notes, in which he takes frequent occasion to criticize "Salmasius's Commentaries upon Solinus." James Gronovius published "Mela," in 1658, 12mo, with shorter notes; in which, however, as if he resented Vossius's treatment of Salmasius, he censures his animadversions with some degree of severity. To this edition of Mela, is added, "Julii Honorii oratoris excerptum cosmographiæ," first published from the manuscript; and "Æthici Cosmographia." Vossius answered the castigations of Gronovius, in an "Appendix to his Annotations," 1686, 4to; but, dying the same year,

[1] Dict. Hist.—Saxii Onomasticon.

left his manes to be insulted by Gronovius, in another edition of Mela immediately published, with illustrations by medals. In this last edition by Gronovius, are added five books, "De geographia," written by some later author; by Jornandes, as Fabricius conjectures. Perhaps one of the best editions of Pomponius Mela, is that by Reynolds, printed at Exeter in 1711, 4to, illustrated with 27 maps, and which was reprinted at London, 1719 and 1739, and at Eton, 1761 and 1775, 4to. The last edition, collated with many MSS. is that by C. H. Tzschuckius, printed at Leipsic, 1807, 7 vols. 8vo.[1]

MELANCTHON (PHILIP), whom the common consent of all ecclesiastical historians has placed among the most eminent of the reformers, was born at Bretten, in the Palatinate upon the Rhine, Feb. 16, 1497. His family name, Schwartserd, in German, means literally *black earth*, which, according to the custom of the times (as in the case of Oecolampadius, Erasmus, Chytræus, Reuchlin, &c.), was exchanged for Melancthon, a compound Greek word of the same signification. His education was at first chiefly under the care of his maternal grandfather Reuter, as his father's time was much engrossed by the affairs of the elector Palatine, whom he served as engineer, or commissary of artillery. He first studied at a school in Bretten, and partly under a private tutor, and gave very early proofs of capacity. He was afterwards sent to Pfortsheim, a city in the marquisate of Baden, where was a flourishing college, and here he became known to the celebrated Reuchlin, to whom it would appear he was distantly related, and who assisted him in learning the Greek language. Probably by his advice, Melancthon went to the university of Heidelberg, where he was matriculated on Oct. 13, 1509. Such was his improvement here that his biographers inform us he was admitted to his bachelor's degree, although under fourteen years of age, and that he was intrusted to teach the sons of count Leonstein. Yet, notwithstanding his extraordinary proficiency, he was refused his degree of master on account of his youth; and, either disappointed in this, or because the air of Heidelberg did not agree with his constitution, he left that university in 1512, and went to Tubingen, where he resided six years.

[1] Vossius de Hist. Lat.—Fabric. Bibl. Lat.—Saxii Onomasticon.

Baillet has with much propriety classed Melancthon among the *enfans celebres*, or list of youths who became celebrated for early genius and knowledge. It is said that while at Heidelberg he was employed in composing the greatest part of the academical speeches, and Baillet adds, that at thirteen he wrote a comedy, and dedicated it to Reuchlin. With such capacity and application he could not fail to distinguish himself during his residence at Tubingen, where he studied divinity, law, and mathematics, and gave public lectures on the Latin classics, and on the sciences. About this time Reuchlin had made him a present of a small edition of the Bible, printed by Frobenius, in reading which, we are told, he took much delight. In 1513 he was created doctor in philosophy, or master of arts, and had attracted the notice of Erasmus, who conceived the highest hopes of him—"What hopes, indeed," he said about 1515, "may we not entertain of Philip Melancthon, who though as yet very young, and almost a boy, is equally to be admired for his knowledge in both languages? What quickness of invention! what purity of diction! what powers of memory! what variety of reading! what modesty and gracefulness of behaviour!"

In 1513, Frederic elector of Saxony, on the recommendation of Reuchlin, presented him to the Greek professorship in the university of Wittemberg; and his learned and elegant inauguration speech was highly applauded, and removed every prejudice which might be entertained against his youth. Here he read lectures upon Homer and part of the Greek Testament to a crowded audience, and here also he first formed that acquaintance with Luther, then divinity professor at Wittemberg, which was of so much importance in his future life. He became also known to Carolostadt, one of Luther's most zealous adherents in opposing the corruptions of popery, and who was at this time archdeacon of Wittemberg. Finding that some of the sciences had been taught here in a very confused and imperfect manner for want of correct manuals, or text-books, he published in 1519 his "Rhetoric," which was followed by similar works on "Logic" and "Grammar." In the above-mentioned year (1519) he accompanied Luther to Leipsic, to witness that conference which Luther had with Eckius (see LUTHER, vol. XXI. p. 507), and joined so much in the debate as to give Eckius a very unpleasant specimen of his talents in controversy. From this time Melancthon

became an avowed supporter of the doctrines of the reformation.

In 1520, Melancthon read lectures on St. Paul's epistle to the Romans, which were so much approved by Luther, that he caused them to be printed for the good of the church, and introduced them by a preface. In the following year, hearing that the divines of Paris had condemned the works and doctrine of Luther by a formal decree, Melancthon opposed them with great zeal and force of argument, and affirmed Luther's doctrine to be sound and orthodox. In 1527 he was appointed by the elector of Saxony, to visit all the churches within his dominions. He was next engaged to draw up, conjointly with Luther, a system of laws relating to church government, public worship, the ranks, offices, and revenues of the priesthood, and other matters of a similar nature, which the elector promulgated in his dominions, and which was adopted by the other princes of the empire, who had renounced the papal supremacy and jurisdiction. In 1529 he accompanied the elector to the diet at Spire, in which the princes and members of the reformed communion acquired the denomination of Protestants, in consequence of their protesting against a decree, which declared unlawful every change that should be introduced into the established religion, before the determination of a general council was known. He was next employed by the protestant princes assembled at Cobourg and Augsburgh to draw up the celebrated confession of faith, which did such honour to his acute judgment and eloquent pen, and is known by the name of the *Confession of Augsburgh*, because presented to the emperor and German princes at the diet held in that city in June 1530. The princes heard it with the deepest attention: it confirmed some in the principles they had embraced, and conciliated those who from prejudice or misrepresentation, had conceived more harshly of Luther's sentiments than they deserved. The style of this confession is plain, elegant, grave, and perspicuous, such as becomes the nature of the subject, and such as might be expected from Melancthon's pen. The matter was undoubtedly supplied by Luther, who, during the diet, resided at Cobourg; and even the form it received from the eloquent pen of his colleague, was authorized by his approbation and advice. This confession contains twenty-eight chapters, of which twenty-one are employed in

representing the religious opinions of the protestants, and the other seven in pointing out the corruptions of the church of Rome. To the adherents of that church it could not therefore be acceptable, and John Faber, afterwards bishop of Vienne in Dauphiné, with Eckius and Cochlæus, were selected to draw up a refutation, to which Melancthon replied. In the following year he enlarged his reply, and published it with the other pieces that related to the doctrine and discipline of the Lutheran church, under the title of "A Defence of the Confession of Augsburgh."

Melancthon made a very distinguished figure in the many conferences which followed this diet. It was in these that the spirit and character of Melancthon appeared in their true colours; and it was here that the votaries of Rome exhausted their efforts to gain over to their party this pillar of the reformation, whose abilities and virtues added a lustre to the cause in which he had embarked. His gentle spirit was apt to sink into a kind of yielding softness, under the influence of mild and generous treatment. Accordingly, while his adversaries soothed him with fair words and flattering promises, he seemed ready to comply with their wishes; but, when they so far forgot themselves as to make use of threats, Melancthon appeared in a very different point of light, and showed a spirit of intrepidity, ardour, and independence. It was generally thought that he was not so averse to an accommodation with the church of Rome as Luther, which is grounded upon his saying that they "ought not to contend scrupulously about things indifferent, provided those rites and ceremonies had nothing of idolatry in them; and even to bear some hardships, if it could be done without impiety." But there is no reason to think that there was any important difference between him and Luther, but what arose from the different tempers of the two men, which consisted in a greater degree of mildness on the part of Melancthon. It was, therefore, this moderation and pacific disposition which made him thought a proper person to settle the disputes about religion, which were then very violent in France; and for that purpose he was invited thither by Francis I. Francis had assisted at a famous procession, in Jan. 1535, and had caused some heretics to be burnt. Melancthon was exhorted to attempt a mitigation of the king's anger; he wrote a letter therefore to John Sturmius, who was then in France, and another to

Du Bellai, bishop of Paris. A gentleman, whom Francis had sent into Germany, spoke to Melancthon of the journey to France; and assured him, that the king would write to him about it himself, and would furnish him with all the means of conducting him necessary for his safety. To this Melancthon consented, and the gentleman upon his return was immediately dispatched to him with a letter. It is dated from Guise, June 28, 1535, and declares the pleasure the king had, when he understood that Melancthon was disposed to come into France, to put an end to their controversies. Melancthon wrote to the king, Sept. 28, and assured him of his good intentions; but was sorry, he could not as yet surmount the obstacles to his journey. The truth was, the duke of Saxony had reasons of state for not suffering this journey to the court of Francis I. and Melancthon could never obtain leave of him to go, although Luther had earnestly exhorted that elector to consent to it, by representing to him, that the hopes of seeing Melancthon had put a stop to the persecution of the protestants in France; and that there was reason to fear, they would renew the same cruelty, when they should know that he would not come. Henry VIII. king of England, had also a desire to see Melancthon, but neither he nor Francis I. ever saw him.

His time was now chiefly employed in conferences and disputes about religion. In 1539, there was an assembly of the protestant princes at Francfort, concerning a reformation; and another in 1541, at Worms, where there happened a warm dispute between Melancthon and Eckius respecting original sin. But, by the command of the emperor, it was immediately dissolved, and both of them appointed to meet at Reinspurg; where Eckius proposing a sophism somewhat puzzling, Melancthon paused a little, and said, "that he would give an answer to it the next day." Upon which Eckius represented to him the disgrace of requiring so long a time; but Melancthon replied, that he sought not his own glory, but that of truth. In 1543 he went to the archbishop of Cologne, to assist him in introducing a reformation into his diocese; but without effect. He attended at seven conferences in 1548; and was one of the deputies whom Maurice, elector of Saxony, was to send to the council of Trent, in 1552. His last conference with the doctors of the Romish communion was at Worms, in 1557. He died at Wittemberg, April

19, 1560, in his sixty-third year; and was buried near Luther, in the church of the castle, two days after. Some days before he died, he wrote upon a piece of paper the reasons which made him look upon death as a happiness; and the chief of them was, that it "delivered him from theological persecutions." Nature had given him a peaceable temper, which was but ill-suited for the time in which he lived. His moderation greatly augmented his uneasiness. He was like a lamb in the midst of wolves. Nobody liked his mildness; it looked as if he was lukewarm; and even Luther himself was sometimes angry at it. It was, indeed, considering his situation, very inconvenient; for it not only exposed him to all kinds of slander, but would not suffer him to "answer a fool according to his folly." The only advantage it procured him, was to look upon death without fear, by considering, that it would secure him from the "odium theologicum," the hatred of divines, and the discord of false brethren. He was never out of danger, but might truly be said, "through fear, to be all his life-time subject to bondage." Thus he declared, in one of his works, that he "had held his professor's place forty years without ever being sure that he should not be turned out of it before the end of the week."

He married a daughter of a burgomaster of Wittemberg in 1520, who lived with him till 1557. He had two sons and two daughters by her; and his eldest daughter Anne, in 1536, became the wife of George Sabinus, one of the best poets of his time. His other daughter was married, in 1550, to Gaspar Peucer, who was an able physician, and very much persecuted. Melancthon was a very affectionate father; and there is an anecdote preserved of him, which perfectly agrees with his character for humility. A Frenchman, it is said, found him one day, holding a book in one hand, and rocking a child with the other; and upon his expressing some surprise, Melancthon made such a pious discourse to him about the duty of a father, and the state of grace in which the children are with God, "that this stranger went away," says Bayle, "much more edified than he came." Melchior Adam relates a curious dialogue which passed between his son-in-law Sabinus, and cardinal Bembus, concerning Melancthon. When Sabinus went to see Italy, Melancthon wrote a letter to cardinal Bembus, to recommend him to his notice. The cardinal laid a great

stress upon the recommendation; for he loved Melancthon for his abilities and learning, however he might think himself obliged to speak of his religion. He was very civil therefore to Sabinus, invited him to dine with him, and in the time of dinner asked him a great many questions, particularly these three: "What salary Melancthon had? what number of hearers? and what he thought concerning the resurrection and a future state?" To the first question Sabinus replied, "that his salary was not above 300 florins a year." Upon hearing this, the cardinal cried out, "Ungrateful Germany! to value at so low a price so many labours of so great a man." The answer to the second was, "that he had usually 1500 hearers." "I cannot believe it," says the cardinal: "I do not know an university in Europe, except that of Paris, in which one professor has so many scholars." To the third, Sabinus replied, "that Melancthon's works were a full and sufficient proof of his belief in those two articles." "I should think him a wiser man," said the cardinal, "if he did not believe any thing about them."

Melancthon was a man in whom many good as well as great qualities were wonderfully united. He had great abilities, great learning, great sweetness of temper, moderation, contentedness, and other qualities, which would have made him very happy in any other times but those in which he lived. He never affected dignities, honours, or riches, but was rather negligent of them: too much so, in the opinion of some, considering he had a family; and his son-in-law Sabinus, who was of a more ambitious disposition, was actually at variance with him upon this subject. Learning was infinitely obliged to him on many accounts; on none more than this, that he reduced almost all the sciences, which had been taught before in a vague irregular manner, into systems. We have mentioned that he compiled compendiums for the use of his scholars; and also a treatise "On the Soul," the design of which was, to free the schools from the nugatory subtleties and idle labours of the scholastics, and to confine the attention of young men to useful studies. He industriously ransacked the writings of the ancients, to collect from them, in every branch of learning, whatever was most deserving of attention. Mathematical studies he held in high estimation, as appears from his declamation *De Mathematicis Disciplinis*, "On Mathematical Learning," which will very well repay

the trouble of perusal. In philosophy he followed Aristotle as, in his judgment, the most scientific and methodical guide, but always in due subordination to Revelation, and only so far as was likely to answer some valuable purpose. "I would have no one," says he, "trifle in philosophising, lest he should at length even lose sight of common sense; rather let him be careful both in the study of physics and morals, to select the best things from the best sources."

If the particular cast of Melancthon's mind be considered, it will not be thought surprising, that in philosophy he preferred a moderate attachment to a particular sect, to any bold attempt at perfect innovation. Though he possessed a sound understanding and amiable temper, he wanted that strength and hardiness of spirit, which might have enabled him to have done in philosophy, what Luther did in religion. He therefore chose rather to correct the established mode of philosophising, than to introduce a method entirely new. If it be a just occasion of regret, that in consequence of the natural gentleness, and perhaps timidity, of his temper, he proceeded no further, it ought not to be forgotten, that while religion was much indebted to his cool and temperate, but honest exertions, philosophy was not without obligation to him, for the pains which he took to correct its eccentricities, and adorn it with the graces of eloquence.

Melancthon made use of the extensive influence, which his high reputation, and the favour of the reigning elector of Saxony, gave him in the German schools, in which he was considered as a kind of common preceptor, to unite the study of the Aristotelian philosophy with that of ancient learning in general. And he was much assisted in the execution of this design, by the labours of many learned protestants of the Germanic schools from Italy and Great Britain, who brought with them an attachment to the Peripatetic system, and, wherever they were appointed public preceptors, made that system the basis of their philosophical instructions. From Wittemberg, Tubingen, Leipsic, and other seminaries, conducted after the manner which was introduced by Melancthon, many learned men arose, who, becoming themselves preceptors, adopted the same plan of instruction, which from Melancthon was called the Philippic method; and thus disseminated the Peripatetic doctrine, till at length it was almost every

where taught in the German protestants schools, under the sanction of civil and ecclesiastical authority. Considering the distractions of his life, and the infinity of disputes and tumults in which he was engaged, it is astonishing, how he could find leisure to write so many books. Their number is prodigious, insomuch that it was thought necessary to publish a chronological catalogue of them in 1582. They are theological, moral, and philosophical; some, however, relate to what is usually denominated the belles lettres, and others are illustrative of various classical authors. The most complete edition was published by the author's son-in-law, Jasper Peucer, 1601, in 4 vols. fol.[1]

MELEAGER, a Greek epigrammatic poet, and the first collector of the epigrams that form the Greek Anthologia, was the son of Eucrates, and is generally considered as a native of Gadara in Syria, where he chiefly lived; but, according to Harles, was born rather at Atthis, an inconsiderable place, in the territory of Gadara. The time in which he lived has been a subject of controversy. Vavassor, in some degree, with the consent of Fabricius, and Reiske, in his Notitia Poetarum Anthologicorum, p. 131, contend, that he lived under Seleucus VI. the last king of Syria, who began to reign in olym. 170. 3. A. C. 96. This is confirmed by an old Greek scholiast, who says, ἤκμασεν ἐπὶ Σελεύκου τοῦ ἐσχάτου. "He flourished under Seleucus the last." Saxius accordingly inserts his name at the year abovementioned. Some would carry him back to the 148th olympiad, A. C. 186, which, however, is not incompatible with the other account; and Schneider would bring him down to the age of Augustus, from a supposed imitation of an epigram of Strato, who lived then. But, as it may equally be supposed that Strato imitated him, this argument is of little validity. One of his epigrams in praise of Antipater Sidonius, seems to prove that he was contemporary with him (Epig. cxxiii. ed. Brunck.) and another, in which he speaks of the fall of Corinth as a recent event, which happened in olym. 158. 4. may be thought to fix him also to that time. As he calls himself πολιήτης, or aged, in one of his compositions, there will be no inconsistency between these marks, and the account of the scholiast.

In his youth, Meleager lived chiefly at Gadara, and imi-

[1] Melchior Adam.—Life of Melancthon, by Camerarius.—Brucker. We are happy to find that the public may soon expect a very elaborate life of this great reformer, from the rev. Aulay Macaulay, vicar of Rothley, co. Leicester.

tated the style and manner of Menippus, who had lived before him in the same city. He afterwards resided at Tyre; but in his old age, on account of the wars which then ravaged Syria, he changed his abode to the island of Cos, where he died. In the Anthologia are extant three epitaphs upon this poet, two of which, at least, are supposed to have been written by himself. Of one there can be no doubt from internal evidence, "Νασος εμα," &c.

There was a Cynic of Gadara, of the name of Meleager, whom some confound with this poet, and others distinguish; it seems very unlikely that this elegant writer was a Cynic. Meleager formed two collections of Greek verses, under the name of *Anthologia*; one, it is melancholy to say, was entirely dedicated to that odious passion of the Greeks, which among us it is a shame even to mention. To this infamous collection was prefixed a poem, still extant, in which the youths whose beauty was celebrated, are described as flowers. A poet named Strato, increased this collection, and prefixed to it his own name: but Agathias and Planudes, to their honour, rejected this part altogether, and formed their collections from the second Anthologia of Meleager, which consisted of compositions entirely miscellaneous. On this the present collections of Greek epigrams are founded. The poems of Meleager in Brunck's edition, amount to 129, the greater part of which are epigrams. They display great elegance of genius, and do as much honour to the collection, as most of those which it contains. Lord Chesterfield's indiscriminate censure of the Greek epigrams, must be the result of mere ignorance, since many of them are of the highest elegance. He had seen, probably, a few of the worst, and knew nothing of the rest. Of the epigrams of Meleager, many are truly elegant, but those numbered, in Brunck's Analecta, 50, 51, 52, 55, 57, 58, 61, 63, 109, 111, 112, and several others, have beauty enough to rescue the whole collection from the unjust censure of the witty, but not learned earl.[1]

MELETIUS, bishop of Lycopolis in Thebais, who is known in church history as the chief of the sect of *Meletians*, was convicted of sacrificing to idols, during the Dioclesian persecution, and imprisoned and degraded by a council held by Peter, bishop of Alexandria. Upon his

[1] Harles in edit. Fabric. Bibl. Græc. vol. IV. p. 416.—Schneider Peric. Criticum, p. 65.—Saxii Onomast.

release, Meletius caused a schism about the year 301, separating himself from Peter, and the other bishops, charging them, but particularly Peter, with too much indulgence in the reconciliation of apostates. By the council of Nice, A. D. 325, he was permitted to remain in his own city, Lycopolis, but without the power either of electing, or ordaining, or appearing upon that account either in the country or city; so that he retained only the mere title of bishop. His followers at this time were united with the Arians. Meletius resigned to Alexander, bishop of Alexandria, the churches over which he had usurped superiority, and died some time after. When he was dying, he named one of his disciples his successor. Thus the schism began again, and the Meletians subsisted as far as the fifth century, but were condemned by the first council of Nice.[1]

MELISSUS, a philosopher of Samos, of the Eleatic sect, who flourished about the year 444 B. C. was a disciple of Parmenides, to whose doctrines he closely adhered. He was likewise a man of political wisdom and courage, which gave him great influence among his countrymen, and inspired them with a high veneration for his talents and virtues. Being appointed by them to the command of a fleet, he obtained a great naval victory over the Athenians. As a philosopher, he maintained that the principle of all things is one and immutable, or that whatever exists is one being; that this one being includes all things, and is infinite, without beginning or end; that there is neither vacuum nor motion in the universe, nor any such thing as production or decay, that the changes which it seems to suffer, are only illusions of our senses, and mere appearances; and that we ought not to lay down any thing positively concerning the gods, since our knowledge of them is so uncertain. Dr. Cudworth, in his "Intellectual System," has opposed these opinions.[2]

MELITO, an ancient Christian father, was bishop of Sardis in Asia, and composed several works upon the doctrine and discipline of the church; of which we have nothing now remaining but their titles, and some fragments preserved by Eusebius, in his Ecclesiastical Hist. book IV. The most valuable of these is part of an humble petition, which he presented to the emperor Marcus Antoninus; in

[1] Cave, vol. I.—Dupin.—Lardner's Works. [2] Brucker.—Moreri.

which he beseeches him, "to examine the accusations which were brought against the Christians, and to stop the persecution, by revoking the edict which he had published against them." He represents to him, that "the Roman empire was so far from being injured or weakened by Christianity, that its foundation was more firmly established, and its bounds considerably enlarged, since that religion had taken footing in it;" that "the Christian religion had been persecuted by none but the worst emperors, such as Nero and Domitian; that Adrian and Antoninus had granted privileges in its favour; and that he hoped from his clemency and goodness, that they should obtain the same protection of their lives and properties from him." This petition was presented, according to Eusebius, in the year 170; but other authors give it the date of 175 or 177, and Dupin 182. Melito died before the pontificate of Victor, probably about the year 192, as we learn from a letter of Polycrates to that pope, where he speaks of Melito as of a man dead, and in the following terms: "What shall I say of Melito, whose actions were all guided by the operations of the Holy Spirit? who was interred at Sardis, where he waits the resurrection and the judgment." He passed, it seems, for a prophet in his day; that is, for a man inspired by God; according to the testimony of Tertullian, as Jerome represents it. The same Tertullian observes also, that he was an elegant writer and a good orator; which, however, it would not be easy to discover from the fragments that remain of him.[1]

MELLAN (CLAUDE), a French engraver and designer, particularly celebrated for a mode of engraving peculiar to himself, and of his own invention, that of forming a whole head by one line of the graver, swelling it in various places to produce the shades. A head of our Saviour, formed of one spiral line, beginning at the tip of the nose, is his most famous work in this style. There are also portraits by him, of pope Clement VIII. and of the marquis Justiniani, and a set of the Justiniani gallery, all of which are highly esteemed. Charles II. was desirous of inviting him to settle in England; but an attachment to his country, and a happy marriage in it, fixed him at home. He was born at Abbeville in 1601, and died at Paris in 1688.[2]

[1] Dupin.—Mosheim.—Lardner's Works.
[2] Strutt's Dict.—Moreri.—Dict. Hist.

MELMOTH (WILLIAM, esq.), a learned and worthy bencher of Lincoln's-inn, was born in 1666. In conjunction with Mr. Peere Williams, Mr. Melmoth was the publisher of "Vernon's Reports," under an order of the court of chancery. He had once an intention of printing his own "Reports;" and a short time before his death, advertised them at the end of those of his coadjutor Peere Williams, as then actually preparing for the press. They have, however, not yet made their appearance. But the performance for which he justly deserves to be held in perpetual remembrance, is, "The Great Importance of a Religious Life." It is a singular circumstance that the real author of this most admirable treatise should never have been publicly known until mentioned in the Anecdotes of Bowyer. It was ascribed by Walpole in his "Royal and Noble Authors," to the first earl of Egmont. Of this work Mr. Melmoth's son says, in the short preface which accompanies it, that "It may add weight, perhaps, to the reflections contained in the following pages, to inform the reader, that the author's life was one uniform exemplar of those precepts, which, with so generous a zeal, and such an elegant and affecting simplicity of style, he endeavours to recommend to general practice. He left others to contend for modes of faith, and inflame themselves and the world with endless controversy; it was the wiser purpose of his more ennobled aim, to act up to those clear rules of conduct which Revelation hath graciously prescribed. He possessed by temper every moral virtue; by religion every Christian grace. He had a humanity that melted at every distress; a charity which not only thought no evil, but suspected none. He exercised his profession with a skill and integrity, which nothing could equal, but the disinterested motive that animated his labours, or the amiable modesty which accompanied all his virtues. He employed his industry, not to gratify his own desires; no man indulged himself less: not to accumulate useless wealth; no man more disdained so unworthy a pursuit: it was for the decent advancement of his family, for the generous assistance of his friends, for the ready relief of the indigent. How often did he exert his distinguished abilities, yet refuse the reward of them, in defence *of the widow, the fatherless, and him that had none to help him!* In a word, few have ever passed a more useful, not one a more blameless life; and his whole time was employed either in doing

good, or in meditating it. He died on the 6th day of April, 1743, and lies buried under the cloister of Lincoln's-inn chapel." This passage is repeated in a short tract entitled "Memoirs of a late eminent Advocate," published in 1796, in which the character of his father is rather more unfolded. We learn from this tract, that Mr. Melmoth "from early youth performed the painful but indispensable duty of communing with his own heart, with the severest and most impartial scrutiny." This appears by a copy of a letter from some eminent casuit, whom he had consulted respecting certain religious scruples. He was afterwards perplexed respecting taking the oaths at the revolution, which happened when he had the prospect of being admitted to the bar. On this occasion he consulted the celebrated Mr. Norris of Bemerton, and a correspondence took place, part of which is published in the "Memoirs." It is probable that he was at last convinced of the lawfulness of the oaths, as he was called to the bar in 1693. There are other letters and circumstances given in these "Memoirs," which tend to raise the character of Mr. Melmoth as a man of sincerity and humility, not, however, perhaps, unmixed with what may now be reckoned a degree of superstitious weakness.

With respect to his "Great Importance," it may be added, to the credit of the age, that above 100,000 copies have been sold since the author's death.[1]

MELMOTH (WILLIAM), son of the above, by his second wife, was born in 1710. Of his early history little is known. He probably received a liberal education, although we do not find that he studied at either university. He was bred to the law, as appears by his being appointed a commissioner of bankrupts in 1756, by sir John Eardley Wilmot, at that time one of the commissioners of the great seal, and an excellent discerner and rewarder of merit. The greater part of Mr. Melmoth's life, however, was spent in retirement from public business, partly at Shrewsbury, and partly at Bath, where he was no less distinguished for integrity of conduct, than for polite manners and elegant taste. He first appeared as a writer about 1742, in a volume of "Letters" under the name of Fitzosborne, which have been much admired for the elegance of their

[1] Nichols's Bowyer.—Memoirs by his son.—For an account of a Socinian edition of the Great Importance, see Gent. Mag. vol. LXXXIII.

language, and their just and liberal remarks on various topics, moral and literary. In 1747 he published "A Translation of the Letters of Pliny," in 2 vols. 8vo, which was regarded as one of the best versions of a Latin author that had appeared in our language. In 1753, he gave a translation of the "Letters of Cicero to several of his Friends, with Remarks," in 3 vols. He had previously to this, written an answer to Mr. Bryant's attack, in his Treatise on the Truth of the Christian Religion, on his remarks on Trajan's Persecution of the Christians in Bithynia, which made a note to his translation of Pliny's Letters. He was the translator likewise of Cicero's treatises "De Amicitia" and "De Senectute," which were published in 1773 and 1777. These he enriched with remarks, literary and philosophical, which added much to their value. In the former he refuted lord Shaftesbury, who had imputed it as a defect to Christianity, that it gave no precepts in favour of friendship, and Soame Jenyns, who had represented that very omission as a proof of its divine origin. The concluding work of Mr. Melmoth was a tribute of filial affection, in the Memoirs of his father, which we have already noticed. After a long life passed in literary pursuits, and the practice of private virtue, Mr. Melmoth died at Bath, March 15, 1799, at the age of eighty-nine. He had been twice married; first to the daughter of the celebrated Dr. King, principal of St. Mary's-hall, Oxford, and secondly to Mrs. Ogle. The author of "The Pursuits of Literature" says, "Mr. Melmoth is a happy example of the mild influence of learning on a cultivated mind; I mean that learning which is declared to be the aliment of youth, and the delight and consolation of declining years. Who would not envy this fortunate old man, his most finished translation and comment on Tully's Cato? Or rather, who would not rejoice in the refined and mellowed pleasure of so accomplished a gentleman, and so liberal a scholar?" Dr. Warton, in a note on Pope's works, mentions his translation of Pliny as "one of the few that are better than the original." Birch, in his Life of Tillotson, had made nearly the same remark, which was the more liberal in Birch, as Melmoth had taken great liberties with the style of Tillotson. To Mr. Melmoth's other works we may add a few poetical efforts, one in Dodsley's Poems (vol. I. p. 216, edit. 1782), entitled "Of active and retired life;" and three in Pearch's poems (vol. II.) "The Transformation of Lycon

and Euphormius;" a "Tale," in p. 149; and "Epistle to Sappho."[1]

MELOZZO (FRANCIS, or FRANCESCO), called Melozzo of Forli, flourished about 1471, and was probably the scholar of Ansovino da Forli, a pupil of Squarcione. The memory of Melozzo is venerated by artists as the inventor of perspective representation and true foreshortening on arched roofs and ceilings, of what the Italians style "di Sotto in Sú;" the most difficult and most rigorous branch of execution. A tolerable progress had been made in perspective after Paolo Uccello, by means of Piero della Francesca, an eminent geometrician, and some Lombards; but the praise of painting roofs with that charming illusion which we witness, belongs to Melozzo. Scannelli and Orlandi relate, that, to learn the art, he studied the best antiques; and, though born to affluence, let himself as servant and colour-grinder to the masters of his time. Some make him a scholar of Piero della Francesco: it is at least not improbable that Melozzo knew him and Agostino di Bramantino, when they painted in Rome for Nicolas V. towards 1455. Whatever be the fact, Melozzo painted on the vault of the largest chapel in SS. Apostoli, an Ascension, in which, says Vasari, the figure of Christ is so well foreshortened, that it seems to pierce the roof. That picture was painted for cardinal Riario, nephew of Sixtus IV. about 1472; and at the rebuilding of that chapel, was cut out and placed in the palace of the Quirinal, 1711, where it is still seen with this epigraphe: "Opus Melotii Foroliviensis, qui summos fornices pingendi artem vel primus invenit vel illustravit." Some heads of the apostles were likewise sawed out and placed in the Vatican. His taste on the whole resembles that of Mantegna and the Padouan schools more than any other. The heads are well formed, well coloured, well turned, and almost always foreshortened; the lights duly toned and opportunely relieved by shadows which give ambience and almost motion to his figures on that space; there is grandeur and dignity in the principal figure, and the lightsome drapery that surrounds him; with finish of pencil, diligence, and grace in every part. It is to be lamented, that so uncommon a genius has not met with an exact historian, of whom we might have learned his travels and labours previous to this great

[1] Nichols's Bowyer.

work painted for Riario. At Forli, they shew, as his work, the front of an apothecary's shop, painted in arabesque, of exquisite style, with a half-length figure over the door pounding drugs, very well executed. We are informed by Vasari, that Francesco di Mirozzo da Forli painted before Dosso, in the villa of the dukes of Urbino, called L'Imperiale ;—we ought probably to read Melozzo, and to correct the word in the text, as one of that writer's usual negligences, of which Vasari gives another instance in Marco Palmegiani, of Forli, whom he transforms to Parmegiano; a good and almost unknown artist, though many of his works survive, and he himself seems to have taken every precaution not to be forgotten by posterity, inscribing most of his altar-pieces and oil-pictures with Marcus pictor Foroliviensis, or, Marcus Palmasanus P. Foroliviensis pinsebat. Seldom he adds the year, as in two belonging to prince Ercolani, 1513 and 1537. In those, and in his works at Forli, we recognise two styles. The first differs little from the common one of Quattrocentist's, in the extreme simplicity of attitude, in the gilding, in minute attention, and even in anatomy, which extended its researches at that time seldom beyond a S. Sebastian, or a S. Jerome. Of his second style the groups are more artificial, the outline larger, the proportions grander, but the heads perhaps less varied and more mannered. He used to admit into his principal subject others that do not belong to it: thus in the crucifix at St. Agostino, in Forli, he placed two or three groups in different spots; in one of which is S. Paul visited by S. Anthony; in another, S. Augustine convinced, by an angel, of the absurdity of his attempt to fathom the mystery of the Trinity; and in those small figures he is finished and graceful beyond belief. Nor is his landscape or his architecture destitute of charms. His works abound in Romsagna, and are met with even in Venetian galleries: at Vicenza there is, in the palace Vicentini, a Christ of his between Nicodemus and Joseph; an exquisite performance, in which, to speak with Dante, "il morto par morto e vivi i vivi.[1]

MELVIL (Sir JAMES), a statesman and historian, was descended from an honourable family in Scotland, and born at Halhill in Fifeshire, in 1530. At fourteen, he was sent by the queen regent of Scotland, to be page to her daughter

[1] By Fuseli in Pilkington.

Mary, who was then married to the dauphin of France: but by her leave he entered into the service of the duke of Montmorenci, great constable and chief minister of France, who earnestly desired him of her majesty, having a high opinion of his promising talents. He was nine years employed by him, and had a pension settled on him by the king. Then, obtaining leave to travel, he went into Germany; where being detained by the elector palatine, he resided at his court three years, and was employed by him on several embassies. After this, prosecuting his intentions to travel, he visited Venice, Rome, and the most famous cities of Italy, and returned through Switzerland to the elector's court; where, finding a summons from queen Mary, who had taken possession of the crown of Scotland, after the death of her husband Francis II. he set out to attend her. The queen-mother of France at the same time offered him a large pension to reside at her court; for she found it her interest, at that juncture, to keep up a good understanding with the protestant princes of Germany; and she knew sir James Melvil to be the properest person to negociate her affairs, being most acceptable to them all; but this he declined.

Upon his arrival in Scotland, in 1561, he was admitted a privy-counsellor and gentleman of queen Mary's bedchamber; and was employed by her majesty in her most important concerns, till her unhappy confinement at Lochleven; all which he discharged with an exact fidelity; and from his own account there is reason to think that, had she taken his advice, many of her misfortunes might have been avoided. He maintained a correspondence in England in favour of Mary's succession to the crown of that kingdom; but upon the discovery of her unhappy partiality for Bothwell, after her husband's murder, he ventured upon the strongest remonstrances with her, which she not only disregarded, but communicated them to Bothwell, in consequence of which Melvil's endeavours were fruitless, and he was himself obliged to escape from Bothwell's fury. He was, however, afterwards regarded by the four successive regents in a special manner, and trusted by them with negociations of the greatest moment; though, after the queen's imprisonment, he had ever adhered to her son. When James came to the government, Melvil was especially recommended to him by the queen, then a prisoner in England, as one most faithful, and capable of doing him

service: and was made by his majesty a member of his privy council, of his exchequer, and a gentleman of his chamber. He always continued in favour and employment; and the king would gladly have taken him into England, at the death of Elizabeth, promising him considerable promotion: but sir James, now advanced in years, and desirous of retirement from business, begged his majesty to excuse him. He thought it right, however, to pay his duty to his majesty, and accordingly went to England: and then returning to his own house, he died soon after, in 1606.

His "Memoirs" were accidentally found in the castle of Edinburgh, in 1660, somewhat imperfect, and injured by time and civil confusion. They passed thence into the hands of sir James Melvil of Halhill, the author's grandson, from whom the editor George Scott received them, and published them in 1683, in folio, under this title, "The Memoirs of sir James Melvil, of Halhill, containing an impartial account of most of the remarkable affairs of state, during the last age, not mentioned by other historians: more particularly relating to the kingdoms of England and Scotland, under the reigns of queen Elizabeth, Mary queen of Scots, and king James: in all which transactions the author was personally and publicly concerned. Now published from the original manuscript." There is an epistle to the reader, prefixed by the editor, from which we have made this extract. It is remarkable, that nobody knew how these memoirs came to be deposited in the castle of Edinburgh, or when they were so: and also, that they were preserved almost entire, in a place which could not secure the public records of the kingdom from the rude incursions of civil discord. Notwithstanding some mistakes, owing to the advanced age of the writer, they are much esteemed, and have been reprinted both in French and English.[1]

MEMNON, a Greek historian, who is thought to have flourished in the time of Augustus, wrote a history of the affairs of Heraclea in Pontus, sixteen books of which were abridged by Photius. They come down to the death of an Heraclean ambassador to Julius Cæsar, then emperor. A Latin translation of his history was published at Oxford in

[1] Preface and Memoirs.—Robertson's Hist. of Scotland.—Laing's Preliminary Dissertation to his History of Scotland.

1597, under the title "Memnonis historicorum, quæ supersunt omnia, è Gr. in Lat. traducta per R. Brett," 16mo. Richard Brett was a fellow of Lincoln, of whom we have given some account in vol. VI.[1]

MENAGE (GILES, or ÆGIDIUS), called, from his great learning, the Varro of his times, was born at Angers, Aug. 15, 1613. He was the son of William Menage, the king's advocate at Angers; and discovered so early an inclination to letters, that his father was determined to spare no cost or pains in his education. He was accordingly taught the belles lettres and philosophy, in which his progress fully answered the expectations of his father, who, however, thought it necessary to divert him from too severe application, by giving him instructions in music and dancing; but these were in a great measure thrown away, and he had so little genius for music, that he never could learn a tune. He had more success in his first profession, which was that of a barrister at law, and pleaded various causes, with considerable eclat, both in the country, and in the parliament of Paris. His father had always designed him for his profession, the law, and now resigned his place of king's advocate in his favour, which Menage, as soon as he became tired of the law, returned to him. Considering the law as a drudgery, he adopted the vulgar opinion that it was incompatible with an attention to polite literature. He now declared his design of entering into the church, as the best plan he could pursue for the gratification of his love of general literature, and of the company of literary men; and soon after he had interest to procure some benefices, and among the rest the deanery of St. Peter at Angers. In the mean time his father, displeased at him for deserting his profession, would not supply him with the money which, in addition to what his livings produced, was necessary to support him at Paris. This obliged him to look out for some means of subsistence there, independent of his family; and at the recommendation of Chapelain, a member of the French academy, he was taken into the family of cardinal de Retz, who was then only coadjutor to the archbishop of Paris. In this situation he enjoyed the repose necessary to his studies, and had every day new opportunities of displaying his abilities and learning. He lived several years with the cardinal; but

[1] Fabric. Bibl. Græc.

having received an affront from some of his dependants, he desired of the cardinal, either that reparation might be made him, or that he might be suffered to depart. He obtained the latter, and then hired an apartment in the cloister of Notre Dame, where he held every Wednesday an assembly, which he called his "Mercuriale." Here he had the satisfaction of seeing a number of learned men, French and foreigners; and upon other days he frequented the study of Messieurs du Puy, and after their death that of Thuanus. By his father's death, which happened Jan. 18, 1648, he succeeded to an estate, which he converted into an annuity, for the sake of being entirely at leisure to pursue his studies. Soon after, he obtained, by a decree of the grand council, the priory of Montdidier; which he resigned also to the abbé de la Vieuville, afterwards bishop of Rennes, who procured for him, by way of amends, a pension of 4000 livres upon two abbeys. The king's consent, which was necessary for the creation of this pension, was not obtained for Menage, till he had given assurances to cardinal Mazarin, that he had no share in the libels which had been dispersed against that minister and the court, during the troubles at Paris. This considerable addition to his circumstances enabled him to prosecute his studies with more success, and to publish a great many works, which he generally did at his own expence. The excessive freedom of his conversation, however, and his total inability to suppress a witty thought, whatever might be the consequence of uttering it, created him many enemies; and he had contests with several men of eminence, who attacked him at different times, as the abbé d'Aubignac, Boileau, Cotin, Salo, Bohours, and Baillet. But all these were not nearly so formidable to him, as the danger which he incurred in 1660, by a Latin elegy addressed to Mazarin; in which, among his compliments to his eminence, it was pretended, that he had satirized a deputation which the parliament had sent to that minister. It was carried to the grand chamber by the counsellors, who proposed to debate upon it; but the first president, Lamoignon, to whom Menage had protested that the piece had been written three months before the deputation, and that he could not intend the parliament in it, prevented any ill consequences from the affair. Besides the reputation his works gained him, they procured him a place in the academy della Crusca at Florence; and he might have been

a member of the French academy at its first institution, if it had not been for his "Requête des dictionnaires." When the memory of that piece, however, was effaced by time, and most of the academicians, who were named in it, were dead, he was proposed, in 1684, to fill a vacant place in that academy, and was excluded only by the superior interest of his competitor, M. Bergeret: there not being one member, of all those who gave their votes against Menage, who did not own that he deserved the place. After this he would not suffer his friends to propose him again, nor indeed was he any longer able to attend the academy, if he had been chosen, on account of a fall, which had put his thigh out of joint; after which he scarcely ever went out of his chamber, but held daily a kind of an academy there. In July 1692, he began to be troubled with a rheum, which was followed by a defluxion on the stomach, of which he died on the 23d, aged seventy-nine.

He composed several works, which had much reputation in their day: 1. "Origines de la langue Françoise," 1650, 4to; a very valuable work, reprinted in folio after his death, in 1694, enlarged by himself, but this has sunk under the much improved edition by Jault, Paris, 1750, 2 vols. fol. 2. "Miscellanea," 1652, 4to; a collection of pieces in Greek, Latin, and French, prose as well as verse, composed by him at different times, and upon different subjects; among which is "La requête des dictionnaires," an ingenious piece of raillery, in which he makes all the dictionaries complain that the academy's dictionary will be their utter ruin, and join in an humble petition to prevent it. It was not written from the least malignity against the academy, but merely to divert himself, and that he might not lose several bon mots which came into his head upon that occasion. He suppressed it for a long time; but at last it was stolen from him, and published by the abbé Montreuil, without his knowledge, and prevented him, as we have observed, from obtaining a place in the academy, at its first institution; which made de Monmor say, "that he ought to be obliged to be a member, on account of that piece, as a man, who has debauched a girl, is obliged to marry her." 3. "Osservazioni sopra l'Aminta del Tasso," 1653, 4to. 4. "Diogenes Laertius Græcè et Latinè cum commentario," Lond. 1664, in folio. Menage published his first edition at Paris, in 8vo, 1662, and sent it to bishop Pearson in London, who wrote him a complimentary letter

of thanks, which is inserted in the London edition, which is now a rare and expensive book. Meibom's edition of 1692 contains Menage's annotations, &c. 5. "Poëmata," 1656, 12mo. They were often reprinted; and what is remarkable, his Italian poetry has been said to be esteemed even in Italy, although Menage could not speak two words in Italian. Baretti, however, condemns without mercy the Italian verses both of Menage and Reignier. Morhoff pretends that he has borrowed greatly from the Latin poems of Vincent Fabricius; and several have accused him of plundering the ancients. We ought not, perhaps, to omit here, that having, according to the custom of poets, chosen mademoiselle de la Vergne, afterwards countess de la Fayette, for his poetical mistress, he gave her in Latin, inadvertently we may suppose, the name of Laverna, the goddess of thieves; and this gave occasion to the following epigram;

"Lesbia nulla tibi est, nulla est tibi dicta Coriana:
Carmine laudatur Cynthia nulla tuo.
Sed cum doctorum compiles scrinia vatum,
Nil mirum, si sit culta Laverna tibi."

6. "Recueil des Eloges faits pour M. le cardinal Mazarin," 1666, folio. 7. "Origine della Lingua Italiana," 1669, fol. He undertook this work only to shew the academy della Crusca, that he was not unworthy of the place with which they had honoured him. Dr. Burney says that in his "Dictionnaire Etymologique de la Langue Françoise," and in his "Origine della Lingua Italiana," curious inquirers after the musical language of the middle ages will find more information than in any other lexicons or philosophical works with which we are acquainted, except in the Glossarium of Ducange. 8. "Juris civilis amœnitates," Paris, 1677, 8vo, reprinted with a preface by J. G. Hoffmann, Francfort, 1737, 8vo. 9. "Les poësies de Malherbe, avec des notes," 1666," 8vo, reprinted more than once. 10. "Observations sur la Langue François," 1675, and 1676," in 2 vols. 12mo. 11. Histoire de Sablé, contenant les seigneurs de la ville de Sablé, jusqu'à Louis I. duc d'Anjou et roy de Sicile: premiere partie," 1686, folio. He was very much prejudiced in favour of this history, and was engaged in the second part at his death. In the "Menagiana," he is represented as saying, that it is an incomparable book; that one may find every thing in it; and that in every page there are many learned observations:

but the public have not been of this opinion. 12. "Historia mulierum philosopharum," Lugd. 1690, 12mo. This is reprinted in Meibom's Diogenes Laertius. 13. "Anti-Baillet," 1690: a criticism of the "Jugemens des Sçavans" of M. Baillet, who in that work had spoken of Menage in a manner that displeased him. 14. "Menagiana," not published till after his death, and printed at first in one volume, afterwards in two. But M. de la Monnoye published an edition with great additions, at Paris, 1715, in 4 vols. 12mo. This is a very amusing collection, but will admit of abridgment without any injury to the memory of Menage.

Menage was possessed of a most tenacious memory, which he retained, except during a short interval, to a great age. Among his "Poems" is one addressed to the goddess of memory, petitioning her to restore to him her former favours; and another, in which he pours forth his gratitude for the welcome return. This uncommon talent of memory made Menage a very agreeable companion to the ladies, in whose company he took delight, and for whose amusement he repeated, with great readiness and humour, all the anecdotes, verses, &c. which he thought would entertain the company.[1]

MENANDER, one of the most celebrated of the ancient Greek poets, was born at Athens in the year 342 before the Christian æra. He was educated in the school of Theophrastus the peripatetic, Aristotle's successor, and began to write for the stage at the early age of twenty, when his passions seem to have been no less forward and impetuous than his genius. His attachment to the fair sex, and especially to his mistress Glycera, is upon record, and was vehement in the extreme; several of his epistles to that celebrated courtezan, written in a very ardent style, were collected and made public after his decease; his genius, however, is thought to have been a greater recommendation to Glycera's favour, than his personal merit, which has not been represented as favourable to his addresses, although he is said to have added the recommendations of luxurious dress and manners. His intrigues, however, are of little importance compared to the fame he acquired as one, if not the principal, of the authors of the *new comedy*, which if it possessed less wit and fire than the

[1] Gen. Dict.—Niceron, vol. I. and X.—Dict. Hist.—Menagiana.

old, was superior to it in delicacy, regularity, and decorum, came nearer to nature, and to what we conceive of the legitimate drama. Among his contemporaries, who wrote upon this reformed plan, were Philemon, Diphilus, Apollodorus, Philippides and Posidippus; and from many fragments which remain, it appears that they were not only bold declaimers against the vice and immorality of the age they lived in, but that they ventured upon truths and doctrines in religion totally irreconcileable to the popular superstition and idolatries of the heathen world; and therefore, says Cumberland, or rather Bentley, we cannot but admire at the extraordinary toleration of their pagan audiences.

By the lowest account Menander wrote eighty plays; but some authorities more than double them, an improbable number to have been composed by a poet who died at the age of fifty, or very little after; whatever their number, it has been thought that morality, taste, and literature, scarcely ever suffered more irreparably than by the loss of them. A few fragments only remain, which, says Warton, ought "to be as highly prized by the curious, as was the Coan Venus, which Apelles left imperfect and unfinished." Terence is supposed to have copied all his comedies from Menander, except the "Phormio" and "Hecyra;" and therefore from him we are enabled to form some idea of Menander's manner. His general character we must still take from his contemporaries, or immediate successors; for all that we can deduce from his fragments will not raise him to the high rank to which he belongs. Some of these are excellent morals, and some of a more elevated cast, but the greater part are of a morose, gloomy, and acrimonious character.

We have many testimonies to the admiration in which he was held during his life-time. Pliny informs us that the kings of Egypt and Macedon gave a noble testimony to his merit, by sending ambassadors to invite him to their courts, and even fleets to convey him; but that Menander preferred the free enjoyment of his studies to the promised favours of the great. Yet the envy and corruption of his countrymen sometimes denied his merit the justice at home, which it found abroad; for he is said to have won but eight prizes, though he wrote at least fourscore, if not, according to some accounts, above an hundred plays. Philemon, a contemporary and much inferior dramatic poet, by the partiality

the judges, often disappointed him of the prize; which made Menander once say to him, "Tell me fairly, Philemon, if you do not blush when the victory is decreed to you against me?" The ancient critics have bestowed the highest praises on Menander, as the true pattern of every beauty and every grace of public speaking. Quintilian declares that a careful imitation of Menander only will enable a writer to comply with all the rules in his Institutions. It is in Menander, that he would have his orator search for copiousness of invention, an elegance of expression, and especially for that universal genius, which is able to accommodate itself to persons, things, and affections. Menander's wonderful talent at expressing nature in every condition, and under every accident of life, gave occasion to that extraordinary question of Aristophanes the grammarian: "O Menander and Nature, which of you copied your pieces from the other's work?" And Ovid has made choice of the same excellency to support the immortality he has given him:

"Dum fallax servus, durus pater, improba læna,
Vivet: dum meretrix blanda, Menander erit."

Menander was drowned in the harbour of Piræus, in the year 293 B. C. according to some accounts, which make him only forty-nine years of age, but others, as we have noticed, think he was a little above fifty. His tomb, in the time of Pausanias, was to be seen at Athens, in the way from Piræus to the city, close by the honorary monument of Euripides. The fragments and sentences of Menander were first collected by Morel, 1553, Paris, and again edited by Henry Stephens, Grotius, &c. but the best edition is that by Le Clerc at Amsterdam, in 1709. To which the "Emendationes" of Phileleutherus Lipsiensis," that is, Dr. Bentley, the "Infamia emendationum," Leiden, 1710, by J. Gronovius, and "Philargyrius Cantabrigiensis," by De Pauw, must be considered as indispensable supplements, although it is somewhat difficult to collect the four. [1]

MENANDRINO (MARSILIO), better known by the name of Marsilius of Padua, the place of his birth, was one of the most celebrated philosophers and lawyers of the 14th

[1] Vossius de Poet. Græc.—Burman's preface to Bentley's Emendationes, &c. —See an elegant paper by Warton, No. 105 of the Adventurer;—and two by Cumberland, i. e. Bentley, in the Observer, No. 149, 150.—Maty's Review, vol. IX. p. 299.

century. He was educated at the university of Orleans; was afterwards made counsellor to the emperor Louis of Bavaria; and wrote an apology entitled "Defensor pacis," for that prince, in 1324. In this extraordinary work, for such at that time it might well be deemed, he boldly maintained that the pope ought to submit to the emperor, not only in temporal affairs, but also in what regards the outward discipline of the church. He described in strong colours, the pride, the luxury, and other irregularities of the court of Rome; and shewed at large, that the pope could not, by divine right, claim any powers or prerogatives superior to those of other bishops. John XXII. at that time filled the papal chair, and was so provoked at this doctrine of Marsilius, as well as his manner of propagating it, that he issued out a long decree, in which he endeavoured to refute it, and by which he excommunicated the author, in 1327. Dupin relates, that on this book being translated into French without the author's name, pope Gregory XI. complained of it to the faculty of divinity at Paris; when the faculty declared, by an authentic act, that none of their members had any hand in that translation; and that neither Marsilius of Padua, nor John de Jande, who was likewise thought to have been concerned in the work, belonged to their body. Besides the "Defensor pacis, seu de re imperatoria et pontifica, adversus usurpatam Romani Pontificis jurisdictionem, libri tres," Marsilius wrote a treatise entitled "De translatione imperii*;" and also another, "De jurisdictione imperiali in causis matrimonialibus." He died at Montemalto, in 1328; and, however his memory may have been honoured elsewhere, was ranked at Rome among the heretics of the first class. [1]

MENARD (CLAUDE), a French magistrate and antiquary, was one of several authors of the name of Menard who obtained considerable reputation in France. Claude, who was born in 1582, had a situation in the magistracy of Angers (lieutenant de la prévôté), and was distinguished for his knowledge and virtue. Having had the misfortune to lose his wife towards the latter end of his career, he

* This work, which we have not been able to meet with, occurs in Brunet's "Manuel du Libraire," under the title of "Defensor pacis, sive Apologia pro Ludovico IV. imperatore Bavaro, tractatus de translatione imperii, ante trecentos prope annos scripta:" Ex bibliopolio Comeliniano, 1599, 8vo. But this seems to be the same with the "Defensor pacis," mentioned above, with the addition of the "apologia pro Ludovico."

[1] Gen. Dict.

quitted the world, became an ecclesiastic, and led a very austere life. He was passionately attached to the study of antiquities, and rescued from oblivion several curious pieces. He died Jan. 20, 1652, at the age of seventy-two. He published, 1. "Joinville's History of St. Louis," 1617, 4to, with notes full of erudition and judgment. 2. "The two books of St. Austin against Julian," which he discovered in the library at Angers. 3. "Researches concerning the body of St. James the greater," who, as is pretended, was buried in the collegiate church of Angers. The credulity of this casts some shade upon his other works. It is also heavily written. 4. "History of Bertrand du Gueschlin," 1618, 4to. The learning of this author was great, but his style was heavy and bad. [1]

MENARD (NICHOLAS HUGUES), a writer on the history of the saints, was born at Paris in 1587, and became a Benedictine of the congregation of St. Maur, among whom he was one of the first who applied severely to study. He died Jan. 21, 1644, at the age of fifty-seven. We have by him, 1. "Martyrologium San^m. ordinis S. Benedicti," 1629. 2. "Concordia Regularum," a comparison of the life of St. Benedict, with the rules of his order. 3. "Sacramentarium Sancti Gregorii Magni," 1642, 4to. 4. "Diatriba de unico Dionysio," 1643, 8vo. All these works display a taste for research, and a talent for sound criticism. He found the epistle of St. Barnabas, in an ancient manuscript, in the abbey of Corbie. [2]

MENARD (LEO), a counsellor in the presidial court at Nismes, was born at Tarascon, in 1706, and died in 1767. He lived chiefly at Paris, and employed himself in the study of history and antiquities, and in writing books, which, though approved for their learning, did not rescue him from the inconveniences of poverty. They are these: 1. "The civil, ecclesiastical, and literary History of the city of Nismes," 7 vols. 4to, published in 1750, and the following years. This work has no fault but that of prolixity. 2. "Mœurs et Usages des Grecs," 1743, 12mo, a small and useful compilation. 3. "The Amours of Calisthenes and Aristoclea," 1766, 12mo, a novel, in which the author has skilfully painted the manners of Greece. 4. "A collection of fugitive pieces, illustrative of French history," 3 vols. 4to, published in 1748. The materials were

[1] Moreri.—Dict. Hist. [2] Niceron, vol. XXII.—Moreri.—Dict. Hist.

communicated to him by the marquis d'Aubais. There was also a chronologer, named Peter Menard, who died the first year of the last century; a James Menard, a lawyer of the sixteenth century; and one or two more of inferior note.[1]

MENASSEH (BEN ISRAEL), a celebrated rabbi, not unknown in this country, was born in Portugal about 1604. His father, Joseph Ben Israel, a rich merchant, having suffered greatly both in person and property, by the Portuguese inquisition, made his escape with his family into Holland, where this son was educated, under the rabbi Isaac Uriel, and pursued his studies with such diligence and success, that at the age of eighteen he was appointed to succeed his tutor as preacher and expounder of the Talmud in the synagogue of Amsterdam, a post which he occupied with high reputation for many years. He was not quite twenty-eight years of age when he published in the Spanish language the first part of his work entitled "Conciliador:" of which was published a Latin version, in the following year, by Dionysius Vossius, entitled "Conciliator, sive de Convenientia Locorum S. Scripturæ, quæ pugnare inter se videntur, opus ex vetustis et recentioribus omnibus Rabbinis magna industria ac fide congestum;" a work which was recommended to the notice of biblical scholars by the learned Grotius. The profits of his situation as preacher and expounder, being inadequate to the expences of a growing family, he engaged with his brother, who was settled at Basil, in mercantile concerns; and also set up a printing-press in his own house, at which he printed three editions of the Hebrew Bible, and a number of other books. Under the protectorate of Cromwell he came over to England, in order to solicit leave for the settlement of the Jews in this country, and actually obtained greater privileges for his nation than they had ever enjoyed before in this country; and in 1656 published an "Apology for the Jews," in the English language, which may be seen in vol. II. of the "Phœnix," printed from the edition of 1656. At the end of it in the Phœnix is a list of his works, published, or ready for the press. He likewise informs us that he had at that time printed at his own press, above sixty *other* books, amongst which are many Bibles in Hebrew and Spanish, &c. He died at Amster-

[1] Necrologie des hommes celebres pour année 1770.

dam about 1659. The rabbi was esteemed as well for his moral virtues as for his great learning, and had been long in habits of correspondence and intercourse with some of the most learned men of his time, among whom were the Vossii, Episcopius, and Grotius. The following are his principal works independently of that already noticed: 1. An edition of the Hebrew Bible, 2 vols. 4to. 2. The Talmud corrected, with notes. 3. "De Resurrectione Mortuorum." 4. "Esperanza de Israel," dedicated to the parliament of England in 1650: it was originally published in Spanish, and afterwards translated into the Hebrew, German, and English, one object of which is to prove that the ten tribes are settled in America. Of his opinions in this some account is given in the last of our references. [1]

MENCKE (OTTO), in Latin MENCKENIUS, a learned German writer, was born of a good family at Oldenburg, in Westphalia, in 1644. He cultivated his first studies in his native place; and at seventeen went to Bremen, where he applied himself to philosophy. He stayed there one year, and removed to Leipsic, where he was admitted master of arts in 1664; and afterwards visited the other universities, Jena, Wittemberg, Groningen, Franeker, Utrecht, Leyden, and Kiel. Upon his return to Leipsic, he applied himself for some time to divinity and civil law. In 1668 he was chosen professor of morality in that university; and, in 1671, took the degree of licentiate in divinity. He discharged the duties of his professorship with great reputation till his death, which happened in 1707. He was five times rector of the university of Leipsic, and seven times dean of the faculty of philosophy. He published several works; many of his own, and some of other people. The edition of sir John Marsham's "Canon Chronicus," at Leipsic, in 4to, and a new edition of "Camden's Annals of queen Elizabeth," were procured by him. But his most considerable work, and what alone is sufficient to perpetuate his name, is the "Acta eruditorum" of Leipsic, of which he was the first author, and in which he was engaged till his death. When he had formed that design, he began a correspondence with the learned men of all nations, in order to inform himself of what passed in the republic of letters. For the same purpose he took a journey to Holland, and thence to England. He afterwards

[1] Moreri.—Modern Universal Hist. vol. XI. p. 154, edit. 1781.

formed a society of several persons of eminent abilities, to assist him in the work, and took all proper measures to render it lasting. The elector of Saxony contributed, by his generosity, to the success of the design. The first volume was published at Leipsic, in 1682, in 4to. Our author continued to publish, with the assistance of colleagues, every year a volume while he lived, with supplements from time to time, and an index once in ten years. His share ends with the thirtieth volume.[1]

MENCKE (JOHN BURCARD), the son of the preceding, was born at Leipsic, April 8, 1674, and was admitted master of arts in that university in 1694. He spent some time there in the study of divinity, and then travelled into Holland and England. The reputation of his father, and his own great merit, procured him access to all the men of learning in the places through which he passed. He spent one year in his travels; and immediately upon his return to Leipsic in 1699, was appointed professor of history. His first intention was to have fixed himself to divinity; but he quitted it soon after for the law, in which he succeeded so well that he received the degree of doctor in that faculty at Halle, in 1701. After this he returned to Leipsic, to continue his lectures in history, by which he gained great reputation as well as by his writings. Frederic Augustus, king of Poland, and elector of Saxony, conceived so high an esteem for him, that in 1708 he appointed him his historiographer. In 1709 he became counsellor to that king; and, in 1723, aulic counsellor. His health began to decline early in life, and he died April 1, 1732, aged fifty-eight. He had been chosen, in 1700, fellow of the royal society of London, and some time after of that of Berlin.

The books he wrote were very numerous, and very learned; one of which, in particular, had it been as well executed as planned, would have been very curious and entertaining. Its title is the following: "De Charlataneria eruditorum declamationes duæ; cum notis variorum. Accessit epistola Sebastiani Stadelii ad Janum Philomusum, de circumforanea literatorum vanitate, Leipsic, 1715," 8vo. It has been said that there never was a worse book with a better title. It has, however, been translated into French, and is entitled "De la Charlatanerie des sçavans,

[1] Gen. Dict.—Moreri.

par M. Mencken: avec des remarques critiques de differens auteurs, Hague," 1721, in 8vo. Mencke's design here was to expose the artifices used by false scholars to raise to themselves a name; but, as he glanced so evidently at certain considerable persons that they could not escape being known, some pains were taken to have his book seized and suppressed: which, however, as usual, made the fame of it spread the faster, and occasioned editions to be multiplied. In 1723 he published at Leipsic, "Bibliotheca Menckeniana," &c. or, "A catalogue of all the books and manuscripts in all languages, which had been collected by Otto and John Mencke, father and son." Mencke himself drew up this catalogue, which is digested in an excellent method, with a design to make his library, which was very magnificent and valuable, public: but in 1728 he thought proper to expose it to sale; and for that purpose published catalogues, with the price of every book marked. Mencke had a considerable share in the "Dictionary of learned men," printed at Leipsic, in German, in 1715, folio, the plan of which he had formed, and furnished the persons employed in it with the principal materials, and wrote the articles of the Italians and English. He continued the "Acta eruditorum," as he had promised his father upon his death-bed, for twenty-five years, and published 33 volumes, including the supplements and the indexes.[1]

MENDELSOHN (MOSES), a Jewish philosophical writer, was born at Dessau, in Anhalt, in 1729. After being educated under his father, who was a schoolmaster, he devoted every hour he could spare to literature, and obtained as a scholar a distinguished reputation; but his father being unable to maintain him, he was obliged, in search of labour, or bread, to go on foot, at the age of fourteen, to Berlin, where he lived for some years in indigence, and frequently in want of necessaries. At length he got employment from a rabbi as a transcriber of MSS. who, at the same time that he afforded him the means of subsistence, liberally initiated him into the mysteries of the theology, the jurisprudence, and scholastic philosophy of the Jews. The study of philosophy and general literature became from this time his favourite pursuit, but the fervours of

[1] Acta eruditorum for 1732.—Bibl. Germanique, vol. XXV.—Niceron, vol. XXXI.—Gen. Dict.

application to learning were by degrees alleviated and animated by the consolations of literary friendship. He formed a strict intimacy with Israel Moses, a Polish Jew, who, without any advantages of education, had become an able, though self-taught, mathematician and naturalist. He very readily undertook the office of instructor of Mendelsohn, in subjects of which he was before ignorant; and taught him the Elements of Euclid from his own Hebrew version. The intercourse between these young men was not of long duration, owing to the calumnies propagated against Israel Moses, which occasioned his expulsion from the communion of the orthodox; in consequence of this he became the victim of a gloomy melancholy and despondence, which terminated in a premature death. His loss, which was a grievous affliction to Mendelsohn, was in some measure supplied by Dr. Kisch, a Jewish physician, by whose assistance he was enabled to attain a competent knowledge of the Latin language. In 1748 he became acquainted with another literary Jew, viz. Dr. Solomon Gumperts, by whose encouragement and assistance he attained a general knowledge of the living and modern languages, and particularly the English, by which he was enabled to read the great work of our immortal Locke in his own idiom, which he had before studied through the medium of the Latin language. About the same period he enrolled the celebrated Lessing among his friends, to whom he was likewise indebted for assistance in his literary pursuits. The scholar amply repaid the efforts of his instructor, and soon became his rival and his associate, and after his death the defender of his reputation against Jacobi, a German writer, who had accused Lessing of atheism. Mendelsohn died Jan. 4, 1785, at the age of fifty-seven, highly respected and beloved by a numerous acquaintance, and by persons of very different opinions. When his remains were consigned to the grave, he received those honours from his nation which are commonly paid to their chief rabbies. As an author, the first piece was published in 1755, entitled "Jerusalem," in which he maintains that the Jews have a revealed law, but not a revealed religion, but that the religion of the Jewish nation is that of nature. His work entitled "Phædon, a dialogue on the Immortality of the Soul," in the manner of Plato, gained him much honour: in this he presents the reader with all the arguments of modern philosophy, stated with great force

and perspicuity, and recommended by the charms of elegant writing. From the reputation which he obtained by this masterly performance, he was entitled by various periodical writers the "Jewish Socrates." It was translated into French in 1773, and into the English, by Charles Cullen, esq. in 1789. Among his other works, which are all creditable to his talents, he wrote "Philosophical Pieces;" "A Commentary on Part of the Old Testament;" "Letters on the Sensation of the Beautiful."[1]

he translated the Hebrews B. into German

MENDOZA (GONZALES PETER DE), a cardinal, archbishop of Seville, and afterwards of Toledo, chancellor of Castille and Leon, was born at Guadalajara, in 1428, of an ancient and noble family. He made a great progress in the languages, in civil and canon law, and in the belles lettres. His uncle, Walter Alvarez, archbishop of Toledo, gave him an archdeaconry in his church, and sent him to the court of John II. king of Castille, where his merit soon acquired him the bishopric of Calahorra. Henry IV. who succeeded John, trusted him with the most important affairs of state; and, besides the bishopric of Siguença, procured a cardinal's hat for him from Sixtus IV. in 1473. When Henry died the year after, he named cardinal Mendoza for his executor, and dignified him at the same time with the title of the cardinal of Spain. He did great services afterwards to Ferdinand and Isabella, in the war against the king of Portugal, and in the conquest of the kingdom of Granada over the Moors. He was then made archbishop of Seville and Toledo successively; and after governing some years, in his several provinces, with great wisdom and moderation, he died Jan. 11, 1495. It is said that in his younger days he translated "Sallust," "Homer's Iliad," "Virgil," and some pieces of "Ovid."[2]

MENDOZA (JOHN GONZALES), an Augustine friar of the province of Castille, was chosen by the king of Spain to be ambassador to the emperor of China, in 1584. He was made bishop of Lipari in Italy in 1593, bishop of Chiapi in New Spain in 1607, and bishop of Propajan in the West Indies in 1608. He wrote "A History of China," in Spanish, which has been translated into several languages. A general idea of it may be taken from the mere title of the French translation, published at Paris, in 1589,

[1] Rees's Cyclopædia.—Biog. Sketch of the Jewish Socrates.—Gent. Mag. 1788.
[2] Moreri.

which runs thus: "The history of the great kingdom of China, in the East Indies, in two parts: the first containing the situation, antiquity, fertility, religion, ceremonies, sacrifices, kings, magistrates, manners, customs, laws, and other memorable things of the said kingdom; the second, three voyages to it in 1577, 1579, and 1581, with the most remarkable rarities either seen or heard of there; together with an itinerary of the new world, and the discovery of New Mexico in 1583."[1]

MENEDEMUS, a Greek philosopher, was a native of Eretria in the island of Eubœa, who, going to study at Athens, became first a hearer of Plato, and then of Xenocrates; but, not being satisfied with their doctrines, went over to the Cyrenaic philosopher Paræbates, and by him was led to the Megarensian Stilpo. Here, being delighted by the free manner of his new master, he learned to despise all scholastic forms and arts. He had now become so famous by his studies, that his countrymen, who at first had held him in no estimation, now voluntarily committed to him the direction of the state, with a large stipend; and he in return was able to render them essential services by the credit in which he stood with the kings of Macedon. After a time, however, he was exposed to the attacks of envy, that usual concomitant of greatness; and, being accused of a design to betray his country, died of grief at the imputation. He died in the year 284 B. C. in the reign of Alexander the Great; and the masters under whom he studied mark sufficiently the earlier period of his life.

Menedemus was of a strong constitution, acute and penetrating in understanding; in dispute he was vehement, but in his manners gentle. He was fond of convivial meetings; but it was those in which philosophy, not luxury, presided. His most intimate friend and fellow-student was Asclepiades, whose steadiness of regard was highly honourable to both. After the death of Menedemus, his countrymen erected a statue to his memory. Some sarcastically called him the Eretrian Bull, from the gravity of his countenance. Being told one day, that it is a great felicity to have whatever we desire, "Yes," said he, "but it is a much greater to desire nothing but what we have."[2]

[1] Gen. Dict.—Dict. Hist.
[2] Brucker.—Diogenes Laertius.—Stanley's Hist. of Philosophy.

MENEDEMUS was a Cynic philosopher, rather of a later period, just before that sect sunk into disrepute, and that of the Stoics under Zeno rose out of its ruins. It is probable that the extravagance of this very man contributed very materially to bring his sect into disrepute; for he went about, says Diogenes Laertius, dressed like a fury, and saying that he was sent by the infernal gods, to report to them the transgressions of men. His dress was a long black robe, reaching to his feet; a scarlet girdle; a large Arcadian cap, with the twelve signs of the zodiac embroidered on it; tragic buskins, a vast beard, and a strong ashen staff in his hand. Laertius says that he was a pupil of Colotes of Lampsacus, of whom, however, he gives no particular account. Others make him the disciple of Echecles an Ephesian, another Cynic. Suidas, by mistake, applies to Menippus the extravagant dress here attributed to Menedemus. Menippus, however, was a disciple of Menedemus.[1]

MENESTRIER (JOHN BAPTIST LE), of Dijon, one of the most learned and curious antiquaries of his time, was born in 1564, and died in 1634, at the age of seventy. His principal works are, 1. "Medals, Coins, and ancient Monuments of the emperors of Rome," folio. 2. "Illustrious Medals of the ancient emperors and empresses of Rome," 4to. They are both written in French, and are not much esteemed, according to the Dict. Hist.; but Moreri says that all modern antiquaries speak of them with the highest praise *(grands eloges)*.[2]

MENESTRIER (CLAUDE FRANCIS), a Jesuit, was born at Lyons in 1633. Besides his skill in the ancient languages, and acquaintance with the classic authors, he had a particular talent for heraldry, and for the arrangement and marshalling of all splendid ceremonies, such as canonizations, &c. so that his plans for those occasions were sought with great avidity. The fertility of his imagination constantly displayed itself in an incredible variety of inscriptions, devices, medals, and other ornaments. He travelled in Italy, Flanders, Germany, and England; and in all places gained improvement and amusement. His memory was so prodigious, that, in order to try it, Christina queen of Sweden, pronounced in his presence at Lyons, and had written down, 300 unconnected words, the strangest

[1] Moreri.—Diogenes Laertius.—Suidas in verbo Μενε.. [2] Moreri.—Dict. Hist.

she could think of, and it is said that he repeated them all exactly in the same order. This wonderful memory supplied him with an inexhaustible fund of anecdotes; and he spoke Greek and Latin with as much facility as French. He died Jan. 31, 1705, being then seventy-four. His works that remain are, 1. "History of Louis the Great, by medals, emblems, devices, &c." 2. "Consular History of the city of Lyons," 1693, folio. 3. Several small treatises on devices, medals, heraldry, &c. particularly his "Methode de Blason," an edition of which was published at Lyons, in 1770, 8vo, with many additions to the original work. 4. "La Philosophie des Images," 1694, 12mo, with several others of smaller consequence, which are all enumerated by Niceron.[1]

MENGOLI (PETER), an able Italian mathematician in the seventeenth century, concerning whose birth there is no trace, studied mathematics under Cavalieri, to whom the Italians ascribe the invention of the first principles of the infinitesimal calculus. Mengoli was appointed professor of "mechanics" in the college of nobles at Bologna, and acquired high reputation by the success with which he filled that post. His principal works are, "Geometriæ Speciosæ Elementa;" "Novæ Quadraturæ Arithmeticæ, seu de additione Fractionum;" "Via regia ad Mathematicas ornata;" "Refrazzione è paralasse Solare;" "Speculationi de Musica;" "Arithmeticæ rationalis Elementa;" "Arithmetica realis." Of these Dr. Burney notices his "Speculationi di Musica," a desultory and fanciful work, published at Bologna, 1670. An account of this treatise was given in the Phil. Trans. vol. VIII. No. c. p. 6194, seemingly by Birchensha. The speculations contained in Mengoli's work are some of them specious and ingenious; but the philosophy of sound has been so much more scientifically and clearly treated since its publication, that the difficulty of finding the book is no great impediment to the advancement of music. He was still living in 1678.[2]

MENGS (ANTONY RAPHAEL), a celebrated modern painter, was born at Aussig in Bohemia, in 1726. His father was painter to Augustus III. king of Poland, and he, observing the talents of his son for the same art, took him to Rome in 1741. After studying about four years, the young painter returned to Dresden, where

[1] Niceron, vol. I.—Moreri. [2] Moreri.—Burney in Rees's Cyclopædia.

he executed several works for Augustus with uncommon success. But his greatest patron was Charles III. king of Spain, who having, while only king of Naples, become acquainted with Mengs and his merits, in 1761, within two years after his accession to the throne of Spain, settled upon him a pension of 2000 doubloons, and gave him an house and an equipage. Mengs, nevertheless, did not go to Spain, but resided chiefly at Rome, where he died in 1779. The labours of his art, grief for the loss of a most beautiful and amiable wife, and the injudicious medicines of an empiric, his countryman, who pretended to restore his health, are said to have occasioned his death. His character was very amiable, with no great fault but that which too commonly attends genius, a total want of œconomy; so that, though his profits in various ways, for the last eighteen years of his life, were very considerable, he hardly left enough to pay for his funeral. In his address, he was timid and aukward, with an entire ignorance of the world, and an enthusiasm for the arts, which absorbed almost all his passions. He left five daughters, and two sons, all of whom were provided for by his patron the king of Spain. He was an author as well as a painter, and his works were published at Parma in 1780, by the chevalier d'Azara, with notes, and a life of Mengs, in 2 vols. 4to, which were translated into English, and published in 2 vols. 1796, 8vo. They consist chiefly of treatises and letters on taste, on several painters, and various subjects connected with the philosophy and progress of the arts. They were partly translated into French, in 1782, and more completely in 1787. All that is technical on the subject of painting, in the work of his friend Winckelman, on the history of art, was supplied by Mengs. He admired the ancients, but without bigotry, and could discern their faults as well as their beauties. As an artist, Mengs seems to have been mostly admired in Spain. In this country, recent connoisseurs seem disposed to under-rate his merit, merely, as it would appear, because it had been over-rated by Azara and Winckelman. The finest specimen of his art in this country is the altar-piece of All Souls Chapel, Oxford. The subject of this picture is our Saviour in the garden: it consists of two figures in the foreground, highly finished, and beautifully painted. It was ordered by a gentleman of that college whilst on his travels through Spain; but being limited to the price, he was obliged to choose a sub-

ject of few figures. This gentleman relates a singular anecdote of Mengs, which will further show the profundity of his knowledge and discernment in things of antiquity. While Dr. Burney was abroad collecting materials for his History of Music, he found at Florence an ancient statue of Apollo, with a bow and fiddle in his hand: this, he considered, would be sufficient to decide the long-contested point, whether or not the ancients had known the use of the bow. He consulted many people to ascertain the certainty if this statue were really of antiquity; and at last Mengs was desired to give his opinion, who, directly as he had examined it, without knowing the cause of the inquiry, said, "there was no doubt but that the statue was of antiquity, but that the arms and fiddle had been recently added." This had been done with such ingenuity that no one had discovered it before Mengs; but the truth of the same was not to be doubted.[1]

MENINSKI (FRANCISCUS A MESGNIEN), or MENIN, a most celebrated German orientalist, was born in Lorraine, then subject to the emperor, in 1623; and for copiousness of learning, elegance of genius, and profound knowledge of languages, particularly those of the East, proved undoubtedly one of the principal ornaments of the age in which he lived. He studied at Rome under Giattino. When he was about thirty, his love of letters induced him to accompany the Polish ambassador to Constantinople, where he studied the Turkish language under Bobovius and Ahmed, two very skilful teachers. So successful was he in this study, that when he had been there only two years, the place of first interpreter to the Polish embassy at the Porte was promised to him. When the place became vacant, he was accordingly appointed to it, and obtained so much credit by his conduct, that, after a time, he was sent for into Poland, and again sent out with full powers as ambassador to the Porte. For his able execution of this office, he was further honoured, by being naturalized in Poland, on which occasion he added the Polish termination of *ski* to his family name, which was Menin. Being desirous afterwards to extend his sphere of action, he went to the court of the emperor, as interpreter of oriental languages, in 1661. Here also, as in other instances, his talents and

[1] Life of Mengs.—Pilkington.—Cumberland speaks of Mengs in his account of Spanish painters, but evidently with much prejudice.

behaviour obtained the highest approbation; on which account he was not only sent as interpreter to several imperial ambassadors at the Porte, but was entrusted in many important and confidential services, and, in 1669, having paid a visit to the holy sepulchre at Jerusalem, was made one of the knights of that order. After his return to Vienna he was advanced to further honours; being made one of the counsellors of war to the emperor, and first interpreter of oriental languages. He died at Vienna, at the age of seventy-five, in 1698. His great work, 1. The "Thesaurus linguarum orientalium," was published at Vienna, in 1680, in 4 vols. folio: to which was added, in 1687, another volume, entitled "Complementum Thesauri linguarum orientalium, seu onomasticum Latino-Turcico-Arabico-Persicum." The former volumes having become extremely scarce, partly on account of the destruction of a great part of the impression in the siege of Vienna by the Turks in 1683, a design was formed some time ago in England of reprinting the work, by a society of learned men, among whom was sir William Jones. But as this undertaking, probably on account of the vast expence which must have been incurred, did not proceed, the empress queen, Maria Theresa, who had heard of the plan, took it upon herself, and with vast liberality furnished every thing necessary for its completion. In consequence of this, it was begun to be splendidly republished at Vienna in 1780, with this title, "Francisci à Mesgnien Meninski Lexicon Arabico-Persico-Turcicum, adjecta ad singulas voces et phrases interpretatione Latinâ, ad usitatiores, etiam Italicâ," and has been completed in four volumes folio. In this edition, say the editors, the Lexicon of Meninski may be said to be increased, diminished, and amended. *Increased*, because many Arabic and Persian words are added, from Wankuli and Ferhengi, the best Arabic and Persic Lexicographers whom the East has produced; and, from Herbelot, are inserted the names of kingdoms, cities, and rivers, as well as phrases in common use among the Turks, &c.; *diminished*, because many useless synonyma are omitted, which rather puzzled than assisted the student; as well as all the French, Polish, and German interpretations, the Latin being considered as sufficient for all men of learning; *amended*, with respect to innumerable typographical errors; which, from a work of this nature, no care can perhaps altogether exclude. Brunet

remarks, however, that this edition does not absolutely supplant the preceding, as the grammar and onomasticon are not reprinted in it. There is a Vienna edition of the grammar, entitled "Institutiones linguæ Turcicæ," 1756, in quarto, two vols. in one; but the onomasticon must still be sought in the original edition. The other works of Meninski were occasioned chiefly by a violent contest between him and J. B. Podesta, in which much acrimony was employed on both sides. These it is hardly worth while to enumerate, but they may all be seen in the account of his life from which this article is taken. It should be observed however, that, in 1674, Podesta published a book entitled "Prodromus novi linguarum Orientalium collegii, jussu Aug. &c. erigendi, in Univ. Viennensi;" to which Meninski opposed, 2. "Meninskii Antidotum in Prodromum novi ling. orient collegii, &c." 4to. But such was the credit of his antagonist in the university, that soon after there came out a decree, in the name of the rector and consistory, in which that antidote of Meninski's is proscribed and prohibited, for six specific reasons, as impious and infamous. Meninski was defended against this formidable attack by a friend, in a small tract, entitled "Veritas defensa, seu justitia causæ Dn. F. de M. M. [Meninski] contra infame decretum Universitatis Viennensis, anno 1674, 23 Novembris, &c. ab Amico luci exposita, anno 1675," in which this friend exposes, article by article, the falsehood of the decree, and exclaims strongly against the arts of Podesta. This tract is in the British Museum. Podesta was oriental secretary to the emperor, and professor of those languages at Vienna; but is described in a very satirical manner by the defender of Meninski: "Podesta, natura Semi-Italus, statura nanus, cæcutiens, balbus, imo bardus repertus, aliisque vitiis ac stultitiis plenus, adeoque ad discendas linguas Orientales inhabilis." A list of the works of Podesta, is, however, given by the late editors of Meninski. [1]

MENIPPUS, a Cynic, and a disciple of the second Menedemus before mentioned, was a native of Gadara in Palestine. His writings were chiefly of a ridiculous kind, and very satirical; so much so, that Lucian, himself no very lenient satirist, calls him in one passage "the most barking and snarling of all the Cynic dogs." For this reason

[1] Life of Meninski prefixed to his Thesaurus.

he is introduced into two or three of Lucian's dialogues, as a vehicle for the sarcasms of that author. It appears, that the satires of Menippus were written in prose, with verses occasionally intermixed; for which reason the satires of Varro, who wrote in the same style, were called Menippean; and the same title, that of "Satyre Ménippée," was given, for the same reason, to a famous collection, written in France against the faction of the league; in which compositions Pierre le Roy, Nicolas Rapin, and Florent Chrêtien, bore a principal share. Varro himself has been therefore called *Menippeus*, and sometimes Cynicus Romanus. Menippus was imitated also by his countryman Meleager, of whom an account has been given before. It is said by Laertius, that Menippus, having been robbed of a large sum of money, which he had amassed by usury, hanged himself in despair. The same author mentions some of his works, of which, however, no part is now extant. He had been originally a slave, but purchased his freedom, and procured himself to be made a citizen of Thebes.[1]

MENNES, or MENNIS, (SIR JOHN,) a celebrated seaman, traveller, and poet, the third son of Andrew Mennes, esq. of Sandwich in Kent, was born there March 1, 1598. He was educated at Corpus Christi college, Oxford, where he distinguished himself by his literary acquirements; and afterwards became a great traveller, and well skilled in naval architecture. In the reign of James I. he had a place in the Navy-office, and by Charles I. was appointed its comptroller. In the subsequent troubles he took an active part, both military and naval, in favour of his royal master: and being a vice-admiral, in 1641 was knighted at Dover. In 1642, he commanded the Rainbow: but was afterwards displaced from his services at sea for his loyalty, and was implicated in the Kentish insurrection in favour of the king in 1648. After the Restoration he was made governor of Dover-castle, and chief comptroller of the navy, which he retained till his death. In 1661 he was appointed commander of the Henry, and received a commission to act as vice-admiral and commander in chief of his majesty's fleet in the North Seas. He died Feb. 18, 1670-1, at the Navy-office in Seething-lane, London, with the character of an honest, stout, generous, and religious man, whose company had always been delightful to

[1] Brucker.—Diogenes Laertius.—Moreri.

the ingenious and witty. He was buried in the church of St. Olave, Hart-street, where a monument and inscription were erected over his grave, and are there still. Wood says he was the author of a poem entitled "Epsom Wells," and several other poems scattered in other men's works. What can with most certainty be attributed to him are contained in a volume entitled "Musarum Deliciæ, or the Muses Recreation," second edit. 1656, 12mo. The celebrated scoffing ballad on sir John Suckling, "Sir John got him an ambling nag," &c. was written by Mennes. The poems in this volume are the joint compositions of sir John Mennes and Dr. James Smith.[1]

MENNO, surnamed SIMON, or SIMONSON, was the founder of a sect called from him Mennonites. He was born at Witmarsum, in Friesland, in 1505. He was at first a Romish priest, and a notorious profligate, and resigned his rank and office in the Romish church, and publicly embraced the communion of the anabaptists. He died in 1561, in the duchy of Holstein, at the country-seat of a certain nobleman, not far from the city of Oldesloe, who, moved with compassion by a view of the perils to which Menno was exposed, and the snares that were daily laid for his ruin, took him, with certain of his associates, into his protection, and gave him an asylum. He began to propagate his opinions in 1536, and had many followers, whose history may be found in Mosheim. They split afterwards into parties, but the opinions that are held in common by the Mennonites, seem to be all derived from this fundamental principle, that the kingdom which Christ established upon earth is a visible church or community, into which the holy and just alone are to be admitted, and which is consequently exempt from all those institutions and rules of discipline, that have been invented by human wisdom, for the correction and reformation of the wicked. This principle, indeed, was avowed by the ancient Mennonites, but it is now almost wholly renounced; nevertheless, from this ancient doctrine, many of the religious opinions, that distinguish the Mennonites from all other Christian communities, seem to be derived: in consequence of this doctrine, they admit none to the sacrament of baptism, but persons that are come to the full use of their reason; they neither admit civil rulers into their communion, nor allow

[1] Ath. Ox. vol. II.—Censura Literaria, vol. IV.—Ellis's Specimens.

any other members to perform the functions of magistracy; they deny the lawfulness of repelling force by force, and consider war, in all its shapes, as unchristian and unjust: they entertain the utmost aversion to the execution of justice, and more especially to capital punishments; and they also refuse to confirm their testimony by an oath. Menno's writings, in Dutch, were published in 1651, folio.[1]

MENOCHIUS (JAMES), a native of Pavia, was born in 1532, and acquired such skill in the law, that he was surnamed the Baldus and the Bartholus of his age. He taught law in Piedmont, at Pisa, at Padua, and lastly at Pavia. Philip II. king of Spain, appointed him counsellor, afterwards president of the council at Milan. He died Aug. 10, 1607, aged seventy-five, leaving, "De recuperandâ possessione, de adipiscendâ possessione," 8vo; "De Præsumptionibus," Geneva, 1670, 2 vols. folio; "De Arbitrariis Judicum quæstionibus, et causis Consiliorum," folio, and other valuable works.[2]

MENOCHIUS (JOHN STEPHEN), son of the preceding, born in 1576, at Pavia, entered among the Jesuits at the age of seventeen, and died at Rome, February 4, 1656, aged eighty, leaving, "Institutions, political and œconomical," taken from the Holy Scriptures; a good treatise "On the Hebrew Republic;" and a "Commentary on the Bible," the best edition of which is by Pere Tournemine, a Jesuit, 1719, 2 vols. folio. All the above are in Latin.[3]

MENZIKOFF (ALEXANDER), was a prince of the Russian empire, deeply concerned in the politics of his time. The general opinion of the origin of Menzikoff is, that his father was a peasant, who had placed him at Moscow with a pastry-cook, and that he carried little pies about the streets, singing as he went. In this situation, he was seen by the emperor Peter, who, pleased with the wit and liveliness which on examination he found in him, took him about his person, and thus opened the way to his fortune. Others, however, say, that his father was an officer in the service of the czar Alexis Michaelowitz, and that, as it was not extraordinary for gentlemen to serve in the stables of the czar, Menzikoff was there employed as one of the head grooms, and that in this situation his talents were noticed by the czar, and his advancement begun.

[1] Mosheim.—Brandt's History of the Reformation.
[2] Tiraboschi.—Dict. Hist. [3] Dupin.—Moreri.

MENZINI (BENEDICT), an Italian poet, was born at Florence in 1646, of poor and humble parents. Notwithstanding the disadvantage of his circumstances, he began his studies under Miglioraccio, and pursued them with ardour; till, being noticed for his talents by Vincentio Salviati, he was removed from the difficulties of poverty, received into the house of that patron, and encouraged to indulge his genius in writing. In 1674, he inscribed a volume of poems to Cosmo III. of Medicis, but obtained no great approbation from that depraved man. In 1679, he published a book, entitled "Construzione irregolare della linga Toscana;" on the irregular construction of the Tuscan language; and, in the following year, a volume of lyric poems, by way of illustrating his own precepts. His first patron seems now to have deserted him, or not to have afforded him sufficient support, for we find him at this period, after several disappointments, and particularly that of not obtaining a professorship at Pisa, venting his discontent in twelve satires. These, however, were not published in his life, but given to a friend, Paulo Falconeri. When they did appear, they went through several editions. In 1685, Menzini obtained the notice and patronage of Christina queen of Sweden, whom he celebrated in Latin as well as in Italian. Under her protection he lived at Rome, and enjoyed the best period of his life. It was at this period, in 1688, that he published his "Arte Poetica," which he dedicated to cardinal Azzolini. Being always more or less in want, owing to mismanagement, he contrived by these dedications to lay some of the chief nobility of his country under contribution: but he did not so succeed with cardinal Atestini, who received his dedication of "Il Paradiso terrestre," without granting him any remuneration. As he had a wonderful vein of ready eloquence, one of his resources was that of composing sermons for preachers who were not equally able to supply themselves. To this there is an allusion in one of the satires of his contemporary Sectanus.

> "Parte alia Euganius, pulchro cui pectus honesto
> Fervet, et Ascræas libavit cominus undas,
> Ut satur ad vigilem posuit remeare lucernam,
> Cogitur indoctis componere verba cucullis."

We are told, by his biographer Fabroni, that being not a little in awe of the satirical talents of that writer, he had cultivated his kindness with no little anxiety; and thus, it

may be supposed, obtained this compliment. He was now appointed by the pope, canon of St. Angelo in Piscina; and continued to publish several works, in Latin as well as in Italian: as, "Orationes de morum, philosophiæ, humaniorumque literarum studiis, et de Leonis X. P. M. laudibus." But his Latin compositions did not so well satisfy the learned as those he produced in his own language; and their criticisms led him to write and publish a tract, "De poesis innocentia, et de literatorum hominum invidia." This, however, was prior to the present period, as it bears date in 1675. He published now a poetical version of the Lamentations of Jeremiah, in Italian, which was so much approved by pope Clement XI. that he ordered it to be distributed to the cardinals in passion-week. Menzini was admitted a member of the society of Arcadi, under the name of Euganius, under which we have seen him mentioned by the satirist: and being also admitted of the academy *Della Crusca*, he was very anxious to have his verses cited in their dictionary, as authority. In this he could not prevail, except after a time for his satires, in which he had revived some classical Italian expressions then growing obsolete. In 1731, however, long after his death, and in the fourth edition of that vocabulary, all his Italian works were admitted, as affording classical citations. Towards the end of life he became dropsical, and died at the age of fifty-eight, in 1704. He left the fortune of a poet, his works only, which he bequeathed to a friend; and they were in 1730—1734, published collectively, in 4 vols. 8vo, the contents of which are recited by Fabroni. An edition of his "Art of Poetry" has lately been published by Mr. Mathias, perhaps the most accomplished Italian scholar and critic in this kingdom. His satires were published with Salvini's notes, in 1759, 8vo, and with those of Rinaldo Maria Bracci, at Naples in 1763, 4to.[1]

MERCATI (MICHAEL), a physician and naturalist, the son of Peter Mercati, a physician of St. Miniato, in Tuscany, was born April 8, 1541. After having finished his scholastic education at his native place, he was sent to Pisa, and placed under the tuition of Cesalpini, from whom he derived his taste for the study of nature. Having received his degree of doctor in philosophy and medicine in that university, he went to Rome, where pope Pius V. ap-

[1] Fabroni Vitæ Italorum, vol. VII.

pointed him superintendant of the botanical garden of the Vatican, at the age of twenty-six, but Niceron says he was not more than twenty. Afterwards Ferdinand I. the grand duke of Tuscany, raised him to the rank of nobility; and soon afterwards the same dignity was conferred upon him by the senate of Rome. Among his other honours, Sixtus V. conferred upon him the office of apostolical prothonotary, and sent him into Poland with cardinal Aldobrandini, that he might enjoy the opportunity of increasing his collections in natural history. The same cardinal, when elected pope in 1592, under the title of Clement VIII. nominated Mercati his first physician, and had in contemplation higher honours to bestow upon him, when this able physician died, in 1593, in the fifty-third year of his age. His character in private life was universally esteemed, and the regret of the most distinguished persons of Rome followed him to his grave.

Mercati wrote in Italian, at the request of his patron pope Gregory, a work "On the Plague, on the Corruption of the Air, on the Gout, and on Palsy," Rome, 1576, 4to; and likewise a "Dissertation on the Obelisks of Rome," 1589, 4to. But he is principally remembered for his description of the subjects of natural history, particularly of mineralogy, contained in the museum of the Vatican, which was formed under the auspices of Gregory XIII. and Sixtus V. and was afterwards totally dispersed. He was about to prepare engravings of the principal subjects, when his disease, which terminated his life, interrupted his progress. His manuscript came into the hands of Carlo Dati of Florence, where it remained till the time of Clement XI. who purchased it, and caused it to be splendidly edited by Lancisi, his first physician, in 1717, at Rome, under the title of "Metallotheca, opus posthumum authoritate et munificentia Clementis XI. Pont. Max. è tenebris in lucem eductum; operâ & stud. J. M. Lancisi Archiat. Prat. illustratum," folio. An "Appendix ad Metallothecam" was published in 1719.

Besides his father and grandfather, both men of learning and eminence in their day, there was a LOUIS Mercati, a physician of the same century, whose medical and surgical works were printed in 1605, and often reprinted, but are not now held in much esteem.[1]

[1] Eloge by Magelli, prefixed to the Metallotheca.—Chaufepie.—Niceron, vol. XXXVIII.—Eloy Dict. Hist. de Medicine.—Rees's Cyclopædia.

MERCATOR (GERARD), an eminent geographer and mathematician, was born in 1512, at Ruremonde in the Low Countries. He applied himself with such industry to the sciences of geography and mathematics, that it has been said he often forgot to eat and sleep. The emperor Charles V. encouraged him much in his labours; and the duke of Juliers made him his cosmographer. He composed and published a chronology; a larger and smaller atlas; and some geographical tables; besides other books in philosophy and divinity. He was also so curious, as well as ingenious, that he engraved and coloured his maps himself. He made various maps, globes, and other mathematical instruments for the use of the emperor; and gave the most ample proofs of his uncommon skill in what he professed. His method of laying down charts is still used, which bear the name of "Mercator's Charts;" also a part of navigation is from him called *Mercator's Sailing*. He died at Duisbourg in 1594, at eighty-two years of age.[1]

MERCATOR (MARIUS), a celebrated ecclesiastical author of the fifth century, St. Augustine's friend, who wrote against the Nestorians and Pelagians, died about the year 451. All his works, which are in Labbe's Councils, and in the library of the Fathers, were published in 1673, by Garnier, a Jesuit, with long Dissertations, 2 tom. in one volume, folio. M. Baluze published a new edition of them at Paris, 1684, 8vo.[2]

MERCATOR (NICHOLAS), an eminent mathematician and astronomer, whose name in High-Dutch was Kauffman, was born about 1640, at Holstein in Denmark. From his works we learn, that he had an early and liberal education, suitable to his distinguished genius, by which he was enabled to extend his researches into the mathematical sciences, and to make very considerable improvements: for it appears from his writings, as well as from the character given of him by other mathematicians, that his talent rather lay in improving, and adapting any discoveries and improvements to use, than invention. However, his genius for the mathematical sciences was very conspicuous, and introduced him to public regard and esteem in his own country, and facilitated a correspondence with such as were eminent in those sciences, in Denmark, Italy, and

[1] Moreri.—Foppen Bibl. Belg.—Hutton's Dict.—Bullart's Academie des Sciences, vol. II.—Saxii Onomast.

[2] Cave, vol. I.—Dupin.—Moreri.—Saxii Onomast.

England. In consequence, some of his correspondents gave him an invitation to this country, which he accepted; and he afterwards continued in England till his death. In 1666 he was admitted F. R. S. and gave frequent proofs of his close application to study, as well as of his eminent abilities in improving some branch or other of the sciences. But he is charged sometimes with borrowing the inventions of others, and adopting them as his own, and it appeared upon some occasions that he was not of an over-liberal mind in scientific communications. Thus, it had some time before him been observed, that there was an analogy between a scale of logarithmic tangents and Wright's protraction of the nautical meridian line, which consisted of the sums of the secants; though it does not appear by whom this analogy was first discovered. It appears, however, to have been first published, and introduced into the practice of navigation, by Henry Bond, who mentions this property in an edition of Norwood's Epitome of Navigation, printed about 1645; and he again treats of it more fully in an edition of Gunter's works, printed in 1653, where he teaches, from this property, to resolve all the cases of Mercator's sailing by the logarithmic tangents, independent of the table of meridional parts. This analogy had only been found to be nearly true by trials, but not demonstrated to be a mathematical property. Such demonstration seems to have been first discovered by Mercator, who, desirous of making the most advantage of this and another concealed invention of his in navigation, by a paper in the Philosophical Transactions for June 4, 1666, invites the public to enter into a wager with him on his ability to prove the truth or falsehood of the supposed analogy. This mercenary proposal it seems was not taken up by any one; and Mercator reserved his demonstration. Our author, however, distinguished himself by many valuable pieces on philosophical and mathematical subjects. His first attempt was, to reduce astrology to rational principles, which proved a vain attempt. But his writings of more particular note, are as follow: 1. "Cosmographia, sive Descriptio Cœli & Terræ in Circulos, qua fundamentum steraiter sequentibus ordine Trigonometriæ Sphericorum Logarithmicæ, &c. a Nicolao Hauffman Holsato," Dantzic, 1651, 12mo. 2. "Rationes Mathematicæ subductæ anno 1653," Copenhagen, 4to. 3. "De Emendatione annua Diatribæ duæ, quibus exponuntur & demonstrantur Cycli Solis &

Lunæ," &c. 4to. 4. "Hypothesis Astronomica nova, et Consensus ejus cum Observationibus," Lond. 1664, folio. 5. "Logarithmotechnia, sive Methodus construendi Logarithmos nova, accurata, et facilis; scripto antehac communicata anno sc. 1667 nonis Augusti; cui nunc accedit, Vera Quadratura Hyperbolæ, & inventio summæ Logarithmorum. Auctore Nicolao Mercatore Holsato è Societate Regia. Huic etiam jungitur Michaelis Angeli Riccii Exercitatio Geometrica de Maximis et Minimis, hic ob argumenti præstantiam & exemplarium raritatem recusa," Lond. 1668, 4to. 6. "Institutionum Astronomicarum libri duo, de Motu Astrorum communi & proprio, secundum hypotheses veterum & recentiorum præcipuas; deque Hypotheseon ex observatis constructione, cum tabulis Tychonianis, Solaribus, Lunaribus, Lunæ-solaribus, & Rudolphinis Solis, Fixarum & quinque Errantium, earumque usu præceptis et exemplis commonstrato. Quibus accedit Appendix de iis, quæ novissimis temporibus cœlitus innotuerunt," Lond. 1676, 8vo. 7. "Euclidis Elementa Geometrica, novo ordine ac methodo fere, demonstrata. Una cum Nic. Mercatoris in Geometriam Introductione brevi, qua Magnitudinum Ortus ex genuinis Principiis, & Ortarum Affectiones ex ipsa Genesi derivantur," Lond. 1678, 12mo. His papers in the Philosophical Transactions are, 1. A Problem on some Points of Navigation; vol. I. p. 215. 2. Illustrations of the Logarithmo-technia; vol. III. p. 759. 3. Considerations concerning his Geometrical and Direct Method for finding the Apogees, Excentricities, and Anomalies of the Planets; vol. V. p. 1168. Mercator died in 1594, about fifty-four years of age.[1]

MERCER (JAMES), a major in the army, and a very elegant and accomplished scholar, was the son of a private gentleman in Aberdeenshire, who, having joined the Highland army in the year 1745, retired to France after the battle of Culloden, where he resided till his death. His son, who was born Feb. 27, 1734, was educated at Marischal college, Aberdeen, and afterwards went to reside with his father at Paris. There he spent his time in elegant society, and devoted his leisure hours to the cultivation of letters, and thus acquired those polished manners, and that taste for study, by which he was ever after so highly dis-

[1] Hutton's Dict.—Martin's Biog. Phil.—Usher's Life and Letters, pp. 607, 622.—Letters of Eminent Persons, 1813, 3 vols. 8vo, where are some anecdotes of him by Aubrey.

tinguished. He possessed, too, a very high degree of elegant and chastised wit and humour, which made his company to be universally sought after by those who had the happiness of his friendship or acquaintance.

On the death of his father, he returned to Scotland, and soon afterwards entered into the army at the commencement of the seven-years war, during the greatest part of which he served in Germany under prince Ferdinand of Brunswick, and was in one of the six British regiments of infantry, that gained such reputation for their gallantry at the memorable battle of Minden. The regiment in which he afterwards served, being reduced at the peace of Paris, he returned to Aberdeen, where he married Miss Katherine Douglas, sister to the present lord Glenbervie, a beautiful and accomplished woman, with whom he lived many years in much happiness. In order to fill up the vacant hours of his then unemployed situation, he devoted his time chiefly to books, and, in particular, recommenced the study of the Greek language (of which he had acquired the rudiments at college) with such assiduity, that his intimate friend, Dr. Beattie, was of opinion there were not six gentlemen in Scotland, at that time, who knew Greek so well as major Mercer. Then it was likewise, that by attention to the purest models of antiquity, he corrected that partiality for French literature, which he had strongly imbibed by his early habits of study at Paris.

Not long after, he again entered into the army, in which he continued to serve till about 1772, when he had arrived at the rank of major; but he then quitted the profession, and only resumed a military character when he held a commission in a regiment of fencibles (militia) during the American war. On the return of peace, he retired with his family to Aberdeen, where he continued chiefly to reside during the rest of his life. An acquaintance had first taken place between him and Dr. Beattie, on his return to Aberdeen after the seven years' war; and as their taste in books, and their favourite studies, were in some respects entirely similar, a lasting friendship ensued, which proved to both a source of the highest enjoyment. Of this we have many interesting proofs in sir William Forbes's "Life of Beattie."

Major Mercer's acquaintance with books, especially of poetry and belles lettres, both ancient and modern, was not only uncommonly extensive, but he himself possessed

a rich and genuine poetical vein, that led him, for his own amusement only, to the composition of some highly finished lyric poems. These he carefully concealed, however, from the knowledge of his most intimate friends; and it was with much difficulty that his brother-in-law, lord Glenbervie, at length could prevail on him to permit a small collection to be printed, first anonymously, afterwards with his name; the latter edition, with the title of "Lyric Poems. By James Mercer, esq. Second edition, with some additional poems," 1804, 12mo. These beautiful poems possess much original genius, and display a taste formed on the best classic models of Greece and Rome, whose spirit their author had completely imbibed, especially that of Horace, who seems to have been the model whom he had proposed to himself for his imitation.

In 1802 major Mercer had the misfortune to lose his wife, after a long course of severe indisposition, during which he had attended her with the most anxious assiduity. Of this loss, indeed, he may be said never to have got the better, and he survived her little more than two years. He had long been in a very valetudinary, nervous state, till at last his constitution entirely failed: and he expired without a struggle or a pang, Nov. 18, 1804, in the seventy-first year of his age. Besides possessing no ordinary share of knowledge both of books and men (for in the course of his military life especially, he had lived much in society of various sorts), and being one of the pleasantest companions, he was a man of much piety, strict in the observance of all the ordinances of religion, and of high honour in every transaction of life.[1]

MERCIER (BARTHOLOMEW), a learned bibliographer and miscellaneous writer, familiarly known in France by the title of the abbé de St. Leger, was born at Lyons, April 1, 1734. He entered when young, into the congregation of St. Genevieve, of which he became librarian, at the time that the learned Pingré, his predecessor in that office, went to observe the transit of Venus. In 1764, when Louis XV. visited this library, he was so much pleased with Mercier's intelligent manner of displaying its treasures, that he appointed him abbé of St. Leger at Sois-

[1] Taken, with little variation, from sir Wm. Forbes's Life of Dr. Beattie. We had the honour of knowing major Mercer, and at the end of thirty-five years, cherish the tenderest remembrance of his early kindness, his elegant manners, and well-informed mind.

son, a preferment which then happened to be vacant. Mercier often travelled to Holland and the Netherlands to visit the libraries and learned men of those countries, and was industriously following his various literary pursuits, when the revolution interrupted his tranquillity, and reduced him to a state of indigence. This he could have borne; but the many miseries he witnessed around him, and particularly the sight of his friend the abbé Poyer dragged to the scaffold, proved too much for his constitution. He continued to linger on, however, until May 13, 1799, when death relieved him. He was a man of great learning and research, as his works evidently shew, and in his private character, social, communicative, and amiable. His works are, 1. "Lettre sur la Bibliographie de Debure," 1763, 8vo. 2. "Lettre a M. Capperonier," on the same subject, which was followed by a third, printed in the "Journal de Trevoux." 3. "Lettre sur le veritable auteur du Testament Politique du cardinal de Richelieu," Paris, 1765, 8vo. 4. "Supplement a l'Histoire de l'imprimerie de Prosper Marchand," 1765, 4to, reprinted with additions, &c. 1771. 5. "Lettre sur la Pucelle D'Orleans," 1775. 6. "Dissertation sur l'auteur du livre de l'Imitation de Jesus-Christ." 7. "Notice du livre rare, intitulé Pedis Admirandæ, par J. d'Artis." 8. "Notice de la Platopodologie d'Antoine Fiancé, medecin de Besançon," a curious satire by Fiancé. 9. "Lettre à un ami, sur la suppression de la Charge de Bibliothecaire du roi en France," (Paris), 1787, 8vo. 10. "Notice sur les tombeaux des ducs de Bourgogne." 11. "Lettres sur differentes editions rares du 15 siecle," Paris, 1785, 8vo, particularly valuable for Italian books. 12. "Observations sur l'Essai d'un projet de Catalogue de Bibliotheque." 13. "Description d'une giraffe vue à Fano." 14. "Notice raisonnée des ouvrages de Gaspard Schott, Jesuite," 1785, 8vo. 15. "Bibliotheque de Romans traduits du Grec." 1796, 12 vols. 12mo. 16. "Lettre sur le projet de decret concernant les religieux, proposée a l'Assemblée Nationale par M. Treilhard," 1789, 8vo. 17. "Lettre sur un nouveau Dictionnaire Historique portatif en 4 vols. 8vo." This, which appeared in the "Journal de Trevoux," contains a sharp critique upon the first volumes of Chaudon's Dictionary. Mercier bestowed great pains in correcting and improving his copy of this work, which fell in the hands of the editors of the last edition of the Dict. Hist. Mercier

was frequently employed in the public libraries; and those of Soubise and La Valliere owe much of their treasures to his discoveries of curious books. He was also a frequent writer in the Journal de Trevoux, the Journal des Sçavans, the Magazin Encyclopedique, and the Annee Litteraire. He left some curious manuscripts, and manuscript notes and illustrations of many of his books.[1]

MERCIER (JOHN LE), or MERCERUS, a celebrated philologer, was a native of Usez in Languedoc. He was bred to the study of jurisprudence, which he quitted for that of the learned languages, Greek, Latin, Hebrew, and Chaldee; and in 1549, succeeded Vatablus in the professorship of Hebrew in the royal college at Paris. Being obliged to quit the kingdom during the civil wars, he retired to Venice, where his friend Arnoul du Ferrier resided as French ambassador; but returned with him afterwards to France, and died at Usez, his native place, in 1572. He was a little man, worn by excess of application, but with a voice which he could easily make audible to a large auditory. His literature was immense, and among the proofs of it are the following works: 1. "Lectures on Genesis, and the Prophets," Geneva, 1598, folio. 2. "Commentaries on Job, Proverbs, Ecclesiastes, and the Canticles," 1573, 2 vols. folio, which have been much esteemed. 3. "Tables of the Chaldee Grammar," Paris, 1550, 4to. These are all written in Latin. He was considered as inclined to Calvinism. His son JOSIAH LE MERCIER, an able critic, who died December 5, 1626, published an excellent edition of "Nonnius Marcellus;" notes on Aristænetus, Tacitus, Dictys Cretensis, and Apuleius's book "De Deo Socratis," and an "Eulogy," on Peter Pithon; some of his letters are in Goldast's collection. Salmasius was his son-in-law.[2]

MERCURIALIS (JEROME), a learned and eminent physician, was born at Forli, in Romagna, Sept. 30, 1530. He was educated according to Niceron at Padua, and according to Eloy at Bologna. It seems, however, agreed that he received his doctor's degree in 1555, and began to practice at Forli. In 1562 he was sent as ambassador to pope Pius IV. at Rome, where he was honoured with the citizenship, and upon a pressing invitation determined to reside in a place which presented so many opportunities

[1] Dict. Hist. [2] Moreri.—Dict. Hist.

for the pursuit of his favourite studies. During his abode at Rome, besides his professional concerns, he studied classical literature, and the monuments of antiquity, and produced a learned and elegant work, which acquired him much celebrity in the literary world, and which was first published at Venice in 1569, under the title of "De Arte Gymnasticâ Libri sex," 4to. It was many times reprinted, and its merit occasioned his being appointed professor of medicine in the university of Padua. In 1573 he was called to Vienna by the emperor Maximilian II, to consult respecting a severe illness under which that personage laboured; and his treatment was so successful, that he returned loaded with valuable presents, and honoured with the dignities of a knight and count palatine. In 1587 he removed to a professorsip at Bologna, which has been partly attributed to a degree of dissatisfaction or self-accusation, in consequence of an error of judgment, which had been committed by him and Capivaccio, several years before, when they were called to Venice, in order to give their advice respecting a pestilential disorder which prevailed in that city. On this occasion both he and his colleague seem to have fallen into the mistake of several medical theorists, of denying the reality of contagion; and their counsels were said to have been productive of extensive mischief. Nevertheless his reputation appears to have suffered little from this error; for he was invited by Ferdinand, the grand duke of Tuscany, to settle at Pisa in 1599, where he was ordered a stipend of eighteen hundred golden crowns, which was ultimately raised to two thousand. Here he died Nov. 9, 1606, and was interred, with great honours, in a chapel, which he had himself erected at Forli. He left a large property in money and effects, among which was a valuable collection of pictures; and he made a great number of charitable bequests.

Mercuriali was a voluminous writer, as the following catalogue of his works will evince. He was a learned commentator on Hippocrates, and edited a classified collection of his works. Like the learned of his age, however, he was bigotted to the doctrines of the ancients, and fond of hypothetical reasoning, to the disparagement of sound observation; and he strongly imbued his pupils with the same erroneous principles. His first publication was a tract entitled "Nomothesaurus, seu Ratio lactandi Infantes." His second, the work "De Arte Gymnastica," be-

fore-mentioned. 3. "Variarum Lectionum in Medicinæ Scriptoribus et aliis, Libri iv." Venice, 1571. 4. "De Morbis Cutaneis, et omnibus corporis humani Excrementis," ib. 1572. 5. "Tractatus de Maculis pestiferis et Hydrophobia," Basle, 1577. 6. "De Pestilentia in universum, præsertim verò de Veneta et Patavina," Venice 1577. 7. "Hippocratis Opera Græcè et Latinè," ibid. 1578. 8. "De Morbis Muliebribus Prælectiones," Basle, 1582. 9. "De Morbis puerorum Tractatus locupletissimi," Venice, 1583. 10. "De Venenis et Morbis venenosis," ibid. 1584. 11. "De Decoratione liber," ib. 1585. 12. "Consultationes et Responsa Medicinalia." Four volumes were successively published in 1587, 1590, and 1597; and were republished together after his death. 13. "Tractatus de Compositione Medicamentorum, De Morbis oculorum et aurium," ibid. 1590. 14. "De Hominis Generatione," 1597. 15. "Commentarii in Hippoc. Coi Prognostica, Prorrhetica," &c. ibid. 1597. 16. "Medicina Practica, seu, de cognoscendis, discernendis, et curandis omnibus humani corporis affectibus," Francfort, 1602, folio. All these works have been several times reprinted, and some of them were selected after his death, and printed together, under the title of "Opuscula aurea et selectiora," Venice, 1644, folio.[1]

MERIAN (JOHN BERNARD), perpetual secretary of the academy of sciences at Berlin, was born at Leichstal, near Basil, Sept. 27, 1723, of a reputable family, and received a learned education, with the particulars of which, however, we are unacquainted. In 1750 he was invited from Holland to Berlin, on the recommendation of Maupertuis, and died in that city Feb. 12, 1807, in the eighty-fourth year of his age. The best known of his works were French translations of Claudian, and of Hume's Essays, the latter, published at Amsterdam, 1759—1764, 5 vols. 12mo, enriched with commentaries and refutations of the most objectionable principles. He translated also some of Michaelis's works. The Memoirs of the Academy of Berlin contain several of his pieces on philosophical subjects and on geometry. One of the best is a parallel between the philosophy of Leibnitz and Kant, which was much noticed on its first appearance. Merian bore an estimable private

[1] Niceron, vol. XXVI.—Eloy, Dict. Hist. de Medicine.—Moreri.—Rees's Cyclopædia.

character, and preserved all the activity and vigour of youth to a very advanced age. A few days before his death he officiated as secretary at a sitting of the academy, to celebrate, according to custom, the memory of the Great Frederic.[1]

MERIAN (MARIA SIBYLLA), a lady much and justly celebrated for her skill in drawing insects, flowers, and other subjects of natural history, was born at Francfort on the Maine, in 1647; being the grand-daughter and daughter of Dutch engravers of some celebrity, whose talents were continued and improved in her. She was instructed by Abraham Mignon. She married John Andriez Graff, a skilful painter and architect of Nuremberg, but the fame she had previously attached to her own name, has prevented that of her husband from being adopted. They had two children, both daughters, who were also skilful in drawing. By liberal offers from Holland, this ingenious couple were induced to settle there; but Sibylla, whose great object was the study of nature, had the courage to travel in various parts, for the sake of delineating the insects, and several other productions peculiar to each country. She ventured to take the voyage to Surinam, where she remained two years, for the express purpose of making the drawings which have since added so considerably to her fame; and, though it does not appear that there was any kind of disagreement between her and her husband, she went, if we mistake not, without him. His own occupations, probably, precluded such a journey. Madame Merian died at Amsterdam in 1717, at the age of seventy.

The drawings of this lady have a delicacy and a beauty of colour, which have seldom been equalled, and her designs are still in high estimation, notwithstanding the great attention which has since been paid to the accurate execution of such works. She published, 1. "The origin of Caterpillars, their nourishment and changes;" written in Dutch; Nuremberg, 1679—1688, in 2 vols. 4to. This was afterwards translated into Latin, and published at Amsterdam, in 1717, 4to. This work, much augmented by herself and daughters, with thirty-six additional plates and notes, was published in French by John Marret, Amsterdam, 1730, folio, under the title of, "Histoire des

[1] Biog. Dict.—Athenæum, vol. II.

Insectes d'Europe." 2. "Dissertatio de Generatione et Metamorphosibus insectorum Surinamensium," Amst. 1705, folio. This contains only sixty plates. To some of the later editions twelve plates were annexed, by her daughters Dorothea and Helena. There is an edition of this in folio, French and Dutch, printed at Amsterdam, in 1719. Another in French and Latin, 1726; and another in Dutch, in 1730. There have been also editions of the two works united, under the title of "Histoire des Insectes de l'Europe et de l'Amerique," Amst. 1730; Paris, 1768—1771. Many of the original drawings of this artist are in the British Museum, in two large volumes, which were purchased by sir Hans Sloane, at a large price. The current opinion is, that he gave five guineas for each drawing; but this is not sufficiently authenticated. Of these volumes, one contains the insects of Surinam, the other those of Europe, and among them are many designs which have never been engraved. Among those of the Surinam insects are several, which, though very elegantly finished, appear evidently, on examination, to be painted on impressions taken from the wet proofs of the engravings. Those of Europe are, perhaps, entirely original drawings. In the engraved works, much less justice has been done to the European insects than to those of America. Matthew Merian, the father of this lady, published many volumes of topographical engravings and collections of plates in sacred history.[1]

MERLIN (AMBROSE), a British writer, who flourished towards the latter end of the fifth century, but of whom little memorial remains, except such as is wholly disfigured by fiction, was reputed to be both an enchanter and a prophet, and to have been begotten by an incubus. For want of more authentic materials, we may be allowed to give the account of Spenser, in his Faery Queen, b. iii. canto 3. where, after speaking of his supposed magical powers, he thus tells his progeny:

> And sooth men say that he was not the sonne
> Of mortal syre, or other living wight,
> But wondrously begotten and begonne
> By false illusion of a guileful spright
> On a faire lady nonne, that whilome hight
> Matilda, daughter to Pubiclius,
> Who was the lord of Mathtraval by right,

[1] Moreri.—Strutt's Dict. of Engravers.—Dict. Hist.

And coosin unto king Ambrosius,
Whence he indued was with skill so marveilous.

Merlin is said to have foretold the arrival and conquests of the Saxons, to which allusion is made by Andrew of Wyntown, in his fifth book, ch. 12.

The Saxonys of Duche-land
Arrywyde that tyme in Ingland,
Merlyne alsuá mystyly
That tyme made his prophecy,
How Vortygerne wyth hys falsheede
Of Brettane made the kyngis dede, &c.

It was supposed that Merlin did not die, but was laid asleep by magic, and was, after a long period, to awake and live again. Spenser alludes to this fable also. Extravagant prophecies, and other ridiculous works are ascribed to Merlin, and some authors have written Commentaries on them, as ridiculous as the text. In the British Museum is "Le compte de la vie de Merlin et de ses faiz, et compte de ses prophecies," 2 vols. fol. on vellum, without date or place. There is a French edition, 3 vols. small folio, black letter, dated 1498. There are also other French and Italian editions. In English we have "The Life of Merlin, surnamed Ambrosius. His prophesies and predictions interpreted: and their truth made good by our English annals, published by T. Heywood," Lond. 1641, 4to. This was Heywood the actor, of whom some notice is taken in our seventeenth volume.[1]

MERLIN (JAMES), a learned doctor of the Sorbonne, born in the diocese of Limoges, was curate of Montmartre, and afterwards canon and grand penitentiary of Paris. Having preached against some persons belonging to the court, who were supposed to be favourable to the reformed religion, he was confined in the castle at the Louvre, 1527, by order of Francis I. and then banished to Nantes, from whence he returned to Paris, 1530. Merlin was appointed grand vicar of Paris, and curate of la Magdelaine. He died September 26, 1541. He was the first who published a "Collection of Councils;" of which there are three editions. It is said to be a compilation of great accuracy and impartiality. Merlin also published editions of "Richard de St. Victor, Peter de Blois, Durand de St. Pourçain, and

[1] Spenser's Faery Queen.—Warton's Hist. of Poetry.—Macpherson's Andrew of Wyntown, vol. I. p. 118.—Tanner.

Origen;" and has prefixed to the works of the latter an Apology, in which he undertakes to clear Origen from the errors imputed to him. He had a violent dispute on this subject with Noel Beda.[1]

MERRET (CHRISTOPHER), a physician and naturalist, born at Winchcombe, in Gloucestershire, in February 1614, was educated at Gloucester-hall, and Oriel-college, Oxford, and after taking the degree of M. D. in 1642, settled in London. He appears to have had a considerable share of practice, was a fellow of the college of physicians, and one of the original members of the philosophical society, which after the restoration became the royal society. He died in 1695. His first publication was "A Collection of Acts of Parliament, Charters, Trials at Law, and Judges' Opinions, concerning those Grants to the College of Physicians," 1660, 4to. This became the basis of Dr. Goodall's History of the College, and was followed, in 1669, by "A short View of the Frauds and Abuses committed by Apothecaries, in relation to Patients and Physicians," which involved him in an angry controversy with Henry Stubbe. He also, in 1662, published a translation of Neri's work, "De arte vitriaria," with notes; but his principal work was entitled "Pinax Rerum Naturalium Britannicarum, continens Vegetabilia, Animalia, et Fossilia in hac Insula reperta," Lond. 1667, 8vo. This, though incomplete and erroneous, was the first of the kind relating to this country, and was without doubt instrumental in promoting the study of natural history here. A great portion of his knowledge of plants was obtained through the medium of Thomas Willisel, a noted herbalist, whom he employed to travel through the kingdom for him during five summers. Merret communicated several papers to the royal society, which are printed in the earlier volumes of the Philosophical Transactions; particularly an account of some experiments on vegetation; of the tin mines in Cornwall; of the art of refining; and some curious observations relative to the fens of Lincolnshire.[2]

MERRICK (JAMES), an English divine and poet, whom bishop Lowth characterised as one of the best of men and most eminent of scholars, was the second son of John Merrick, M. D. He was born Jan. 8, 1720, and was edu-

[1] Moreri.—Dupin.—Dict. Hist.
[2] Ath. Ox. vol. II.—Pulteney's Sketches, vol. I. p. 290.

cated at Reading school. After being opposed, (very unjustly according to his biographer) as a candidate for a scholarship at St. John's, on sir Thomas White's foundation, he was entered at Trinity-college, Oxford, April 14, 1736, and admitted a scholar June 6, 1737. He took the degree of B. A. in Dec. 1739, of M. A. in Nov. 1742, and was chosen a probationer fellow in May 1744. The celebrated lord North, and the late lord Dartmouth, were his pupils at this college. He entered into holy orders, but never engaged in any parochial duty, being subject to acute pains in his head, frequent lassitude, and feverish complaints; but, from the few manuscript sermons which he left behind him, appears to have preached occasionally in 1747, 1748, and 1749. His life chiefly passed in study and literary correspondence, and much of his time and property were employed on acts of benevolence. Few men have been mentioned with higher praise by all who knew him*. He had an extraordinary faculty of exact memory; had great good nature, and a flow of genuine wit; his charity was extensive, and his piety most exemplary. He died after a short illness at Reading, where he had principally resided, Jan. 5, 1769; and was buried at Caversham church, near the remains of his father, mother, and brothers.

He was early an author. In 1734, while he was yet at school, he published "Messiah, a Divine Essay," printed at Reading; and in April 1739, before he was twenty years of age, he was engaged in a correspondence with the learned Reimarus. The imprimatur from the vice-chancellor, prefixed to his translation of "Tryphiodorus," is dated Oct. 26, 1739, before he had taken his bachelor's degree. In Alberti's last volume of Hesychius, published by Ruhnkenius, are many references to Mr. Merrick's notes on Tryphiodorus, which are all ingenious, and serve to illustrate the Greek writer by historical and critical explanations; many of them have a reference to the New Testament, and show how early the author had turned his thoughts to sacred criticism. The translation itself is correct and truly poetical. It is indeed, for his years, a very

* Dr. Hunt, the Hebrew professor, in a letter to Dr. Doddridge, dated Feb. 1746, says of Mr. Merrick, "There cannot be a more deserving man in all respects. His learning (which is beyond comparison great for his years) is the least of his many good qualifications. He has every virtue which renders learning amiable and useful; is not only a good scholar, but (which is infinitely better) a good Christian."

extraordinary proof of classical erudition and taste, and was deservedly supported by a more numerous list of subscribers than perhaps any work of the time. It was handsomely printed in an 8vo volume, at the Clarendon press, but without date or publisher's name.

The rest of Mr. Merrick's works were published in the following order: 1. "A Dissertation on Proverbs, chapter ix. containing occasional remarks on other passages in sacred and profane writers," 1744, 4to. 2. "Prayers for a time of Earthquakes and violent Floods," a small tract, printed at London in 1756, when the earthquake at Lisbon had made a very serious impression on the public mind. 3. "An encouragement to a good life; particularly addressed to some soldiers quartered at Reading," 1759. His biographer informs us that a list is still preserved of the names of many thousand soldiers, whom Mr. Merrick had instructed in religious duties, and to whom he had distributed pious books. Among the latter, Granger mentions Rawlet's "Christian Monitor," of which he says Mr. Merrick distributed near 10,000 copies "chiefly among the soldiers, many of whom he brought to a sense of religion." 4. "Poems on Sacred subjects," Oxford, 1763, 4to. 5. "A Letter to the rev. Joseph Warton, chiefly relating to the composition of Greek Indexes," Reading, 1764. In this letter are mentioned many indexes to Greek authors, some of which were then begun, and others completed. Mr. Robert Robinson, in the preface to his "Indices Tres," of words in Longinus, Eunapius, and Hierocles, printed at the Clarendon press in 1772, mentions these as composed by the advice of Mr. Merrick, by whose recommendation to the delegates of the press they were printed at the expence of the university; and they rewarded the compiler with a very liberal present. 6. "Annotations, critical and grammatical, on chap. I. v. 1 to 14 of the Gospel according to St. John," Reading, 1764, 8vo. 7. "Annotations, critical, &c. on the Gospel of St. John, to the end of the third chapter," Reading, 1767, 8vo. 8. "The Psalms translated, or paraphrased, in English verse," Reading, 1765. Of this, which is esteemed the best poetical English version of the Psalms now extant, the only defect was, that not being divided into stanzas, it could not be set to music for parochial use. This objection has been removed, since the author's death, by the rev. W. D. Tattersall; who with great and laudable zeal

for the improvement of our parochial psalmody, has published three editions properly divided, and procured tunes to be composed for them by the best masters. Custom, however, has so attached the public to the old versions, that very little progress has yet been made in the introduction of Mr. Tattersall's psalmody in churches and chapels. 9. "Annotations on the Psalms," Reading, 1768, 4to. 10. "A Manual of Prayers for common occasions," ibid. 1768, 12mo. This is now one of the books distributed by the society for promoting Christian knowledge, who have also an edition of it in the Welsh language.

Mr. Merrick occasionally composed several small poems, inserted in Dodsley's Collection; and some of his classical effusions may be found among the Oxford gratulatory poems of 1761 and 1762. In the second volume of Dodsley's "Museum," is the "Benedicite paraphrased" by him. Among his MSS. in the possession of the Loveday family at Williamscot, near Banbury, are his MS notes on the whole of St. John's Gospel, being a continuation of what he published during his life. He had begun an elaborate and ingenious account, in English, of all the Greek authors, in alphabetical order, which was left unfinished at his death. It extends as far as letter H: the manuscript ending with "Hypsicles." The late rev. William Etwall, editor of three dialogues of Plato, with various indexes, in 1771, mentions, in his preface, his obligations to Mr. Merrick, who was always happy to communicate information *, and encourage genius. The indexes of that work were composed according to the plan recommended by him in his letter to Dr. Warton, whose brother, Thomas, in his edition of "Theocritus," in various passages, expresses his obligations to Mr. Merrick, and pays a just compliment to his skill in the Greek language. His knowledge both of the Greek and Hebrew was truly critical; and was applied with great success to the illustration of the sacred writings; as his annotations on the Psalms, and his notes upon St. John, abundantly testify. It remains to be mentioned that in the former of these works, the "Annotations," he was assisted by Dr. Lowth, then bishop of

* In Lardner's Works, vol. VIII. p. 167, we find some curious observations on a fragment of Longinus, communicated by Mr. Merrick to that author, with whom he appears to have corresponded. See also a letter from him to Mr. Warton on "Theocritus," in Wooll's Life of Dr. Warton, p. 326, and another curious one on Indexes in the same work, p. 310.

Oxford, who supplied many of the observations, and by a person whom he described as "*virum summa eruditione, summo loco*," who was afterwards known to have been archbishop Secker. Some remarks introduced here in opposition to Dr. Gregory Sharpe's criticism on the 110th Psalm, produced from that gentleman "A Letter to the right rev. the Lord Bishop of Oxford, from the Master of the Temple, containing remarks upon some strictures made by his grace the late archbishop of Canterbury, in the rev. Mr. Merrick's Annotations on the Psalms," 1769, 8vo.[1]

MERRY (ROBERT), an English poet of considerable merit, was born in London, April 1755, and was descended in a right line from sir Henry Merry, who was knighted by James I. at Whitehall. Mr. Merry's father was governor of the Hudson's Bay company. His grandfather, who was a captain in the royal navy, and one of the elder brethren of the Trinity-house, established the commerce of the Hudson's Bay company upon the plan which it now pursues. He made a voyage to Hudson's Bay, and discovered the island in the North seas, which still bears the name of Merry's island. He also made a voyage to the East Indies, and was, perhaps, the first Englishman who returned home over land; in which expedition he encountered inconceivable hardships. Mr. Merry's mother was the eldest daughter of the late lord chief justice Willes, who presided for many years with great ability in the court of Common Pleas, and was for some time first lord commissioner of the great seal. Mr. Merry was educated at Harrow, under Dr. Sumner, and had the celebrated Dr. Parr as his private tutor. From Harrow he went to Cambridge, and was entered of Christ's college. He left Cambridge without taking any degree, and was afterwards entered of Lincoln's-inn, but was never called to the bar. Upon the death of his father he bought a commission in the horse-guards, and was for several years adjutant and lieutenant to the first troop, commanded by lord Lothian. Mr. Merry quitted the service, and went abroad, where he remained nearly eight years; during which time he visited most of the principal towns of France, Switzerland, Italy, Germany, and Holland. At Florence he stayed a considerable time, enamoured (as it is said) of a lady of dis-

[1] Coates's Hist. of Reading.—Doddridge's Letters, p. 339.—Woolf's Life of Warton, &c.

tinguished rank and beauty. Here he studied the Italian language, encouraged his favourite pursuit, poetry, and was elected a member of the academy Della Crusca. Here also he was a principal contributor to a collection of poetry, by a few English of both sexes, called "The Florence Miscellany." The name of the academy he afterwards used as a signature to many poems which appeared in the periodical journals, and the newspapers, and excited so many imitators as to form a sort of temporary school of poets, whose affectations were justly ridiculed by the author of the "Baviad and Mæviad," and soon despised by the public. Mr. Merry, however, had more of the qualities of a poet than his imitators, although not much more judgment. His taste, originally good, became vitiated by that love of striking novelties which exhausts invention. Of his poems published separately, scarcely one is now remembered or read.

In 1791 he married miss Brunton, an actress, who performed in his tragedy of "Lorenzo," and a prospect opened to him of living at his ease, by the joint production of that lady's talents, and his own pen; but the pride of those relations upon whom he had most dependence, was wounded by the alliance; and he was constrained, much against Mrs. Merry's inclination, to take her from the stage. This he did as soon as her engagement at the theatre expired, which was in the spring of 1792. They then visited the continent, and returned in the summer of 1793. They retired to America in 1796, and our author died suddenly at Baltimore, in Maryland, Dec. 24, 1798, of an apoplectic disorder, which proceeded, as is supposed, from a plethora, and the want of proper exercise. He was author of the following dramatic pieces, viz. "Ambitious Vengeance;" "Lorenzo;" "The Magician no Conjurer;" and "Fenelon," a serious drama, none of which had great success.

Mr. Merry was an accomplished gentleman, and for many years highly esteemed by a numerous circle of friends of rank and learning, but in his latter years he unfortunately became enamoured of those loose and theoretical principles which produced the French revolution; and this change gave a sullen gloom to his character, which made him relinquish all his former connexions, and attach himself to company far beneath his talents, and unsuitable to his habits. There is reason to think, however, that his mind

recovered somewhat of its better frame after he had resided a few months in America, and had leisure to reflect on what he had exchanged for the gay visions of republican fancy. Mrs. Merry, who married Mr. Warren, the manager of a theatre in America, died in 1808.[1]

MERSENNE (MARIN), a learned French writer, was born at Oyse, in the province of Maine, Sept. 8, 1588. He cultivated the belles lettres at the college of la Flêche; and afterwards went to Paris, and studied divinity at the Sorbonne. Upon his leaving the schools of the Sorbonne, he entered himself among the Minims, and received the habit of that order, July 17, 1611. In 1612 he went to reside in the convent of Paris, where he was ordained priest. He then applied himself to the Hebrew language, which he learned of father John Bruno, a Scotch Minim. From 1615 to 1619, he taught philosophy and theology in the convent of Nevers; and then returned to Paris, where he spent the remainder of his life. Study and conversation were afterwards his whole employment. He held a correspondence with most of the principal men of his time; being as it were the very centre of communication between literary men of all countries, by the mutual correspondence which he managed between them; and was in France what Mr. Collins was in England. He omitted no opportunity to engage them to publish their works; and the world is obliged to him for several excellent discoveries, which would probably have been lost, but for his encouragement; and on all accounts he had the reputation of being one of the best men, as well as philosophers, of his time. He was the chief friend and literary agent of Des Cartes, in particular, with whom he had contracted a friendship while he studied at la Flêche, which continued to his death. He was that philosopher's chief agent at Paris. Thus, when Mersenne gave out in that city, that Des Cartes was erecting a new system of physics upon the foundation of a vacuum, and found the public very indifferent to it on that very account, it was said, that he immediately sent intelligence to Des Cartes, that a vacuum was not then the fashion at Paris; which made that philosopher change his system, and adopt the old doctrine of a *plenum*. In the mean time, Mersenne's residence at Paris did not hinder him from making several journies into foreign countries; for he went to Holland in 1629, and

[1] Gent. Mag. vol. LXIX.—Biog. Dram.

stayed a year there; and he was in Italy four times; in 1639, 1641, 1644, and 1646. He fell sick, in 1648, of an abscess in the right side, which the physicians took to be a bastard pleurisy; and bled him several times to no purpose. At last it was thought proper to open the side; but he expired in the midst of the operation, when he was almost sixty years of age. He ordered the physicians at his death to open his body, which they did, and found an abscess two inches above the place where they had opened his side; so that, if the incision had been made at the proper place, his life might possibly have been saved.

He was a man of universal learning, but excelled so much in physical and mathematical knowledge, that Des Cartes scarcely ever did any thing, or at least was not perfectly satisfied with any thing he had done, without first knowing what Mersenne thought of it. He published a great many books, the first of which occasioned him some trouble. The title is, "Quæstiones celeberrimæ in Genesim, cum accurata textus explicatione: in quo volumine athei & deisti impugnantur," &c. Paris, 1623. Two sheets of this book, from column 669 to column 676 inclusive, were suppressed by him; and it is very difficult to meet with any copy in which these sheets are not taken out. He had given there a list of the atheists of his time, mentioned their different works, and specified their opinions, as appears from the index in the word Athei, which has not been altered. Whether this detail was thought of dangerous consequence, or whether Mersenne had enlarged too much the number of atheists, it was judged proper that he should retrench all he had said upon that subject. Baillet calls Mersenne, to whose 671st page he refers, the most credulous man alive for believing, that there could be at that time, as he supposes, 50,000 atheists in Paris; and considers this pretended number, as nothing more than a fiction of the Hugenots, that they might take occasion thence to abuse the catholics. In this work, he has undoubtedly inserted a variety of things which are of a nature foreign to his main subject. Thus he calls it in his title-page, "Opus theologis, philosophis, medicis, jurisconsultis, mathematicis, musicis vero & catoptricis præsertim utile." His largest digression relates to music, which he had studied, and upon which he wrote several books. He attacks also Dr. Robert Fludd, fellow of the college of physicians in London; the severity of whose answers raised up many defenders for Mersenne, and among the rest the

illustrious Gassendi, whose tract on this subject was printed at Paris in 1628, under this title: "Epistolica exercitatio, in qua præcipua principia philosophiæ Roberti Fludd detegunter, & ad recentes illius libros adversus patrem Marinum Mersennum scriptos respondetur." This piece is reprinted in the third volume of Gassendi's works at Paris, in 1658, under the title of "Examen philosophiæ Fluddanæ," &c.

Mersenne was a man of good invention; and had a peculiar talent in forming curious questions, though he did not always succeed in resolving them; however, he at least gave occasion to others to do it. It is said he invented the Cycloid, otherwise called the Roulette. Presently the chief geometricians of the age engaged in the contemplation of this new curve, among whom Mersenne himself held a distinguished rank.

Mersenne was author of many useful works, particularly the following: 1. "Questiones celeberrimæ in Genesim," already mentioned. 2. "Harmonicorum Libri." 3. "De Sonorum Natura, Causis, et Effectibus." 4. "Cogitata Physico-Mathematica," 2 vols. 4to. 5. "La Verité des Sciences." 6. "Les Questions inouies." He has also many letters in the works of Des Cartes, and other authors.[1]

MERTON (WALTER DE), the illustrious founder of Merton college, Oxford, which became the model of all other societies of that description, was bishop of Rochester and chancellor of England in the thirteenth century. Of his personal history very little is known. From a pedigree of him, written about ten years after his death, we learn, that he was the son of William de Merton, archdeacon of Berks in 1224, 1231, and 1236, by Christina, daughter of Walter Fitz-Oliver, of Basingstoke. They were both buried in the church of St. Michael, Basingstoke, where the scite of their tomb has lately been discovered. Their son was born at Merton, in Surrey, and educated at the convent there. So early as 1239 he was in possession of a family estate, as well as of one acquired. From his mother he received the manor of St. John, with which he commenced a public benefactor, by founding, in 1261, the hospital of St. John, for poor and infirm clergy; and after the foundation of Merton college, it was appointed in the statutes, that the incurably sick fellows or scholars of that

[1] Hilarion di Coste's Vie de Mersenne.—Gen. Dict.—Niceron, vol. XXXIII. —Hutton's Dict.

college should be sent thither; and the office of master was very early annexed to that of warden of Merton. Not many years ago, part of the chapel roof of this hospital remained, pannelled with the arms of Merton college in the intersections, and one of the gothic windows stopped up; but all this gave way to a new brick building in 1778.

According to Mr. Denne (Custumale Roffense, p. 193), he occurs prebendary of Kentish town, and afterwards had the stall of Finsbury, both of them in the church of St. Paul's, London. He held in 1259 a prebend in Exeter cathedral; and, according to Browne Willis, was vicar of Potton in Bedfordshire at the time of his promotion to the see of Rochester. Other accounts say, that he was first canon of Salisbury, and afterwards rector of Stratton. He became eminent in the court of Chancery, first as king's clerk, then as prothonotary, and lastly rose to be chancellor of England in 1258. Of this office he was deprived in the same year by the barons, but restored in 1261, with a yearly salary of four hundred marks; and held it again in 1274, in which year he was consecrated bishop of Rochester. He appears to have been of high credit in affairs of state, and consulted on all matters of importance, as a divine, a lawyer, and a financier. His death was occasioned by a fall from his horse, in fording a river in his diocese; soon after which accident he died, Oct. 27th, 1277. Notwithstanding his liberality, at his death he was possessed of goods valued by inventory at 5110*l.* of which he left legacies to the amount of 2726*l.* His debts amounted to 746*l.*, and he had owing to him about 622*l.* He was interred on the north side of St. William's chapel, at the north end of the cross aile in Rochester cathedral, with a marble monument, which had probably been injured or decayed, as in 1598, the present beautiful alabaster monument was erected by the society of Merton college, at the suggestion of the celebrated sir Henry Savile, then warden of the college.

With respect to the foundation of this college, an opinion has long prevailed, which the inquiries of some recent antiquaries have rendered doubtful. It was stated by Wood and others, that Walter de Merton first founded a college at Maldon, as a nursery for that at Oxford; that at a certain age the scholars were removed from Maldon to Oxford, where the founder provided a house for them on the site of the present college, and that the whole establishment was not removed from Maldon to Oxford

until the year 1274, when the third and last charter was obtained. On the other hand, his original intention appears to have been to establish a religious house at Maldon, consisting of a warden and priests, who were to appropriate certain funds, with which he entrusted them, to the maintenance and education of twenty scholars at Oxford or elsewhere, and that when he founded Merton college, he removed the warden and priests thither. What seems to confirm this account is, that the founder appointed a fellow of Merton college to instruct such of his students as were ignorant of grammar, which would not probably have been the case had they been brought from a preparatory school.

Nothing could be more satisfactory than to be able to trace the progress of this great work from these small beginnings, but all that can be now collected is, that having purchased several tenements, on the ground where the college stands, he began his erection, and by charter dated Jan. 7, 1264, established it by the name of *Domus Scholarium de Merton.* This first charter, with the statutes prescribed in it, continued in force until 1270, when it was confirmed by a second, in which great additions were made to the endowment by estates in Oxford, Oxfordshire, and other counties; the scholars were increased, and the term *fratres* became used as a farther step towards the present form. A third charter was granted in 1274. All these which respect the creation in 1264, the enlargement in 1270, and the completion in 1274, and refer to, and confirm one another, are now perserved in the library, and were consulted as precedents in the foundation of Peterhouse, the earliest college of the sister university, and probably of others in both universities. The first officers of Merton were appointed in 1276. It yet remains to be noticed that Walter de Merton's preference of Oxford is thought to have been owing to his better acquaintance with the place, there being a tradition that he studied some time among the canons regular of Oseney, or in Mauger hall, in St. Martin's parish, Oxford. By the assistance of subsequent benefactors, Merton college was progressively raised to its present state, in which it consists of a warden, twenty-four fellows, two chaplains, fourteen *portionistæ* or postmasters, four scholars, and two clerks.[1]

[1] Wood's Colleges and Halls.—Chalmers's Hist. of Oxford.

MERULA (GEORGE), an Italian of very uncommon talents and learning, was born at Alexandria, in the duchy of Milan, about 1420. His family name was Merlani, which he exchanged for Merula. He was the disciple of Philephus, and taught polite literature at Venice and at Milan for forty years, and laboured with great success in restoring and correcting ancient authors. Jovius calls him "Grammaticorum exactissimus," the most exact of grammarians; and Erasmus, in his "Ciceronianus," represents him as a man, who translated the Greek authors with a dignity and elegance sufficient to rank him with many of the ancients. He died at Milan in 1494. His original works are of the historical kind, the most distinguished of which is his "Antiquitates Vicecomitum, lib. X." fol. without place or date, but printed at Milan about the beginning of the sixteenth century. This only extends to the death of Matthew, whom the Italians are accustomed to call "the Great." The style is pure, but he has adopted too many of the fabulous reports of the old chronicles, and is in other respects incorrect as to dates and facts. It is not, however, to this, or his other historical pieces that he owes his reputation, which was more substantially built on the aid he gave in the restoration of classical learning, as one of the first editors of ancient authors. It is to him we are indebted for the first edition, collectively, of the "Scriptores de re Rustica," Cato, Varro, Columella, and Palladius, which he published at Venice, 1472, fol. with notes. He also published the first edition of Plautus, at Venice, 1472, fol. and assisted in the publication of the early editions of Juvenal, Martial, and Ausonius, and translated several of the Greek authors. His Juvenal is entitled "Enarrationes Satyrarum Juvenalis, per Georgium Merulam Alexandrinum," Tarvisii (Trevigny) 1478, fol.

From these works the character of Merula justly stood high; but whether he was naturally vain and arrogant, or spoiled by flattery, his disposition was jealous and irritable, and he treated some of his learned contemporaries with that species of harshness and contempt which, although in all ages the disgrace of literature, seems reviving in our own. In our authorities may be found an account of his quarrels with his old master Philephus, with Politian, whom he once declared the only scholar in Italy that had any share of merit, and with others, in whose cases his provocations were so trifling, that we may be justified in

ascribing the virulence of his style in controversy to the worst of sources. It is said, however, that at his death he repented of his conduct towards Politian, at least; earnestly desired to be reconciled to him, and ordered that every thing he had written against that illustrious scholar should be expunged from his works.[1]

MERULA (PAUL), or VAN MERLE, a very learned Hollander, was born at Dort, Aug. 19, 1558; and went to France and Geneva, to study the law. Afterwards he travelled to Italy, Germany, and England; and, having been absent nine years, returned to Dort. Here he frequented the bar four years, and then quitted it for the professorship of history, which was vacated by the cession of Justus Lipsius in 1592. It has been thought a sufficient encomium on him that he was deemed worthy to succeed so great a man. In 1598, the curators of the university of Leyden joined to his professorship the office of public librarian, vacant by the death of the younger Dousa. He married in 1589, and had several children. He hurt his constitution so much by an overstrained application to books, that he died July 20, 1607, when he was no more than forty-nine. Merula was the author or editor of several works, some of the principal of which are, 1. "Q. Ennii annalium librorum xviii. fragmenta collecta & commentariis illustrata," L. Bat. 1595, 4to. 2. "Eutropii Historiæ Romanæ, libri x." 1592, 8vo; but more complete with the entire notes of Glareanus and Merula, Leyden, 1594, 8vo. 3. "Urbis Romæ delineatio & methodica ex variis authoribus descriptio," 1599. 4. "Vita Desiderii Erasmi ex ipsius manu fideliter representata. Additi sunt epistolarum ipsius libri duo," 1607, 4to. 5. "Cosmographiæ generalis libri tres. Item geographiæ particularis libri quatuor, quibus Europa in genere, speciatim Hispania, Gallia, Italia describuntur, cum tabulis geographicis," 1605, 4to. This work went through many editions; but its use is now superseded by the more accurate labours of subsequent geographers. Merula published several other works enumerated in our authorities.[2]

MESENGUY (FRANCIS PHILIP), a French divine, was born at Beauvais, August 22, 1677. After having been a literary professor for several years, in the college of that place, he was invited by his friends to Paris, and

Vossius de Hist. Lat.—Tiraboschi.—Ginguené Hist. Lit. D'Italie, vol. III. —Niceron, vols. VII. and X.—Roscoe's Life of Lorenzo.—Saxii Onomast.

[2] Foppen Bibl. Belg.—Niceron, vol. XXVI.

there soon became coadjutor to Coffin, then principal of the college of Beauvais. His zeal for some points, not approved at court, particularly his opposition to the bull Unigenitus, having undermined his favour there, he quitted the college in 1728, and lived the remainder of his days in literary retirement, though still at Paris; and from this time employed himself in several considerable works. This mode of life was so congenial to his feelings, which were of a candid and tranquil kind, that he attained the age of eighty-six, and died Feb. 19, 1763. He wrote, 1. for the use of his pupils, while employed in the college, his "Exposition de la doctrine Chretienne," 6 vols. 12mo. This work, though written with clearness and precision, contained some passages not approved at Rome, and therefore was condemned by Clement XIII. in 1761. 2. "Abregé de l'Histoire, & de la morale de l'Ancien Testament," Paris, 1728, 12mo; highly commended by Rollin. 3. "Abrégé de l'Histoire de l'Ancien Testament, avec des éclaircissemens et des réflexions," Paris, 10 vols. in 12mo. This is also a useful work, and, as may be supposed, chiefly an extension of the former plan. 4. An edition of the New Testament, with short notes. 5. "La constitution *Unigenitus*, avec des remarques," 12mo. 6. "Lettres a un Ami sur la constitution *Unigenitus*," also in 12mo. 7. "Entretiens sur la Religion," 12mo. This author had also a large share in the lives of the saints, published by the abbé Goujet; and in the Missal of Paris.[1]

MESSIS. See MATSYS.

MESTON (WILLIAM), an ingenious burlesque poet of Scotland, was born in the parish of Midmar in Aberdeenshire, about 1688. He received a liberal education at the Marischal college in Aberdeen, and, after finishing his studies, became one of the teachers in the high-school of New Aberdeen. Thence he removed into the family of Marshal, to be preceptor to the young earl of that name, and his brother, afterwards marshal Keith; and, in 1714, by the interest of the countess, was appointed professor of philosophy in the Marischal college. He did not long retain this situation, for, when the rebellion broke out in 1715, he followed the fortunes of his noble patrons, who made him governor of Dunotter castle. After the defeat at Sheriffmuir, he lurked among the mountains, till the act of indemnity was passed, with a few fugitive companions,

[1] Dict. Hist.

for whose amusement and his own, he composed several of the burlesque poems, which he called "Mother Grim's tales." He appears to have remained steady to his principles, and consequently was not restored to his professorship; but, while the countess of Marshal lived, resided chiefly in her family; where his great pleasantry and liveliness made him always an acceptable guest. After her death, he must have been for some time without much provision, till he commenced an academy at Elgin, in conjunction with his brother Mr. Samuel Meston. He was, however, little formed for prudence and regularity, but much more given to conviviality; for which cause probably, among others, this academy at Elgin after a time began to decline. He then successively settled at Turiff, in Aberdeenshire, and at Montrose, where he lost his brother and coadjutor. He made the same attempt at Perth, but soon after entered as preceptor into the family of a Mr. Oliphant. Here he continued till his health declined, when he removed to Peterhead for the benefit of the mineral waters. There he was chiefly supported by the bounty of the countess of Errol, under whose patronage he had formerly undertaken the academy at Turiff. At length he removed to Aberdeen, where he was taken care of by some relations, till he died of a languishing distemper in the spring of 1745.

Meston is said to have been one of the best classical scholars of his time, and by no means a contemptible philosopher and mathematician. His wit also was very lively, and shone particularly in jovial meetings, to which unhappily he was rather too strongly addicted. His poems were first published separately, as they were written, and doubtless by way of assisting him in his necessities. That called "the Knight," appears to have been first printed in 1723; and, after it had received several corrections, a second edition was printed at London. The first decade of "Mother Grim's Tales," afterwards appeared; and next, the second part, by *Jodocus*, her grandson. Some years after, the piece called, "Mob contra Mob." The whole were first collected in a small volume, 12mo, at Edinburgh, in 1767, to which a short account of his life is prefixed, whence the present memoirs have been extracted. "The Knight," and several others of his poems, are in the style of Butler, whom he greatly admired and imitated, perhaps too servilely, yet with some

success. In the second decade, written under the name of Jodocus, there are several poems in Latin, and the title was in that language. It runs thus: "Decadem alteram, ex probatissimis auctoribus, in usum Juventutis linguæ Latinæ, præsertim veræ poeseos studiosæ, selectam, et in scholis ad propagandam fidem legendam: admixtis subinde nonnullis, in gratiam *Pulchrioris Sexus*, vernaculis, subjunxit Jodocus Grimmus Aniculæ nostræ pronepos." His Latin poetry is of no great excellence.[1]

METASTASIO (PETER), the most illustrious poet of modern Italy, whose true name was TRAPASSI, was born at Rome Jan. 6, 1698, the second son of Felice Trapassi of Assisi. Felice, though a free citizen of Assisi, was very poor, and settled at Rome in a small way of business. His son was very early distinguished for an extraordinary talent at speaking extemporary verses; and, at ten years old, used to attract a little audience in the street by the melody of his voice, and the sweetness of his unpremeditated poetry. The celebrated Gravina, among others, accidentally heard him, and was so charmed with his talents, that, with the consent of his parents, he undertook to give him an education; and changed his name from Trapassi to Metastasio, a kind of Italianized Greek translation of the former name: and so much was he pleased with his disposition and talents, that he finally adopted him, and made him his heir.

Though Gravina had first noticed his young friend for his extraordinary poetical talents, he was very desirous afterwards to wean him from that delightful art, and fix him to his own profession of the law; an attempt which has equally failed in the case of many other celebrated poets. Metastasio struggled hard to obey his patron; but his passion for poetry was insuperable, and Gravina was obliged to give way a little, and put the best poets into his hands. Thus indulged, he produced at fourteen the tragedy of "Giustino," written to please his master, exactly on the Greek model. Gravina appears to have been so mollified by this, as to be still more indulgent to his natural propensity, and carried him at eighteen to Naples, that he might contend, in singing extemporaneous verses, with the most celebrated improvisatori of Italy. This he did with a success that confirmed and much extended his

[1] Life, as above.

fame. The order, clearness, and learning, with which he treated the subjects, the sweetness of his voice, the grace of his action, his modest deportment, with the expression, beauty, and dignity of his countenance, gained him universal admiration. But with his poetical studies, Metastasio continued to pursue that of the law; and in order to obtain a passport to the two most promising roads to preferment in Rome, assumed the clerical habit, and took the minor order of priesthood. Hence he is usually styled Abate.

At the age of twenty he lost his excellent preceptor and patron, Gravina, who died in 1718. Metastasio, whose writings evince him to have been all tenderness, bewailed his death in the celebrated elegy called "La strada della Gloria," and found when the will was examined, that he was made heir to all his fortune. Being now become a patron, instead of a dependant, he kept a handsome table, at which, as may be supposed, he easily obtained guests: he abandoned the law, and cultivated poetry; and in about two years found himself nearly at the end of his 15,000 crowns, which had been the bequest of his patron. He now went to Naples, with a serious intention to return to the study of the law; but his instructor Paglietti was harsh, the admirers of his poetry were numerous, and, in 1721, we find him addressing an epithalamium to the marquis Pignatelli, at the desire of the countess of Althan. His drama of Endymion, the first that he produced expressly for music, was written about the same time. He went on, though partly by stealth, on account of the inexorable lawyer under whom he was studying; till the acquaintance of the Romanina, the greatest singer and actress of the time, finally determined him to quit both his preceptor and that profession which he had ever studied so unwillingly. The effect of his first opera, "The Garden of the Hesperides," upon the audience, is described as singular in the extreme. By the beauties of the verse, the excellence of the sentiments, and every species of merit, the audience, usually noisy, was charmed into profound attention, and the whole was heard with a silence then perfectly uncommon in the Italian theatres.

From this time Metastasio united his family establishment with that of the Romanina and her husband, and lived the life of a poet, amidst harmony and poetry. Thus situated, he wrote within a short period, three more dramas; "Catone

in Utica," "Ezio," and "Semiramide riconosciuta." But it was now, in 1729, the thirty-second year of Metastasio's life, that he was to change his country. A letter, dated Aug. 31, in that year, from prince Pio of Savoy, invited him to the court of the emperor, as coadjutor to signior Apostolo Zeno, in the office of imperial laureat. All matters of appointment being settled to his mind, he resolved, though with reluctance, to quit Italy, and his Italian connections, for this new country: and he actually arrived at Vienna in July 1730. From this time the life of Metastasio was uniform, even beyond what is usual to men of letters. He resided continually in one city, Vienna; and in one house, that of M. Martinetz: with the exception only of a visit in the autumn, which for a long time was annual, to the countess of Althan in Moravia, where he sought health from the bracing air of the mountains. To make the uniformity of his life more singular, he was naturally and habitually attached to an exact regularity, and passed one day precisely as he passed another, allotting particular hours for particular occupations. His usual routine was this, according to the report of Dr. Burney. "He studied from eight in the morning till noon; then he visited his friends, and those families and individuals from whom he had received civilities. He dined at two; and at five received his most familiar and intimate friends. At nine, in summer, he went out in his carriage, visited, and sometimes played at ombre; a game which he liked better than those of mere chance, as it afforded him exercise of mind in calculation. He returned home at ten o'clock, supped, and went to bed before eleven." This monotonous mode of life has by some been ridiculed, and certainly would not be expected in a poet; but the varieties of human nature are endless, and in him the love of order had superseded the more common passion for change and variety. A very interesting part of the history of Metastasio, is his long and steady friendship with the celebrated Farinelli. From appearing first before the public about the same time, the one as a singer, the other as a poet, in 1723, they called each other Gemelli, or twins; and their attachment, which was of the most sincere and ardent kind, ended only with their lives, which were extended nearly to the same period. His other tuneful friend died early, namely, in the beginning of 1734, and, as a mark of her regard, left him heir to all her property,

after the death of her husband, to the amount of 25,000 crowns; but Metastasio, with his usual sense of propriety, and with great generosity, relinquished the whole bequest, and restored it to the disposal of her husband.

"Whether Metastasio's connection with the Romanina was purely Platonic," says Dr. Burney, "or of a less seraphic kind, I shall not pretend to determine; but the husband residing in the same house with them, both at Naples and at Rome, and the friendly manner in which the poet always mentioned him in his letters to the wife, with the open manner in which he expressed his affliction, in writing to him after her death, would, in England, be thought indications favourable to conjugal fidelity. But a chaste actress, and opera singer," he adds, "is a still more uncommon phenomenon in Italy, than in Britain." The ideas of that country are indeed totally different from those which we entertain on these subjects; and it is very probable, that the mutual attachment of Metastasio and his wife gave great pleasure to the husband Bulgarini, as an honour conferred upon his family.

In 1738 Metastasio was honoured by the voluntary gift of nobility, from the city of Assisi. In 1740 he lost his patron, the emperor Charles VI. His place was, however, continued under Charles VII. and Francis I. the successor of that prince. Through the interest of Farinelli he afterwards enjoyed also the regard and patronage of the court of Spain, for which, though he did not visit the country, he was often employed to write.

Thus lived Metastasio. Always employed in writing, sometimes by imperial, sometimes by regal command: always anxious about the merit of his productions, and always composing such as ought to have removed all anxiety. He died, after a short illness, on the 12th of April, 1782, being just eighty-four. Farinelli, a letter to whom, from mademoiselle Martinetz, gives the most exact account of his death, lived only to September of the same year. Metastasio was interred in the parish church of St. Michael, in Vienna. His funeral rites were performed with splendor by signior Joseph Martinetz, whom he had made his heir. The inheritance he left, "consisted in a well furnished habitation, a coach, horses, a great quantity of princely presents, a very ample and select collection of books, with a capital of 130,000 florins; from which, however, were to be deducted twenty thousand for

each of Metastasio's sisters, and three thousand for each of his younger brothers." The circumstances of his life are chiefly preserved by means of his letters, a large collection of which has been published; and they are used by his English biographer for amplifying the narrative. His correspondents are among the most extraordinary men of his time, and, in all points of view, his character was respectable, and indeed amiable. His life has frequently been written, and his works appear united in editions published in several parts of Europe. He was an enemy to that pompous, verbose, and obscure style which prevailed in his country a few years ago; and he was persuaded that the first duty of a writer, in prose or verse, is to be understood. "The style of Metastasio," says an Italian critic, "never fails to please those who give way to their own feelings, more than persons of profound meditation; and I would rather be accused of partiality to him whom I venerate and love, than ranked with cold philosophers and deep thinkers, whom I may respect but cannot love." He regarded "Atilio Regolo," as his best opera; "Betulia liberata," as his best oratorio; and "Artaserse," as the most fortunate of his dramas; for, however set or sung, it was always successful. To give a list of his works, as they are always found collectively, would be superfluous. Dr. Burney has given one that is very ample, and arranged in chronological order, with the character and peculiarities of each. Hence it appears, that he produced twenty-six operas, eight oratorios, or sacred dramas, besides occasional pieces, such as we should call masques, in great numbers; with cantatas, canzonets, sonnets, and every kind of miscellaneous poetry. He wrote also, some translations from classics; an excellent analysis of Aristotle's poetics, entitled "Estrato dell' Arte Poetica d'Aristotile, et considerationi sur la medesima;" with short accounts of all the Greek dramas, tragic and comic, and his own critical remarks. Few authors have been more prolific, and none, perhaps, so completely successful in every effort of the mind. It is a pleasing reflection that Metastasio was always as much beloved for his amiable qualities, as admired for those by which he was constituted a poet, and one of the most enchanting of all poets. Perfectly master of the resources of his art, he reduced the opera to rules. He banished from it machines, and other improbabilities, which amuse the eye without affecting the heart; substi-

tuting natural situations of interesting personages, which often produce the full effect of tragedy. His actions are great, his characters well conceived and supported, and his plots conducted with address. There are scenes of Metastasio's, says Voltaire, worthy of Corneille when he avoids declamation, or of Racine when he is not languid. Never, therefore, was patronage better bestowed than that of Gravina; and though such talents could not have been hidden, their early maturity and final perfection must be in a great part attributed to the culture and attentions of that able master.[1]

METEREN (EMANUEL DE) a protestant historian, was born at Antwerp July 9, 1535. His father, Jacob de Meteren, was of Balda; his mother, Ortelia, was the daughter of William Ortelis, or Ortelius, of Augsburgh, grandfather of the celebrated geographer, Abraham Ortelius. He was carefully educated in the languages and sciences, and when a youth, is reported to have attempted to translate the Bible into English, which, says Bullart, made his religious principles to be suspected. His father, who had embraced the protestant religion, being obliged to take refuge in England, took this son with him, and gave him the choice of continuing his studies, or embarking in commerce. Emanuel, having preferred the latter, was sent to Antwerp, and engaged with a merchant in that city, where he continued about ten years, but his father had not the happiness to witness his progress, as he and his wife were drowned in their passage from Antwerp to London. Emanuel, during his residence at Antwerp, after this disaster, employed his leisure hours in collecting information respecting the history of the Netherlands; and having acquired the confidence of various persons of eminence in the government, he succeeded in obtaining much secret history of the times, which he published under the title of "Historia rerum potissimum in Belgio gestarum," &c. It appears that he had sent some copies of this work in German to a friend, who was to procure engravings for it, but who caused it to be printed for his own benefit in Latin and German, yet with the name of the author, whose reputation he did not value so much as the profits of the work. Meteren, on hearing this, procured an order from the States to suppress this edition, which is dated 1599,

[1] Burney's Life of Metastasio.

and afterwards published it himself. He was enabled to revisit London again in the reign of James I. as consul for the Flemings. In this office he acquitted himself with spirit and ability, and wrote an ample volume of the treaties of commerce which formerly subsisted betwixt the English nation, the house of Burgundy, and the states of Holland. He died at London, April 8, 1612, and was interred in the church of St. Dionis Back-Church, Fenchurch-street, where his relict erected a monument to his memory, which was destroyed in the great fire.[1]

METHODIUS, a father of the church, bishop of Olympus, or Patara, in Lycia, and afterwards of Tyre in Palestine, suffered martyrdom at Chalcis, a city of Greece, towards the end of Dioclesian's persecution in the year 302 or 303. Epiphanius says "that he was a very learned man, and a strenuous assertor of the truth." St. Jerome has ranked him in his catalogue of church writers; but Eusebius has not mentioned him; which silence is attributed by some, though merely upon conjecture, to Methodius's having written very sharply against Origen, who was favoured by Eusebius. Methodius composed in a clear and elaborate style several works: a large one "Against Porphyry the philosopher;" "A Treatise on the Resurrection," against Origen; another on "Pythonissa," against the same; a book entitled "The banquet of Virgins;" one on "Free-will;" "Commentaries upon Genesis and the Canticles;" and several other pieces extant in St. Jerome's time. Father Combesis collected several considerable fragments of this author, cited by Epiphanius, Photius, and others, and printed them with notes of his own at Paris, in 1644, together with the works of Amphilochius and Andreas Cretensis, in folio. But afterwards Possinus, a Jesuit, found "The Banquet of Virgins" entire, in a manuscript belonging to the Vatican library; and sent it, with a Latin version of his own, into France, where it was printed in 1657, folio, revised and corrected by another manuscript in the library of cardinal Mazarin. We cannot doubt that this is the true and genuine work of Methodius; as it not only carries all the marks of antiquity in it, but contains word for word all the passages that Photius had cited out of it. It is written in the way of dialogue, after the manner of "Plato's Banquet of Socrates;" with this

[1] Ballart's Academie des Sciences, vol. I.—Granger.—Foppen Bibl. Belg.

difference, that the speakers here are women, who indeed talk very learnedly and very elegantly.[1]

METKERKE, or MEETKERCKE, or MEKERCHUS (ADOLPHUS), a learned writer, was born at Bruges in 1528, and passed the greater part of his life in the service of the revolted states of the Low Countries, as counsellor of state, and envoy to the foreign potentates. He was employed on an embassy to queen Elizabeth in the latter part of his life, an office which was probably very agreeable to him, as he was a protestant, and had resided here for the quiet enjoyment of his religion for some time before he was appointed on the embassy. He appears to have been an ornament and delight of the age in which he lived, second to none in literary accomplishments, and was a man also of great benevolence and amiable temper. Grief for the loss of his son is said to have hastened his death, which took place at London in 1591, in his sixty-fourth year. He was buried in the church of St. Botolph, Aldersgate, under a monument which, when that church was rebuilt, was conveyed to Julians, near Buntingford, in Hertfordshire, the seat of his descendants who settled in this country, and where some of them are still living. The present owner of the estate is in possession, among others, of a folio MS. of Greek and Latin poetry by his ancestor, the subject of this article, with additions by his son Adolphus, who died without issue, and by his son Edward, D. D. of Christchurch, Oxford, professor of Hebrew in that university, and prebendary of Winchester. He became professor in 1621, and died in 1660. Foppen asserts that sir Adolphus, as the ambassador was called, declared in writing, on his death-bed, that there was no true religion out of the catholic church, and that his daughter was so struck with this as to return to Bruges, and to the Roman catholic religion. As far as respects the daughter, this may be true, but her father certainly died in the protestant faith, as appears by the inscription on his monument, which Foppen is obliged to confess, is written "stylo acatholico." Sir Adolphus published in 1565, not a translation of some pieces of Bion and Moschus, as it has been erroneously called, but the first edition of "Bion and Moschus," printed at Bruges in 1565, 4to, Gr. and Lat. It has a double Latin version with the Variorum scholia, the elegies of Phanoclis, and

[1] Cave, vol. I.—Dupin.—Lardner's Works.

some fragments of Propertius. It is a very rare and curious edition. He translated into Latin verse "Theocriti Epigrammata," and published a treatise, "De veteri et recta pronuntiatione linguæ Græcæ Commentarius," Bruges, 1565, and Antwerp, 1576, 8vo. He contributed also to editions of the "Fasti Consulares," "Vitæ Cæsarum," "Magna Græcia," &c.; and in his political character published "A Collection of the Proceedings at the Peace of Cologne, in 1579."[1]

METO, or METON, a celebrated mathematician of Athens, who flourished 432 B. C. was the son of Pausanias. He observed, in the first year of the 87th olympiad, the solstice at Athens, and published his cycle of 19 years, by which he endeavoured to adjust the course of the sun and moon, and to make the solar and lunar years begin at the same point of time. This is called the Metonic period, or cycle. It is also called the golden number, from its great use in the calendar. Meton was living about the year 412 B. C. for when the Athenian fleet was sent to Sicily, he escaped from being embarked on that disastrous expedition by counterfeiting an appearance of idiotism.[2]

METOCHITA (THEODORE), of Constantinople, was one of the most learned Grecians in the fourteenth century. He held considerable offices under the emperor Andronicus the Elder, but in the reign of his successor, was banished, and his goods confiscated. He was afterwards recalled, and died in 1332, in a monastery which he had founded. He was called *a living Library*, from his great erudition; and left several valuable works, the principal among which are, "An Abridgement of the Roman History, from Julius Cæsar to Constantine the Great," 1628, 4to; "The Sacred History," in two books," translated by Hervé, Paris, 1555, 4to; "The History of Constantinople;" and "A Paraphrase on Aristotle's Physics." In 1790, was published "Specimina operum Theod. Metochitæ, cum præfatione et notis primum vulgata ab Jano Bloch," Hauniæ, in 8vo.[3]

METROPHANES CRITOPYLUS, the patriarch of Alexandria in the seventeenth century, was sent into England by Cyrillus Lucar, to be instructed in the doctrine and

[1] Foppen Bibl. Belg.—Freheri Theatrum.—Gent. Mag. vol. LXVII. where is a portrait of him copied from Foppen's.—Saxii Onomast.

[2] Moreri.—Rees's Cyclopædia.—Hutton's Dict.

[3] Vossius de Hist. Græc.—Moreri.—Saxii Onomast.

discipline of our church, and to learn the English and Latin languages. For these purposes he applied to archbishop Abbot, who procured him admission into Baliol college, Oxford, where he remained until 1622, at which time he was chancellor to the patriarch of Constantinople; but on his return to his own country, was chosen patriarch of Alexandria. On his way home, and while in Germany, he drew up "A Confession of Faith of the Greek Church," printed at Helmstadt, Gr. and Lat. in 1661. It inclines chiefly to the protestant doctrines; but catholic writers have declared themselves satisfied with some parts of it. The time of his death is not known, but he is said to have been living in 1640.[1]

METTRIE (JULIEN OFFRAY DE LA), a very eccentric French author and physician, was born at St. Maloes in 1709. He studied physic under Boerhaave, after which he removed to Paris, and became an army-surgeon in the French guards. The duke of Grammont, who was his protector, being taken very ill at the siege of Fribourg, he began, in his attendance upon him, to speculate upon the nature of the soul, and to perceive, as he fancied, that it is mortal. He wrote "The Natural History of the Soul," which being highly impious in its doctrines, raised a storm against him from which his patron with difficulty could defend him. He then turned his pen against his brethren, and wrote "Penelope, or the Machiavel in medicine," in 3 vols. 12mo. The rage of the faculty, in consequence of this satire, drove him out of France; and he retired to Leyden, where he published "L'Homme Machine," a treatise of materialism, in which the philosophy is as incorrect and ill argued as it is pernicious. But he declaims with an ardour too likely to captivate weak minds, and draw them over to his opinions. This book could not obtain toleration even in Holland; it was publicly burnt, and the author obliged, in 1748, to fly for refuge to Berlin, and at this court he was protected, made a member of the academy, and honoured with places under the king. Here he lived in tranquillity, till his violent system of bleeding, very like that of Dr. Sangrado, put an early period to his life, as it had to those of several patients; and he died in 1751, being then only 48. His works were published collectively at Berlin the same year, in one vol. 4to, and two

[1] Saxii Onomast. in Critopylus.—Ath. Ox. vol. I.

12mo. The same kind of false philosophy pervades them all. The king of Prussia, however, conferred on him a very singular honour, even after his death; for he wrote his funeral oration, which he caused to be pronounced in the academy by one of his secretaries. Voltaire said of him, that he was a madman who wrote in a state of intoxication.[1]

METZU (GABRIEL), a Dutch painter of small portraits, was born at Leyden in 1615. His master is not known, but he studiously imitated Gerard Dow, and Mieris. The beauty of his colouring is particularly esteemed, and he finished his paintings with great labour. His subjects were usually taken from low life, but they were all designed after nature, and represented with astonishing skill; such as women selling fish, fowls, or game; sick persons attended by the physician; chemists in their laboratories; painters rooms, shops, and drawing-schools, hung with prints and pictures; all which he finished with extraordinary neatness. They are not scarce in this country, although highly valued. By confining himself so closely to a sedentary life, he became violently afflicted with the stone. He submitted to the operation of cutting for it, but had not strength of constitution to survive the operation, and died in 1658, at the age of forty-three.[2]

MEULEN (ANTHONY FRANCIS VANDER), an eminent artist, was born at Brussels in 1634. He was a disciple of Peter Snayers, a battle painter of considerable note, and his early progress gave strong promise of his future eminence. His ingenious pictures attracted the attention of M. Colbert, the minister of Louis XIV., who induced V. Meulen to settle in Paris; and soon afterwards introduced him to the king, who appointed him to attend and paint the scenes of his military campaigns, gave him a pension of 2000 livres, and paid him besides for his performances. He made sketches of almost all the most remarkable events that occurred in these expeditions of Louis; designing upon the spot the encampments, marches, sieges, &c. of the armies; the huntings of the king; the assembling of the officers, &c.: from these he composed his pictures, which are skilfully arranged, with great bustle, animation, and spirit, and executed with a very agreeable, though not always a natural tone of colour, and with a sweet and

[1] Dict. Hist. [2] Argenville, vol. III.—Pilkington.

delicate pencil. Some of his pictures exhibit uncommon skill and taste in composition. Frequently the scene he had to paint was flat and insipid, such as a marshy country before long extended walls; even these he contrived to render agreeable by his judicious management of the chiaro-scuro, and the pleasing groups which he displayed with his figures, which, though dressed in the stiff uncouth frippery of the French court of that period, are handled with so much delicacy and corresponding taste, that they never fail to please. He was particularly skilful in pourtraying the actions of the horse, of which he has left behind him a number of excellent studies, drawn with great care from nature. His pictures frequently include a great extent of country, and an immense number of objects. His perfect knowledge of perspective enabled him to manage the objects and distances with the greatest ease and effect, so that the eye accompanies the figures without confusion, and assigns to each its due action and distance. He lived not beyond the age of 56, but left a great number of pictures, most of which are in France, but they are not very unfrequent in this country.[1]

MEUN, or MEUNG (JOHN DE), was born at a little town of that name, situated on the river Loire, near Orleans, in 1280, and on account of his lameness acquired the name of Clopinel. His range of study appears to have been very extensive, including philosophy, astronomy, chemistry, arithmetic, but above all, poetry. His talents recommended him to the court of Philip le Bel, which he enlivened by his wit, but often at the same time, created enemies by his satirical remarks. He is supposed to have died about 1364. His name is preserved on account of the share he had in the celebrated "Roman de la Rose" (see LORRIS), which the French esteem the most valuable piece of their old poetry. It is, says Warton, far beyond the rude efforts of all their preceding romancers. John of Meun's share in this poem, however, is inferior in poetical merit to that of Lorris, as he had little of his predecessor's inventive and poetical vein; but it has strong satire and great liveliness. Chaucer, who translated all that was written by William of Lorris, gives only part of the continuation of John de Meun. Some other works are attributed to the latter, which are of little value unless as curiosities.[2]

[1] Argenville, vol. III.—Rees's Cyclopædia.—Walpole's Anecdotes.
[2] Dict. Hist.—Brunet's Manuel du Libraire.—Warton's Hist. of Poetry.

MEURSIUS (JOHN), a learned Dutchman, was born in 1579 at Losdun, a town near the Hague, where his father was minister. At six years of age his father began to teach him the elements of the Latin language; and the year after sent him to a school at the Hague, where he continued four years. He was then removed to Leyden, and made so great a progress in literature, that at twelve he could write with fluency in Latin. He advanced with no less rapidity in the Greek language, for which he conceived a particular fondness; insomuch that at thirteen he made Greek verses, and at sixteen wrote a "Commentary upon Lycophron," the most obscure of all the Greek authors. When he had finished the course of his studies, and gained the reputation of a person from whom much might be expected, the famous John Barnevelt intrusted him with the education of his children; and he attended them ten years, at home and in their travels. This gave him an opportunity of seeing almost all the courts in Europe, of visiting the learned in their several countries, and of examining the best libraries. As he passed through Orleans, in 1608, he was made doctor of law. Upon his return to Holland, the curators of the academy of Leyden appointed him, in 1610, professor of history, and afterward of Greek; and the year following, the States of Holland chose him for their historiographer. In 1612 he married a lady of an ancient and good family, by whom he had a son, called after his own name, who died in the flower of his age, yet not till he had given specimens of his uncommon learning, by several publications.

Barnevelt having been executed in 1619, they proceeded to molest all who had been any way connected with him, and who were of the party of the Remonstrants, which he had protected. Meursius, as having been preceptor to his children, was unjustly ranked in this number, although he had never interfered in their theological disputes: but as he had always acquitted himself well in his professorship, they had not even a plausible pretence to remove him from the chair. They used, however, all the means of ill treatment they could devise, to make him quit it of himself: they reproached him with writing too many books, and said that the university, on that account, did not reap any benefit from his studies. Meursius, thus ill-treated, only waited for an opportunity of resigning his post with honour; and, at last, in 1625, the following fair one presented itself. Christiern IV. king of Denmark,

offered him at that time the professorship of history and politics, in the university of Sora, which he had just re-established; and also the place of his historiographer. These Meursius accepted with pleasure, and went immediately to Denmark, where he fully answered all the expectations which had been conceived of his capacity, and was highly respected by the king and the chief men at court. He was greatly afflicted with the stone at the latter end of his life, and died Sept. 20, 1639, as his epitaph at Sora shews; and not in 1641, as Valerius Andreas says in his "Bibliotheca Belgica."

Most authors have agreed in extolling the ingenuity, learning, and merit of Meursius: he excelled particularly in the knowledge of the Greek language and antiquities; and applied himself with such indefatigable pains to correct, explain, translate, and publish many works of the ancients, that John Imperialis asserted that more Greek authors, with Latin versions and emendations, had been published by Meursius alone than by all the learned together for the last hundred years. He was the author and editor of above sixty works, many of which are inserted in the collection of Greek and Latin antiquities by Grævius and Gronovius. His "Eleusinia, sive de Cereris Eleusinæ sacro et festo," to which all who have since written upon that subject have been greatly indebted, is a very valuable work, but now become scarce. We do not know that it has been printed more than twice: first at Leyden, 1619, in 4to, and afterwards in the seventh volume of Gronovius's Greek Antiquities. The entire works of Meursius, however, edited by Lami, were published in twelve large volumes in folio, at Florence, in 1741—63.

It seems almost needless to observe, that the shamefully obscene Latin work, entitled "Meursius de elegantiis Latinæ linguæ," was not written either by this author or his son; but was, as the French biographers assures us, the production of Nicolas Chorier, an attorney at Grenoble. It probably had the name of John Meursius prefixed by way of throwing a ridicule upon the grave and learned professor. His son produced, as we have said, some learned works, but not such as to rival those of his father.[1]

MEXIA (PETER), a historian of some note in Spain, when history was mere compilation, was a native of Seville,

[1] Niceron, vol. XII.—Moreri.

of a family of some rank, and liberally educated. His inclination being principally for historical studies, he was made chronographer, perhaps what we should call, historiographer to Charles V. He is also said to have been a poet. Antonio has collected from various authors, his contemporaries, opinions highly favourable to his learning and knowledge. The only fault imputable seems to be that of mixing Latin words too frequently with his Spanish. He died about 1552. His principal work, for which he is known in this country, is entitled "Silva de varia Leccion," which with the additions of the Italian and French translators, was published at London under the title of the "Treasury of ancient and modern Times," fol. The original was first printed at Seville, in black-letter, in 1542, fol. often reprinted, and translated into most European languages, with additions. His other writings were, a "History of the Cæsars," Seville, 1545, fol. likewise translated by W. T. and enlarged by Edward Grimeston, Lond. 1623. fol. 2. "Colloquios o Dialogos," or "Laus Asini," in imitation of Lucian and Apuleius, Seville 1547, 8vo, often reprinted and translated into Italian. 3. "Parenesis de Isocrates." He left some MSS. and an unfinished life of Charles V. [1]

MEYER (JAMES), a Flemish historian of some note, was born near Bailleul in Flanders, Jan. 7, 1491, whence he is sometimes called Baliolanus. He became an ecclesiastic, and finally rector of Blackenbergh, but had undertaken the education of youth as an additional source of support. He died Feb. 5, 1552. His principal productions are, 1. "Annales rerum Flandricarum," folio, published at Antwerp, in 1561. These annals are carried as far as 1477, and have been esteemed, not only for their matter, but for ease and purity of style. 2. "Flandricarum rerum decas," printed at Bruges, in 1531, 4to. [2]

MEYER, or MEYERS (JEREMIAH), an excellent miniature painter, was born at Tubingen, in the duchy of Wirtemberg, in 1735, and came to England in 1749, with his father, who was portrait-painter to the duke of Wirtemberg, a painter, says Edwards, of small subjects, but of no great talent. His son studied two years (1757 and 1758), under Zink, the eminent painter in enamel, to whom he paid two hundred pounds for instruction, and two hundred

[1] Antonio Bibl. Hist. [2] Niceron, vol. XXXIX.—Moreri.

pounds more for materials of his art; but Meyer soon surpassed his master, in the elegance and gusto of his portraits, a superiority which he acquired by his attention to the works of sir Joshua Reynolds, who, as well as himself, was at that time rising to fame. In 1761, the Society for the Encouragement of Arts offered a premium of twenty guineas for the best drawing of a profile of the king, for the purpose of having a die engraved from it; and Meyer obtained the prize. He was afterwards appointed miniature painter to the queen. In 1762, he was naturalized by act of parliament, and in the following year married a lady of considerable fortune and great accomplishments. In 1764, he was appointed painter in enamel to his majesty.

He wrought both in enamel and water-colours, and had no competitor until Mr. Humphrey, in the latter process, produced some performances of exquisite merit: but as that gentleman soon quitted miniature painting, he left Meyer without a rival in his department. Meyer was many years a member of the academy in St. Martin's-lane; and at the institution of the royal academy he was chosen one of the founders. He long resided in Covent-garden, but at the latter part of his life he retired to Kew, where he died Jan. 20, 1789. This event was the consequence of a fever contracted by friendly zeal, in the service of a gentleman in a contested election. Mr. Hayley says he was no less admirable as a friend than as an artist: and endeared to all who knew him by a pleasant social vivacity, and by an indefatigable spirit of extensive beneficence. "Were I required," adds Mr. Hayley, "to name the individual whom I believe to have been most instrumental in promoting the prosperity of others (without the advantages of official authority, or of opulence), I should say, without hesitation, Meyer." [1]

MEZERAI (FRANCIS EUDES DE), an eminent French historian, was born at Ry, near Argentau in Lower Normandy, in 1610. He was educated in the university of Caen, where he discovered an early inclination for poetry; and had himself so high an opinion of his talent in that art, that he thought he should be able to raise both a character and a fortune by it. But, upon going to Paris, he was dissuaded from pursuing poetry, by Vauquelin des Yveteaux, who had

[1] Edwards's Continuation of Walpole's Anecdotes.—Hayley's Life of Romney, pp. 69. 138.

been the preceptor of Louis XIII. and advised to apply himself earnestly to history and politics, as the surest means of succeeding in life. In the mean time, that gentleman procured him the place of commissary of war, which he held for two or three campaigns, and then quitted it. Upon his return to Paris, he resolved to spend the remainder of his life there; and, changing the name of his family as being an obscure one, he took the name of Mezerai, which is a cottage in the parish of Ry. But his little stock of money made him apprehensive that he should not be able to continue long at Paris; and therefore, to support himself, he had recourse to writing satires against the ministry, articles which were then extremely well received, and for which he had naturally a turn. M. Larroque, in his Life of Mezerai, assures us, that he was author of all the pieces published against the government under the name of Sandricourt. They are written in a low and burlesque style, and adapted merely to please the populace. Larroque has given us the titles of nineteen of these pieces, but would not give those of others which Mezerai wrote, either during the minority of Louis XIV. or against cardinal Richelieu; "because," he says, "they ought to be forgotten, out of reverence to the persons whom they attacked."

By these satires Mezerai gained a considerable sum in less than three years; and being now in easy circumstances, applied himself, at the age of twenty-six, to compile an "History of France." Cardinel Richelieu, hearing of his character and circumstances, made him a present of two hundred crowns, with a promise to remember him afterwards. He published the first volume of his history in 1643, which extends from Pharamond to Charles VI.; the second in 1646, which contains what passed from Charles VI. to Charles IX.; and the third in 1651, which comprehends the history from Henry IH. till the peace of Vervins, in 1598; all in folio. This history procured him a pension from the king. It was received with extraordinary applause, as if there had been no history of France before: and perhaps there was none more agreeable as to veracity. In 1668, he published, in 3 vols. 4to, an "Abridgement of the history of France:" in which there being several bold passages, which displeased Colbert, that minister ordered Perrault, of the French academy, to tell Mezerai, in his name, that "the king had not given him

a pension of 4000 livres to write in so free a manner; that his majesty had indeed too great a regard to truth, to require his historiographers to disguise it, out of fear or hope; but that he did not think they ought to take the liberty of reflecting, without any necessity, upon the conduct of his ancestors, and upon a policy which had long been established, and confirmed by the suffrages of the whole nation." Upon this remonstrance, the author promised to retouch the passages complained of, which he did in a new edition, 1672, in 6 vols. 12mo. In this, however, he was so unfortunate as neither to satisfy the public, who were displeased to see the truth altered, nor the minister, who retrenched half his pension. Mezerai was extremely piqued at this, and complained of Colbert in such severe terms, as induced that minister to deprive him of the remainder of his pension. Mezerai then declared that he would write history no longer; and that the reason of his silence might not be concealed, he put the last money which he recieved as historiographer, into a box by itself, with this note: "Here is the last money I have received of the king; he has ceased to pay me, and I to speak of him either good or ill." Mezerai had designed at first to revise his great work; but some friends giving him to understand that a correct abridgement would be more acceptable, he followed their advice, as we have related, and spent ten whole years in drawing it up. The first edition of it met with greater applause than even his larger work, and was much sought after by foreigners as well as Frenchmen. Learned men, and critics in historical matters, have remarked many errors in it; but he did not value himself at all upon correctness; and used to tell his friends, who reproached him with the want of it, that "very few persons could perceive the difference between a history that is correct and one that is not so; and that the glory which he might gain by greater accuracy was not worth the pains it would cost."

In 1649, he was admitted a member of the French academy, in the room of Voiture; and, in 1675, chosen perpetual secretary of that academy. Besides the works abovementioned, he wrote a "Continuation of the general history of the Turks," in which he is thought not to have succeeded; "L'Origine des François," printed at Amsterdam, in 1682; "Les Vanités de la Cour," translated from the Latin of Johannes Sarisburiensis, in 1640; and a French

translation of "Grotius de Veritate Christianæ Religionis," in 1644. He died July 10, 1683, aged seventy-three. He was, according to Larroque, a man who was subject to strange humours. He was extremely negligent in his person, and so careless in his dress, that he had more the appearance of a beggar than a gentleman. He was actually seized one morning by the *archers des pauvres*, or parish officers; with which mistake he was highly diverted, and told them, that "he was not able to walk on foot, but that, as soon as a new wheel was put to his chariot, he would attend them wherever they thought proper." He used to study and write by candle-light, even at noon-day in summer; and always waited upon his company to the door with a candle in his hand. He had a brother, father Eudes, a man of great simplicity and piety, whom he insidiously drew in to treat of very delicate points before the queen-mother, regent of the kingdom, who was of the Medici family; and to lay down some things relating to government and the finances, which could not fail of displeasing that princess; and must have occasioned great trouble to father Eudes, if the goodness of the queen had not excused the indiscretion of the preacher. But of all his humours, none lessened him more in the opinion of the public, than the unaccountable fondness he conceived for a man who kept a public house at Chapellein, called Le Faucheur. He was so taken with this man's frankness and pleasantry, that he used to spend whole days with him, notwithstanding the admonition of his friends to the contrary; and not only kept up an intimate friendship with him during his life, but made him sole legatee at his death. With regard to religion, he affected Pyrrhonism; which, however, was not, it seems, so much in his heart as in his mouth. This appeared from his last sickness; for, having sent for those friends who had been the most usual witnesses of his licentious talk about religion, he made a sort of recantation, which he concluded by desiring them "to forget what he might formerly have said upon the subject of religion, and to remember, that Mezerai dying, was a better believer than Mezerai in health." These particulars are to be found in his life by M. Larroque: but the abbé Olivet tells us, that he "was surprised, upon reading this life, to find Mezerai's character drawn in such disadvantageous colours." Mezerai was certainly a man of many singularities, and though agreeable when he pleased in his conversation, yet

full of whim, and not without ill-nature. It was a constant way with him, when candidates offered themselves for vacant places in the academy, to throw in a black ball instead of a white one: and when his friends asked him the reason of this unkind procedure, he answered, "that it was to leave to posterity a monument of the liberty of the elections in the academy." As an historian, he is valued very highly and deservedly for his integrity and faithfulness, in relating facts as he found them; but for this solely: for as to his style, it is neither accurate nor elegant, although he had been a member of the French academy long before he wrote his "Abridgment."[1]

MEZIRIAC (CLAUDE GASPAR BACHET, SIEUR DE), a very able scholar, was born at Bresse in 1581. At the age of twenty he was admitted into the order of Jesuits, but on his recovery from an illness, he returned to a secular life again. About this time, he resided occasionally both at Paris and Rome; and at Rome wrote a small collection of Italian poems, in competition with Vaugelas, who was there at the same time; among which there are imitations of the most beautiful similies in the eight first books of the Æneid. He published also Latin and French poetry in 1621, and translated some of Ovid's epistles, which he illustrated with commentaries, esteemed more valuable than his translation. He is also said to have been well versed in the controversies, both in philosophy and religion; and an able algebraist and geometrician. Of the latter we have a proof in his edition of "Diophantus," enriched with a very able commentary and notes, Paris, 1621, and reprinted several times in Germany. Des Cartes had a very high opinion of his knowledge in mathematical science. Such was his fame at one time, that he was proposed as preceptor to Louis XIII. upon which account he left the court in great haste, and declared afterwards, that he never felt so much pain upon any occasion in his life: for that he seemed as if he had had already upon his shoulders the weight of a whole kingdom. He was, though absent, made a member of the French academy, when in its infancy; and, when it came to his turn to make a discourse in it, he sent up one, which was read to the assembly by Mr. de Vaugelas. He died at Bourg in Bresse,

[1] Bibl. Anc. et Moderne, vol. XXV. p. 440.—Niceron, vol. V. and X.—Moreri.—Hist. de l'Académie Françoise depuis 1652 jusqu'a 1700, p. 221, edit. Paris, 1730.—Dict. Hist.

Feb. 26, 1638. He left several MSS. in a finished state, but which have never been printed, and had brought a translation of all Plutarch's works with notes almost to a conclusion when he died.[1]

MICHAEL ANGELO. See BUONARROTI, and CARAVAGIO.

MICHAELIS (JOHN DAVID), a celebrated biblical critic, and professor of divinity and the oriental languages, was born at Halle, in Lower Saxony, in 1717. His first education was private, but in 1729 he was sent to the public school of the orphan-house, where he studied divinity and philosophy, and at the same time he occasionally attended the lectures of his father, who was professor of divinity and the oriental languages. During the latter part of his time at school, he acquired a great facility in speaking Latin, and in thinking systematically, from the practice of disputation, in which one of the masters frequently exercised him. In 1733, he entered into the university of Halle, where he applied himself to the study of mathematics, metaphysics, theology, and the oriental languages. He also prepared himself for pulpit services, and preached with great approbation at Halle and other places. In 1739 he took a degree in philosophy, and soon after was appointed assistant lecturer under his father, having shewn how well qualified he was for that situation, by publishing a small treatise "De Antiquitate Punctorum Vocalium." In 1741 he left his own country with a view of visiting England, and passing through Holland, became acquainted with the celebrated Schultens, from whom he received many marks of the most friendly attention. Upon his arrival in England, he engaged to officiate for the German chaplain to the court, who was at that time in an infirm state of health, and continued to preach at the palace-chapel nearly a year and a half. During this period he visited the university of Oxford, greatly increased his knowledge of the oriental languages, and formed an intimacy with some of the first literary characters of that age, particularly with Dr. Lowth, afterwards bishop of London, on some of whose lectures "De Sacra Poesi Hebræorum" he attended. Upon his return to Halle, he resumed his labours as assistant to his father, and delivered lectures on the historical books of the Old Testament, the Syriac and Chaldee lan-

[1] Niceron, vol. VI.—Gen. Dict.—Pelisson Hist. de l'Academie Françoise, p. 256.

guages, and also upon natural history, and the Roman classics; but seeing no prospect of a fixed establishment, he left Halle in 1745, and went to Gottingen, in the capacity of private tutor. In the following year he was made professor extraordinary of philosophy in the university of Gottingen, and, in 1750, professor in ordinary in the same faculty. In 1751 he was appointed secretary to the newly instituted Royal Society of Gottingen, of which he afterwards became director, and about the same time was made aulic counsellor by the court of Hanover. During 1750, he gained the prize in the Royal Academy of Berlin, by a memoir "On the Influence of Opinions on Language, and Language on Opinions." While the seven years' war lasted, Michaelis met with but little interruption in his studies, being exempted, in common with the other professors, from military employment; and when the new regulations introduced by the French in 1760, deprived them of that privilege, by the command of marshal Broglio it was particularly extended to M. Michaelis. Soon after this, he obtained from Paris, by means of the marquis de Lostange, the manuscript of Abulfeda's geography, from which he afterwards edited his account of the Egyptians; and by the influence of the same nobleman, he was chosen correspondent of the "Academy of Inscriptions at Paris," in 1764, and elected one of the eight foreign members of that institution. In 1760, the professor gave great offence to the orthodox clergy, by publishing his "Compendium of dogmatic Theology," consisting of doctrinal lectures which he had delivered by special licence from the government. Shortly after this, Michaelis shewed his zeal for the interests of science and literature, by the part which he took in the project of sending a mission of learned men into Egypt and Arabia, for the purpose of obtaining such information concerning the actual state of those countries, as might serve to throw light on geography, natural history, philology, and biblical learning. He first conceived the idea of such a mission, which he communicated by letter to the privy counsellor Bernstorf, who laid it before his sovereign Frederic V. king of Denmark. That sovereign was so well satisfied of the benefits which might result from the undertaking, that he determined to support the expence of it, and he even committed to Michaelis the management of the design, together with the nomination of proper travellers, and the care of drawing up their instructions. Upon

the death of Gesner in 1761, Michaelis succeeded in the office of librarian to the Royal Society, which he held about a year, and was then nominated to the place of director, with the salary for life of the post, which he then resigned. Two years afterwards he was invited by the king of Prussia to remove to Berlin, but his attachment to Gottingen led him to decline the advantages which were held out to him as resulting from the change. In 1766 he was visited at Gottingen by sir John Pringle, whom he had known in England, and Dr. Franklin. With the first he afterwards corresponded on the subject of the leprosy, spoken of in the books of Moses, and on that of Daniel's prophecy of the seventy weeks. The latter subject was disscussed in the letters which passed between them during 1771, and was particularly examined by the professor. This correspondence was printed by sir John Pringle in 1773, under the title of "Joan. Dav. Michaelis de Epistolæ, &c. LXX. Hebdomadibus Danielis, ad D. Joan. Pringle, Baronettum; primo privatim missæ, nunc vero utriusque consensu publicè editæ." In 1770, some differences having arisen between Michaelis and his colleagues in the Royal Society, he resigned his directorship. In 1775 his well-established reputation had so far removed the prejudices which had formerly been conceived against him in Sweden, that the count Höpkin, who some years before had prohibited the use of his writings at Upsal, now prevailed upon the king to confer upon him the order of the polar star. He was accordingly decorated with the ensignia of that order, on which occasion he chose as a motto to his arms, "libera veritas." In 1782 his health began to decline, which he never completely recovered; in 1786 he was raised to the rank of privy counsellor of justice by the court of Hanover; in the following year the academy of inscriptions at Paris elected him a foreign member of that body; and in 1788 he received his last literary honour by being elected a member of the Royal Society of London. He continued his exertions almost to the very close of life, and a few weeks before his death, he shewed a friend several sheets in MS. of annotations which he had lately written on the New Testament. He died on the 22d of August, 1791, in the seventy-fifth year of his age. He was a man of very extensive and profound erudition, as well as of extraordinary talents, which were not less brilliant than solid, as is evident from the honours which were paid to

his merits, and the testimony of his acquaintance and contemporaries. His application and industry were unwearied, and his perseverance in such pursuits as he conceived would prove useful to the world, terminated only with the declension of his powers. His writings are distinguished not only by various and solid learning, but by a profusion of ideas, extent of knowledge, brilliancy of expression, and a frequent vein of pleasantry. In the latter part of his life he was regarded not only as a literary character, but as a man of business, and was employed in affairs of considerable importance by the courts of England, Denmark, and Prussia. His works are very numerous, and chiefly upon the subjects of divinity and oriental languages. A part of them are written in Latin, but by far the greater number in German. Of the former class there are these: 1. "Commentatio de Battologia, ad Matth. vi. 7." Bremen, 1753, 4to. 2. "Paralipomena contra Polygamiam," ibid. 1758, 4to. 3. "Syntagma commentationum," Goett. 1759—1767, 4to. 4. "Curæ in versionem Syriacam Actuum Apostolorum," Goett. 1755, 4to. 5. "Compendium Theologiæ dogmaticæ," ib. 1760, 8vo. 6. "Commentationes regiæ soc. Scientiarum Goettingensis, per annos 1758—1762," Bremen, 1775, 4to. 7. "Vol. II. Ejusdem, 1769." 8. "Spicilegium Geographiæ Hebræorum exteræ, post Bochartum," Goett. 1769—1780, 2 tom. 4to. 9. "Grammatica Chaldaica," ib. 1771, 8vo. 10. "Supplementa ad Lexicon Hebraicum," 1784—1792, 6 tom. 4to. 11. "Grammatica Syriaca," Halæ, 1784, 4to. The following are in German: 12. "Hebrew Grammar," Halle, 1778, 8vo. 13. "Elements of Hebrew accentuation," ib. 1741, 8vo. 14. "Treatise on the Law of Marriage, according to Moses," Goett. 1768, 4to. 15. "Paraphrase and Remarks on the Epistles of Paul to the Galatians, Ephesians, Colossians, Thessalonians, Titus, Timothy, and Philemon," Bremen, 1769, 4to. 16. "Introduction to the Holy Scriptures of the New Testament," Bremen, 1750, 8vo. 17. "Prophetical plan of the preacher Solomon," ib. 1762, 8vo. 18. "Thoughts on the Doctrine of Scripture concerning Sin," Hamb. 1752, 8vo. 19. "Plan of typical Divinity," Brem. 1763, 8vo. 20. "Criticism of the means employed to understand the Hebrew language." 21. "Critical Lectures on the principal Psalms which treat of Christ," Frankf. 1759, 8vo. 22. "Explanation of the Epistle to the Hebrews," Frankf. 1784, 2 vols. 4to. 23,

"Questions proposed to a society of learned Men, who went to Arabia by order of the king of Denmark," ib. 1762, 8vo. 24. "Introduction to the New Testament," a second edition, Goett. 1788, 2 vols. 4to. 25. "Miscellaneous Writings," two parts, Frankf. 1766—8, 8vo. 26. "Programma concerning the seventy-two translators," Goett. 1767, 8vo. 27. "Dissertation on the Syriac language, and its use," Goett. 1768, 8vo. 28. "Strictures concerning the Protestant Universities in Germany," Frankf. 1775, 8vo. 29. "Translation of the Old Testament," Goett. 1769—83, 13 parts. 30. "Fundamental Interpretation of the Mosaic Law," Frankf. 1770-5, 6 parts, with additions, 8vo. 31. "Of the Seventy Weeks of Daniel," Goett. 1772, 8vo. 32. "Arabic Grammar and Chrestomathy," ib. 1781, 8vo. 33. "Oriental and exegetical Library," Frankf. 1771—89, 24 parts, and two supplements, 8vo. 34. "New Oriental and exegetical Library," Goett. 1786—91, 9 parts. 35. "Of the Taste of the Arabians in their Writings," ib. 1781, 8vo. 36. "Dissertation on the Syriac Language and its uses, together with a Chrestomathy," ib. 1786, 8vo. 37. "On the Duty of Men to speak Truth," Kiel, 1773, 8vo. 38. "Commentary on the Maccabees," Frankfort, 1777, 4to. 39. "History of Horses, and of the breeding of Horses in Palestine," &c. ib. 1776, 8vo. 40. "Thoughts on the doctrine of Scripture concerning Sin and Satisfaction," Bremen, 1779, 8vo. 41. "Illustration of the History of the Burial and Resurrection of Christ," Halle, 1783, 8vo. 42. "Supplement, or the fifth Fragment of Lessing's Collections," Halle, 1785, 8vo. 43. "German Dogmatic Divinity," Goett. 1784, 8vo. 44. "Introduction to the Writings of the Old Testament," Hamb. 1787, 1st vol. 1st part, 4to. 45. "Translation of the Old Testament, without remarks," Goett. 1789, 2 vols. 4to. 46. "Translation of the New Testament," ib. 1790, 2 vols. 4to. 47. "Remarks for the unlearned, relative to his translation of the New Testament," ib. 1790—92, 4 parts, 4to. 48. "Additions to the third edition of the Introduction to the New Testament," ibid. 1789, 4to. 49. "Ethics," a posthumous work, published by C. F. Stendlin, Goett. 1792, 2 parts, 8vo.

Of those with which the English scholar has been brought acquainted, one of the principal is the "Introduction to the New Testament," translated into English from the first edition, and published in 1761, in a quarto volume.

In 1788, the fourth edition was published in two volumes quarto. The object of this work, which is purely critical and historical, is to explain the Greek Testament, with the same impartiality, and the same unbiassed love of truth, with which a critic in profane literature would examine the writings of Homer, Virgil, &c. The first volume contains an examination of the authenticity, inspiration, and language of the New Testament. The second volume contains a particular introduction to each individual book of the New Testament. An English translation of it has been published by the rev. Herbert Marsh, in six volumes, royal 8vo. To this we may add another very important translation of his "Mosaisches Recht," or "Commentaries on the Laws of Moses," by Alexander Smith, D. D. minister of the Chapel of Garioch, Aberdeenshire, 1814, 4 vols. 8vo. This, says the learned translator, has always been esteemed the *chef d'œuvre* of Michaelis, but although a work of very great importance, demands the application of somewhat of that precautionary chastening, which Dr. Marsh has so judiciously applied in the "Introduction to the New Testament." From Dr. Smith, also, the public have reason to expect a memoir of the life and writings of Michaelis, more ample than has yet appeared in this country.[1]

MICHAELIS (JOHN HENRY), a learned orientalist, professor of divinity, Greek, and oriental languages, and director of the divinity school of Halle, was born at Kettenburg, in Hohenstein, July 26, 1668. His father sent him in 1683 to Brunswick, to learn trade, but a few months after, he allowed him to be placed at the school of St. Martin in that city, where the rector, M. Mæring, cultivated his talents, and found him capable of instructing some of the younger scholars. An illness obliging him to leave this place, he continued his studies at Nordhausen, and in 1688 at Leipsic, where he went through courses of philosophy and divinity, and also studied the oriental languages and rabbinical Hebrew. In 1694 he quitted Leipsic for the university of Halle, where he taught the Greek, Hebrew, and Chaldee with great reputation. Here he published, with the assistance of professor Francke, who mentions him respectfully in his "Pietas Hallensis," a work entitled "Conamina brevioris Manuductionis ad Doctri-

[1] Rees's Cyclopædia, abridged from a German account translated in Dr. Aikin's General Biography.—See also Gent. Mag. 1792, p. 222, and Dr. Smith's preface to the "Commentaries of the Laws of Moses."

nam de Accentibus Hebræorum Prosaicis." In 1696 he published another piece, entitled "Epicrisis philologica de reverendi Michaelis Beckii, Ulmensis, Disquisitionibus philologicis, cum responsionibus ad Examen XIV. Dictor. Gen." In 1699, he succeeded Francke in the Greek professorship at Halle, and in 1707 was made keeper of the university library. He was afterwards nominated professor of divinity in ordinary, and admitted to the degree of D. D. In 1732 he was made senior of the faculty of divinity, and inspector of the theological seminary. He died in 1733, at about the age of seventy. He was author of many works besides those already mentioned, the titles of which are enumerated in our authority.[1]

MICHELI (PETER ANTHONY), an Italian botanist of great celebrity, particularly in what is now called the cryptogamic department, was born at Florence, December 11, 1679. His parents were indigent, and took but little care of his education. He is said, nevertheless, to have been destined to the occupation of a bookseller, but an insatiable thirst after natural knowledge over-ruled all other objects, and his good character, and distinguished ardour, soon procured him the notice and favour of the marquis Cosmo da Castiglione, in whose family a taste for botany has been almost hereditary, and for whom Micheli in his early youth made a collection of Umbelliferous plants, which even then proved his accuracy and discernment. This gentleman introduced him to the celebrated count Lawrence Magalotti, by whom he was presented to his sovereign, the grand duke Cosmo III. The "Institutiones Rei Herbariæ" of Tournefort had just appeared at Paris; and the first pledge of the grand duke's favour, was a present of that book, which to Micheli, who had hitherto found the want of some systematic guide, was a most important and welcome acquisition. He speedily adopted the tone of his leader, with respect to generic distinctions and definitions, and improved upon him in a more frequent adaptation of original specific ones.

In the autumn of 1706, the care of the public garden at Florence, founded by Cosmo I. was confided to Micheli, and he was commissioned to travel, not only in Italy, but in various distant countries, to collect plants, and to establish a correspondence, for the benefit of his trust. By the co-operation of his friends Franchi and Gualtieri, the

[1] Moreri.

garden was enriched from the then more flourishing one at Pisa; and a botanical society was instituted at Florence in 1717, which greatly promoted the interests of the science. In the summer of that year, the great William Sherard, returning from Smyrna to England, visited Florence in his way, and formed a friendship with Micheli, that continued till his own decease in 1728. A frequent correspondence, and interchange of specimens, took place between them, as amply appears by the collections preserved at Oxford, and by the writings of Micheli.

Micheli continued his scientific studies, as well as his bodily exertions in frequent journies. The fruit of the former was the publication of his great work, entitled "Nova Plantarum Genera," 1729, a folio of 234 pages and 108 plates. The result of his journies proved but too soon disastrous. He spent near three months, from the 4th of September to the 30th of November, 1736, in an excursion to the north of Italy, visiting the famous mount Baldus, and the Venetian isles; but he caught a pleurisy, from the consequences of which he never recovered, dying at Florence, January 2, 1737, new style, in the fifty-eighth year of his age. He was buried in the church of Santa Croce, amongst the ashes of some of the greatest men of his country, and of the civilized world, where a neat marble tablet was erected to his memory by his associates. The simple and elegant inscription was probably composed by his learned friend Antony Cocchi, to whom he always confided the revision of his Latin works, before publication, and who delivered an Italian oration in his praise, in the council chamber of the old palace, August 7, 1737, which was soon after published.

Micheli is described by his contemporaries as a man of the most pleasing, modest, and liberal manners, no less ready to communicate, than eager to acquire, knowledge. His friend Cocchi informs us, that "he was endued with a clear and concise natural eloquence; and although the poverty of his parents deprived him of the advantages of a learned education, he had, by his own application, acquired, with wonderful felicity, a knowledge of Latin."—"The writings of the most eminent botanists were so familiar to him, that he had learned to express his ideas in Latin, by no means amiss, he having a very quick perception as to any barbarous expressions."[1]

[1] Fabroni Vitæ Italorum, vol. IV.—By sir J. Smith in Rees's Cyclopædia.

MICKLE (WILLIAM JULIUS), an ingenious poet, was the son of the rev. Alexander Mickle or Meikle, who exchanging the profession of physic for that of divinity, was admitted, at an age more advanced than usual, into the ministry of the church of Scotland. From that country he removed to London, where he preached for some time in various dissenting meetings, particularly that of the celebrated Dr. Watts. He was also employed by the booksellers in correcting the translation of Bayle's Dictionary, to which he is said to have contributed the greater part of the additional notes. In 1716 he returned to Scotland, on being presented to the living of Langholm in the county of Dumfries; and in 1727, he married Julia, daughter of Mr. Thomas Henderson, of Ploughlands near Edinburgh, and first cousin to the late sir William Johnstone, bart. of Westerhall. By this lady, who appears to have died before him, he had ten children.

Our poet, his fourth, or as some say, his third, son, was born Sunday Sept. 29, 1734, and educated at the grammar school of Langholm, where he acquired that early taste for works of genius which frequently ends, in spite of all obstacles, in a life devoted to literary pursuits. He even attempted, when at school, a few devotional pieces in rhyme, which, however, were not superior to the common run of puerile compositions. About his thirteenth year, he accidentally met with Spenser's "Faerie Queene," which fixed a lasting impression on his mind, and made him desirous of being enrolled among the imitators of that poet. To this he joined the reading of Homer and Virgil, during his education at the high school of Edinburgh, in which city his father obtained permission to reside in consideration of his advanced age and infirmities, and to enable him to give a proper education to his children.

About two years after the rev. Mr. Mickle came to reside in Edinburgh, upon the death of a brother-in-law, a brewer in the neighbourhood of that city, he embarked a great part of his fortune in the purchase of the brewery, and continued the business in the name of his eldest son. Our poet was then taken from school, employed as a clerk under his father, and upon coming of age in 1755, took upon him the whole charge and property of the business, on condition of granting his father a share of the profits during his life, and paying a certain sum to his brothers and sisters at stated periods, after his father's decease,

which happened in 1758. Young Mickle is said to have entered into these engagements more from a sense of filial duty, and the peculiar situation of his family, than from any inclination to business. He had already contracted the habits of literary life; he had begun to feel the enthusiasm of a son of the Muses, and while he was storing his mind with the productions of former poets, and cultivating those branches of elegant literature not usually taught at schools at that time, he felt the employment too delightful to admit of much interruption from the concerns of trade. In 1761, he contributed, but without his name, two charming compositions, entitled "Knowledge, an Ode," and a "Night Piece," to a collection of poetry published by Donaldson, a bookseller of Edinburgh; and about the same time published some observations on that impious tract "The History of the Man after God's own heart," but whether separately, or in any literary journal, is not now known. He had also finished a dramatic poem of considerable length, entitled "The Death of Socrates," and had begun a poem on "Providence," when his studies were interrupted by the importunities of his creditors.

This confusion in his affairs was partly occasioned by his intrusting that to servants which it was in their power to abuse without his knowledge, and partly by imprudently becoming a joint security for a considerable sum with a printer in Edinburgh, to whom one of his brothers was then apprentice, which, on his failure, Mickle was unable to pay. In this dilemma, had he at once compounded with his creditors, and disposed of the business, as he was advised, he might have averted a series of anxieties that preyed on his mind for many years; and he perhaps might have entered into another concern more congenial to his disposition, with all the advantage of dear-bought experience. But some friends interposed at this crisis, and prevailed on his creditors to accept notes of hand in lieu of present payment, a measure which, however common, is in general futile, and seldom fails to increase the embarrassment which it is kindly intended to alleviate. Accordingly within a few months, Mickle was again insolvent, and almost distracted with a nearer view of impending ruin ready to fall, not only on himself, but on his whole family. Perhaps an unreserved acknowledgment of insolvency might not yet have been too late to shorten his sufferings, had not the same friends again interfered, and again persuaded

his creditors to allow him more time to satisfy their demands. This interference, as it appeared to be the last that was possible, in some degree roused him to a more close application to business; but as business was ever secondary in his thoughts, he was induced at the same time to place considerable reliance on his poetical talents which, as far as known, had been encouraged by some critics of acknowledged taste in his own country. He therefore began to retouch and complete his poem on "Providence," from which he conceived great expectations, and at length had it published in London by Becket, in August 1762, under the title of "Providence, or Arandus and Emilée." The character given of it in the Critical Review was highly flattering; but the opinion of the Monthly, which was then esteemed more decisive, being less satisfactory, he determined to appeal to lord Lyttelton. Accordingly, he sent to this nobleman a letter dated January 21, 1763, under the assumed name of William More, begging his lordship's opinion of his poem, "which," he tells him, "was the work of a young man friendless and unknown, but that, were another edition to have the honour of lord Lyttelton's name at the head of a dedication, such a pleasure would enable him to put it in a much better dress than what it then appeared in." He concluded with requesting the favour of an answer to be left at Seagoe's Coffee-house, Holborn. This letter he consigned to the care of his brother in London, who was to send it in his own hand and call for the answer. But before this could arrive, his affairs became so deranged that, although he experienced many instances of friendship and forbearance, it was no longer possible to avert a bankruptcy; and suspecting that one of his creditors intended to arrest him for an inconsiderable debt, he was reduced to the painful necessity of leaving his home, which he did in the month of April, and reached London on the 8th day of May. Here for some time he remained friendless and forlorn, reflecting with the utmost poignancy that he had in all probability involved his family and friends in irremediable distress.

Among other schemes which he hoped might eventually succeed in relieving his embarrassments, he appears to have now had some intentions of going to Jamaica, but in what capacity, or with what prospects, he perhaps did not himself know. There was, however, no immediate plan so easily practicable, by which he could expect at some dis-

tant period to satisfy his creditors, and the consciousness of this most painful of all obligations was felt by him in a manner which can be conceived only by minds of the nicest honour and most scrupulous integrity. While in this perplexity, he was cheered by a letter from lord Lyttelton, in which his lordship assured him that he thought his genius in poetry deserved to be cultivated, but would not advise the republication of his poem without considerable alterations. He declined the offer of a dedication, as a thing likely to be of no use to the poet, "as nobody minded dedications;" but suggested that it might be of some use if he were to come and read the poem with his lordship, when they might discourse together upon what he thought its beauties and faults. In the mean time he exhorted Mickle to endeavour to acquire greater harmony of versification; and to take care that his diction did not *loiter into prose*, or become hard by new phrases, or words unauthorized by the usage of good authors.—In answer to this condescending and friendly letter, Mickle informed his lordship of his real name, and inclosed the elegy of "Pollio" for his lordship's advice. This was followed by another kind letter from lord Lyttelton, in which he gave his opinion, that the correction of a few lines would make it as perfect as any thing of that kind in our language, and promised to point out its faults when he had the pleasure of seeing the author. An interview accordingly took place in the month of February 1764, when his lordship, after receiving him with the utmost politeness and affability, begged him not to be discouraged at such difficulties as a young author must naturally expect, but to cultivate his very promising poetical powers; and, with his usual condescension, added, that he would become his schoolmaster. Other interviews followed this very flattering introduction, at which Mickle read with him the poem on "Providence," and communicated his plan for treating more fully a subject of so much intricacy, intimating that he had found it necessary to discard the philosophy of Pope's ethics. But, as in order to render his talents as soon productive as possible, he had now a wish to publish a volume of poems, he sent to his noble friend that on "Providence," "Pollio," and an "Elegy on Mary Queen of Scots." This produced a long letter from his lordship, in which after much praise of the two former, he declined criticising any part of the elegy on Mary, because he wholly disapproved of the subject.

He added, with justice, that poetry should not consecrate what history must condemn; and in the view his lordship had taken of the history of Mary, he thought her entitled to pity, but not to praise. In this opinion Mickle acquiesced, from convenience, if not from conviction, and again sent his lordship a copy of "Providence," with further improvements, hoping probably that they might be the last; but he had the mortification to receive it back from the noble critic so much marked and blotted, that he began to despair of completing it to his satisfaction. He remitted, therefore, a new performance, the "Ode on May Day," begging his lordship's opimion "if it could be made proper to appear this spring (1765) along with the one already approved."

Whether any answer was returned to this application, we are not told. It is certain no volume of poems appeared, and our author began to feel how difficult it would be to justify such tardy proceedings to those who expected that he should do something to provide for himself. He had now been nearly two years in London, without any other subsistence than what he received from his brothers, or procured by contributing to some of the periodical publications, particularly the British and St. James's Magazines. All this was scanty and precarious, and his hopes of greater advantages from his poetical efforts were considerably damped by the fastidious opinions of the noble critic who had voluntarily undertaken to be his tutor. It now occurred to Mickle to try whether his lordship might not serve him more essentially as a patron; and having still some intention of going to Jamaica, he took the liberty to request his lordship's recommendation to his brother William Henry Lyttelton, esq. who was then governor of that island. This produced an interview, in which lord Lyttelton intimated that a recommendation to his brother would be of no real use, as the governor's patronage was generally bespoke long before vacancies take place; he promised, however, to recommend Mickle to the merchants, and to one of them then in London, whom he expected to see very soon. He also hinted that a clerkship at home would be desireable, as England was the place for Mickle, but repressed all hopes from this scheme, by adding, that as he (lord Lyttelton) was in opposition, he could ask no favours. He then mentioned the East Indies, as a place where perhaps he could be of service; and after much con-

versation on these various schemes, concluded with a promise, which probably appeared to his client as a kind of anti-climax, that he would aid the sale of his "Odes" with his good opinion when they should be published.

This was the last interview Mickle had with his lordship. He afterwards renewed the subject in the way of correspondence, but received so little encouragement, that he was at length compelled, although much against the fond opinion he had formed of his lordship's zeal in his cause, to give up all thoughts of succeeding by his means. It cannot be doubted that he felt this disappointment very acutely, but whether he thought, upon more mature reflection, that he had not sufficient claims on lord Lyttelton's patronage, that his lordship could not be expected to provide for every one who solicited his opinion, or that he was really unable to befriend him according to his honest professions, it is certain that he betrayed no coarse resentment, and always spoke respectfully of the advantages he had derived from his critical opinions. The conclusion of their correspondence, indeed, was in some respect owing to Mickle himself. Lord Lyttelton so far kept his word as to write to his brother in his favour at the time when Mickle was bent on going to Jamaica, but the latter had, in the mean time, "in order to avoid the dangers attending an uncertainty," accepted the offer of going as a merchant's clerk to Carolina, a scheme which, being delayed by some accident, he gave up for a situation more agreeable to his taste, that of corrector of the Clarendon press at Oxford.

To whom he owed this appointment we are not told. As it is a situation, however, of moderate emolument, and dependant on the printer employed, it required no extraordinary interference of friends. He was already known to the Wartons, and it is not improbable that their mentioning him to Jackson, the printer, would be sufficient. He removed to Oxford in 1765; and in 1767, published "The Concubine," in the manner of Spenser, which brought him into more notice than any thing he had yet written, and was attributed to some of the highest names on the list of living poets, while he concealed his being the author. It may here be noticed, that when he published a second edition in 1778, he changed the name to "Sir Martyn," as "The Concubine" conveyed a very improper idea both of the subject and spirit of the poem. Living now in a society from which some of the ablest defenders of Chris-

tianity have risen, he was induced to take up his pen in its defence, by attacking a "Translation of the New Testament" published by the late Dr. Harwood. Mickle's pamphlet was entitled "A Letter to Dr. Harwood, wherein some of his evasive glosses, false translations, and blundering criticisms, in support of the Arian heresy, contained in his liberal translation of the New Testament, are pointed out and confuted." Harwood had laid himself so open to ridicule as well as confutation by his foolish translation, that perhaps there was no great merit in exposing what it was scarcely possible to read with gravity; but our author, while he employed rather more severity than was necessary on this part of his subject, engaged in the vindication of the doctrine of the Trinity with the acuteness of a man who had carefully studied the controversy, and considered the established opinion as a matter of essential importance. This was followed by another attempt to vindicate revealed religion from the hostility of the deists, entitled "Voltaire in the Shades, or Dialogues on the Deistical Controversy."

In 1772, he formed that collection of fugitive poetry, which was published in four volumes by George Pearch, bookseller, as a continuation of Dodsley's collection. In this Mickle inserted his "Hengist and Mey," and the "Elegy on Mary queen of Scots." He contributed about the same time other occasional pieces, both in prose and verse, to the periodical publications *, when he could spare leisure from his engagements at the Clarendon press, and from a more important design which he had long revolved in his mind, and had now the resolution to carry into execution in preference to every other employment. This was his justly celebrated translation of the "Lusiad" of Camoens, a poem which he is said to have read when a boy in Castera's French translation, and which at no great distance of time he determined to familiarize to the English reader. For this purpose he studied the Portuguese language, and the history of the poem and of its author, and without greatly over-rating the genius of Camoens, dwelt on the beauties of the "Lusiad," until he caught the au-

* A correspondent in the Gentleman's Magazine (vol. LXI. p. 402) asserted that Mickle was employed by Evans, bookseller in the Strand, to fabricate some of the *old* ballads published by him. This calumny, however, was fully refuted in a subsequent letter in p. 504, written, probably, by Mr. Isaac Reed, who knew Mickle well, and drew up the first account published of his life in the European Magazine, 1789.

thor's spirit, and became confident that he could transfuse it into English with equal honour to his original and to himself. But as it was necessary that the attention of the English public should be drawn to a poem at this time very little known, he first published proposals for his translation to be printed by subscription, and afterwards sent a small specimen of the fifth book to be inserted in the Gentleman's Magazine, which was then, as now, the common vehicle of literary communications. This appeared in the Magazine for March 1771, and a few months after he printed at Oxford the first book of the "Lusiad." These specimens were received with indulgence sufficient to encourage him to prosecute his undertaking with spirit; and that he might enjoy the advantages of leisure and quiet, he relinquished his situation at the Clarendon press, and retired to an old mansion occupied by a Mr. Tomkins, a farmer at Forrest-hill, about five miles from Oxford. Here he remained until the end of 1775, at which time he was enabled to complete his engagement with his numerous subscribers, and publish the work complete in a quarto volume printed at Oxford.

With the approbation bestowed on this work by the critical world, he had every reason to be satisfied, and the profits he derived from the sale were far from being inconsiderable to a man in his circumstances; yet the publication was attended by some unforeseen circumstances of a less pleasing kind, for he had again the misfortune to be teazed by the prospect of high patronage, which again ended in disappointment. It had at first been suggested to him that he might derive advantage from dedicating his Translation of the Lusiad to some person of rank in the East India department, but before he had made a choice, his friend the late commodore Johnstone, persuaded him to inscribe it to the late duke of Buccleugh. This nobleman, however, we are told, had been a pupil of Dr. Adam Smith, some of whose doctrines respecting the Eastern trade, Mickle had controverted; and upon this account the nobleman is said to have treated the dedication and the poem with neglect. Mickle's biographers have expatiated on this subject at great length, and with much acrimony; but as his grace of Buccleugh was universally esteemed for his public and private worth, and above all for his liberality, we must abstain from any further notice of a story, of which probably, one half only can ever be known. One thing is

certain, that Mickle did not publish on the East India trade until 1779.

Soon after the publication of the "Lusiad," he returned to London, and was advised by some who probably in this instance consulted his fame less than his immediate interest, to write a tragedy. The story of his tragedy, which was entitled "The Siege of Marseilles," was taken from the French history in the reign of Francis I. When completed, his friends recommended it to Garrick, who allowed its general merit, but complained of the want of stage effect, and recommended him to take the advice of Dr. Warton. This able critic was accordingly called in, with his brother Thomas, and with Home the author of "Douglas." In compliance with their opinion, Mickle made great alterations, and Thomas Warton earnestly recommended the tragedy to Garrick, but in vain; and Mickle, his biographers inform us, was so incensed at this, that he resolved to appeal to the judgment of the public by printing it.

His conduct on this occasion must be ascribed to irritation arising from other disappointments. The mere printing would have been a harmless, and might have been a profitable experiment, but Mickle threatened to go farther. Having been told by some officious person that Garrick had followed his refusal by sentiments of personal disrespect, he was so enraged as to threaten to write a new "Dunciad," of which Garrick should be the hero. His more sensible friends naturally took the alarm at a threat so impotent, and persuaded him to lay aside his design. Yet he drew up an angry preface, and sent a copy of it to Mr. Garrick. It is unnecessary to say more of this play, than that it was afterwards rejected by Mr. Harris and Mr. Sheridan.

The first edition of the "Lusiad," consisting of a thousand copies, had so rapid a sale, that a second edition, with improvements, was published in June 1778. About the same time, as he had yet no regular provision, some means were employed, but ineffectually, to procure him a pension from the crown, as a man of letters. Dr. Lowth, then bishop of London, had more than once intimated, that he was ready to admit him into holy orders, and provide for him; but Mickle refused the offer, lest his hitherto uniform support of revealed religion should be imputed to interested motives. This offer was highly honourable to him, as it must have proceeded from a knowledge of the

excellence of his character, and the probable advantages which the church must have derived from the accession of such a member. Nor was his rejection of it less honourable, for he was still poor. Although he had received nearly a thousand pounds from the sale and for the copyright of the "Lusiad," he appropriated all of that sum which he could spare from his immediate necessities to the payment of his debts, and the maintenance of his sisters. He now issued proposals for printing an edition of his original poems, by subscription, in quarto, at one guinea each copy. For this he had the encouragement of many friends, and probably the result would have been very advantageous, but the steady friendship of the late commodore Johnstone relieved him from any farther anxiety on this account.

In 1779 * this gentleman being appointed commander of the Romney man of war, and commodore of a squadron, immediately nominated Mickle to be his secretary, by which, though only a non-commissioned officer, he was entitled to a considerable share of prize-money. But what probably afforded him most delight, in the commencement of this new life, was the destination of the squadron to the native shores of his favourite Camoens, which the fame of his translation had already reached. On his landing at Lisbon in November 1779, he was received with the utmost politeness and respect by prince don John of Braganza, duke of Lafoens, and was introduced to the principal nobility, gentry, and literati of Portugal.

In May 1780 the royal academy of Lisbon admitted him a member, and the duke of Braganza, who presided on that occasion, presented him with his portrait as a token of his particular regard. It is almost needless to add, that the admirers of Mickle owe his beautiful, though neglected poem of "Almeda Hill" to this visit. He is said also to have employed some of his leisure hours in collecting materials for a history of Portugal, which he did not live to prepare for the press.

On his arrival in England, in November 1780, he was appointed joint agent for the disposal of the valuable prizes

* In this year he published a pamphlet in quarto, entitled "A Candid Examination of the Reasons for depriving the East India Company of its Charter." This was written in defence of the Company, and against the opinions of Dr. Adam Smith, to whose insinuations Mickle's friends have supposed that he owed the loss of the noble patron to whom he dedicated the Lusiad, although his pamphlet had not then appeared.

taken during the Commodore's cruize; and by the profits of this place, and his share of the prize-money, he was enabled to discharge his debts. This had long been the ardent wish of his heart, the object of all his pursuits, and an object which he at length accomplished with the strictest honour, and with a satisfaction to his own mind the most pure and delightful. In 1782 our poet published "The Prophecy of Queen Emma," a ballad, with an ironical preface, containing an account of its pretended author and discovery, and hints for vindicating the authenticity of the poems of Ossian and Rowley. This irony, however, lost part of its effect by the author's pretending that a poem, which is modern both in language and versification, was the production of a prior of Durham in the reign of William Rufus, although he endeavours to account for this with some degree of humour, and is not unsuccessful in imitating the mode of reasoning adopted by dean Milles and Mr. Bryant, in the case of Chatterton.

In the same year he married Mary, the daughter of Mr. Robert Tomkins, with whom he resided in Oxfordshire while employed in translating the "Lusiad." The fortune which he obtained by his marriage, and what he acquired under commodore Johnstone, would have enabled him to pass the remainder of his days in ease and independence, and with that view he took a house at Wheatly, near Oxford; but the failure and death of a banker, with whom he was connected as agent for the prizes, and a chancery suit in which he engaged rather too precipitately, in order to secure a part of his wife's fortune, involved him in many delays and much anxiety and expence. He still, however, employed his pen on occasional subjects, and contributed essays entitled "The Fragments of Leo," and some other articles, to the European Magazine. His last production was "Eskdale Braes," a song in commemoration of the place of his birth.

He died after a short illness at Forrest-hill, on the 28th of October, 1788, and was buried in the church-yard of that parish. His character, as drawn by Mr. Isaac Reed and Mr. John Ireland, who knew him well, may be adopted with safety. "He was in every point of view a man of the utmost integrity, warm in his friendship, and indignant only against vice, irreligion, or meanness. The compliment paid by lord Lyttelton to Thomson, might be applied to him with the strictest truth; not a line is to be found

in his works, which, dying, he would wish to blot. During the greatest part of his life, he endured the pressures of a narrow fortune, without repining, never relaxing in his industry to acquire, by honest exertions, that independence which at length he enjoyed. He did not shine in conversation; nor would any person, from his appearance, have been able to form a favourable judgment of his talents. In every situation in which fortune placed him, he displayed an independent spirit, undebased by any meanness; and when his pecuniary circumstances made him, on one occasion, feel a disappointment with some force, he even then seemed more ashamed at his want of discernment of character, than concerned for his loss. He seemed to entertain with reluctance an opinion, that high birth could be united with a sordid mind. He had, however, the satisfaction of reflecting, that no extravagant panegyric had disgraced his pen. Contempt certainly came to his aid, though not soon: he wished to forget his credulity, and never after conversed on the subject by choice. To conclude, his foibles were but few, and those inoffensive; his virtues were many; and his genius was very considerable. He lived without reproach, and his memory will always be cherished by those who were acquainted with him."

To this Mr. Ireland adds, "His manners were not of that obtrusive kind by which many men of the second or third order force themselves into notice. A very close observer might have passed many hours in Mr. Mickle's company, without suspecting that he had ever written a line of poetry. A common physiognomist would have said that he had an unmasked face. Lavater would have said otherwise; but neither his countenance nor manners were such as attract the multitude. When his name was announced, he has been more than once asked if the translator of Camoens was any relation to him. To this he usually answered, with a good-natured smile, that they were of the same family. Simplicity, unaffected simplicity, was the leading feature in his character. The philosophy of Voltaire and David Hume was his detestation. He could not hear their names with temper. For the Bible he had the highest reverence, and never sat silent when the doctrines or precepts of the Gospel were either ridiculed or spoken of with contempt."

In 1794, an edition of his poems was published by subscription, with an account of his life by Mr. Ireland. A more full and correct collection of his poems appeared in 1807, with a life by the rev. John Sim, who was his intimate friend when at Oxford, and has done ample justice to his memory; and his principal poems were added to the late continuation of Johnson's collection.

Although there is no species of poetry of which he had not afforded favourable specimens, and many striking images and animated descriptions are discoverable in his original pieces, and while we allow that his imagination is considerably fertile, his language copious, and his versification rich and various, yet it cannot be denied that there are too many marks of imitation in all his lesser poems, and that his fame must rest principally, where it is more than probable he intended it should, on his translation of the Lusiad. This work, which is now rising in reputation, is inferior only to Pope's Iliad, according to the general opinion, which perhaps may be controverted. Pope has given an English poem of unquestionable beauty, but, we may say with Bentley, it is not Homer. Mickle has not only transfused the spirit, but has raised the character of his original. By preserving the energy, elegance, and fire of Camoens, he has given an "English Lusiad," a work which, although confessedly borrowed from the Portuguese, has all the appearance of having been invented in the language in which we find it. In executing this, indeed, it must be confessed that Mickle has taken more liberties with his original than the laws of translation will allow; but they are of a kind not usually taken by translators, for he has often introduced beauties of his own equal to any that come from the pen of Camoens. In acknowledging that he has taken such freedoms, however, he has not specified the individual passages; a neglect for which some have praised his humility, and others have blamed his injustice. But with this exception, he has successfully executed what he purposed, not only to make Camoens be understood and relished, but "to give a poem that might live in the English language."[1] Nor ought it to be omitted in this general character of the Lusiad, that in his preliminary dissertations, he has distinguished himself as a scholar, a critic, and a historian.

[1] Johnson and Chalmers's Poets, 1810.

MICRELIUS (JOHN), professor of divinity at Stetin, and a very learned man, was born at Cuslin in Pomerania, in 1597. He began his studies in the college of his own country; and, in 1614, removed to Stetin, where he studied theology under professor Cramer. In 1616, he maintained a dispute "de Deo uno & trino," which gained him great reputation; and went the year after to the university of Koningsberg, where he disputed again "de veritate transcendentali." He received, in 1621, the degree of master of philosophy at the university of Gripswald, after having maintained a thesis "de meteoris;" and, some time after, went to Leipsic to finish his studies. He was made professor of rhetoric in the royal college at Stetin in 1624, rector of the senate school in 1627, and rector of the royal college, and professor of theology, in 1649. The same year he received his doctor of divinity's degree, in the university of Gripswald, and which he was, we are told, led to ask; because, in a dispute he had with John Bergius, first preacher at the court of the elector of Brandenburg, upon the differences between the Lutherans and Calvinists, the latter arrogantly boasted of his being an old doctor in divinity; to which Micrelius could only answer, "that he had received the degree of master in philosophy before Bergius." He had obtained by his solicitations in 1642, when he was made professor of rhetoric, that there might be also professors of law, physic, and mathematics, in the royal college; and that a certain number of students might be maintained there at the public charge. He made a journey to Sweden in 1653, and had the honour to pay his respects to queen Christina, who gave him very obliging marks of her liberality, and who had before defrayed the charges of his doctor's degree. He died Dec. 3, 1658.

This professor wrote several learned works, which were well received, and went through several editions: among which were, 1. "Ethnophronius contra Gentiles de principiis religionis Christianæ;" to which he afterwards added a continuation, "Contra Judaicas depravationes." 2. "Lexicon philosophicum." 3. "Syntagma historiarum ecclesiæ." 4. "Syntagma historiarum politicarum, &c. &c."[1]

MIDDLETON (CONYERS), a celebrated English divine, was the son of William Middleton, rector of Hinderwell near Whitby in Yorkshire, and born at York Dec. 27, or, as Mr. Cole says, Aug. 2, 1683. His father, who possessed

[1] Gen. Dict.—Moreri.—Saxii Onomasticon.

an easy fortune, gave him a liberal education; and at seventeen he was admitted a pensioner of Trinity college, Cambridge, and two years after was chosen a scholar upon the foundation. After taking his degree of A. B. in 1702, he took orders, and officiated as curate of Trumpington, near Cambridge. In 1706 he was elected a fellow of his college, and next year commenced master of arts. Two years after he joined with other fellows of his college in a petition to Dr. John More, then bishop of Ely, as their visitor, against Dr. Bentley their master. But he had no sooner done this, than he withdrew himself from Bentley's jurisdiction, by marrying Mrs. Drake, daughter of Mr. Morris, of Oak-Morris in Kent, and widow of counsellor Drake of Cambridge, a lady of ample fortune. After his marriage, he took a small rectory in the Isle of Ely, which was in the gift of his wife; but resigned it in little more than a year, on account of its unhealthy situation.

In Oct. 1717, when George the First visited the university of Cambridge, Middleton was created, with several others, a doctor of divinity by mandate; and was the person who gave the first cause of that famous proceeding against Dr. Bentley, which so much occupied the attention of the nation. Although we have given an ample account of this in the life of Bentley, some repetition seems here necessary to explain the part Dr. Middleton was pleased to take in the prosecution of that celebrated scholar. Bentley, whose office it was to perform the ceremony called Creation, made a new and extraordinary demand of four guineas from each of the doctors, on pretence of a fee due to him as divinity-professor, over and above a broad piece, which had by custom been allowed as a present on this occasion. After a warm dispute, many of the doctors, and Middleton among the rest, consented to pay the fee in question, upon condition that the money should be restored if it were not afterwards determined to be his right. But although the decision was against Bentley, he kept the money, and Middleton commenced an action against him for the recovery of his share of it. Bentley behaving with contumacy, and with contempt to the authority of the university, was at first suspended from his degrees, and then degraded. He then petitioned the king for relief from that sentence: which induced Middleton, by the advice of friends, to publish, in the course of the year 1719, the four following pieces: 1. "A full and

impartial Account of all the late Proceedings in the University of Cambridge, against Dr. Bentley." 2. "A Second Part of the full and impartial Account, &c." 3. "Some Remarks upon a Pamphlet, entitled The Case of Dr. Bentley farther stated and vindicated, &c." The author of the piece here remarked, was the well-known Dr. Sykes, whom Dr. Middleton treats here with great contempt, but afterwards changed his opinion of him, and in his "Vindication of the Free Enquiry into the Miraculous Powers," published after his death, he appeals to Dr. Sykes's authority, and calls him "a very learned and judicious writer." The last tract is entitled, 4. "A true Account of the present State of Trinity-college in Cambridge, under the oppressive Government of their Master Richard Bentley, *late* D. D." This, which relates only to the quarrel betwixt him and his college, is employed in exposing his misdemeanors in the administration of college affairs, in order to take off a suspicion which many then had, that the proceedings of the university against Dr. Bentley did not flow so much from any real demerit in the man, as from a certain spirit of resentment and opposition to the court, the great promoter and manager of whose interest he was thought to be there: for, it must be remembered that, in that part of his life, Dr. Middleton was a strong tory; though like other of his contemporaries in the university, he afterwards became a very zealous whig.

Middleton's animosity to Bentley did not end here. The latter having in 1720 published "Proposals for a new edition of the Greek Testament, and Latin Version," Middleton, the following year, published, 5. "Remarks, Paragraph by Paragraph, upon the Proposals, &c." and at setting out, "only desires his readers to believe, that they were not drawn from him by personal spleen or envy to the author of them, but by a serious conviction, that he had neither talents nor materials proper for the work he had undertaken." Middleton might believe himself sincere in all this, but no such conclusion can be drawn from the pamphlet, which carries every proof of malignant arrogance. The very motto which he borrowed from one of Burman's orations, "Doctus criticus & adsuetus urere, secare, inclementer omnis generis libros tractare, apices, syllabas," &c. implies the utmost personal animosity, and could have been thought "happily chosen," only at a time when Bentley's temper was better known than his learning.

Bentley defended his "Proposals" against these "Remarks," which, however, he did not ascribe to Middleton, but to Dr. Colbatch, a learned fellow of his college, and casuistical professor of divinity in the university. It has been said that he very well knew the true author, but was resolved to dissemble it, for the double pleasure it would give him, of abusing Colbatch, and shewing his contempt of Middleton. His treatment of Colbatch, however, being as unjustifiable as that which he had received from Dr. Middleton, provoked the vice-chancellor and heads of the university, at a meeting in Feb. 1721, to pronounce his book a most scandalous and malicious libel, and they resolved to inflict a proper censure upon the author, as soon as he should be discovered: for no names had yet appeared in the controversy. Middleton then published, with his name, an answer to Bentley's Defence, entitled, 6. "Some farther Remarks, Paragraph by Paragraph, upon Proposals lately published for a new edition of a Greek and Latin Testament, by Richard Bentley," 1721. His motto was again chosen in the same contemptuous spirit, "Occupatus ille eruditione secularium literarum, scripturas omnino sanctas ignoraverit," &c. Hieron. These two pieces against Bentley were thought to be written with great acuteness and learning; but if, as asserted, they prevented the intended publication, whoever can appreciate Bentley's talents will agree that acuteness and learning were never worse employed.

Upon the great enlargement of the public library at Cambridge, by the addition of bishop Moore's books, which had been purchased by the king at 6000*l.* and presented to the university, the erection of a new office there, that of principal librarian, was first voted, and then conferred upon Dr. Middleton: who, to shew himself worthy of it, published, in 1723, a little piece with this title, 7. "Bibliothecæ Cantabrigiensis ordinandæ methodus quædam, quam domino procancellario senatuique academico considerandam & perficiendam, officii & pietatis ergo proponit." The plan is allowed to be judicious, and the whole performance expressed in elegant Latin. In his dedication, however, to the vice-chancellor, in which he alluded to the contest between the university and Dr. Bentley, he made use of some incautious words against the jurisdiction of the court of King's-bench, for which he was prosecuted, but dismissed with an easy fine.

Soon after this publication, having had the misfortune to lose his wife, Dr. Middleton, not then himself in a good state of health, owing to some experiments he had been making to prevent his growing fat, travelled through France into Italy, along with lord Coleraine, an able antiquary, and arrived at Rome early in 1724. Here, though his character and profession were well known, he was treated with particular respect by persons of the first distinction both in church and state. The author of the account of his life in the "Biographia Britannica," relates, that when Middleton first arrived at Rome, he met with an accident, which provoked him not a little. "Dr. Middleton," says he, "made use of his character of principal librarian, to get himself introduced to his brother librarian at the Vatican; who received him with great politeness; but, upon his mentioning Cambridge, said he did not know before that there was any university in England of that name, and at the same time took notice, that he was no stranger to that of Oxford, for which he expressed a great esteem. This touched the honour of our new librarian, who took some pains to convince his brother not only of the real existence, but of the real dignity of his university of Cambridge. At last the keeper of the Vatican acknowledged, that, upon recollection, he had indeed heard of a celebrated school in England of that name, which was a kind of nursery, where youth were educated and prepared for their admission at Oxford; and Dr. Middleton left him at present in that sentiment. But this unexpected indignity put him upon his mettle, and made him resolve to support his residence at Rome in such a manner, as should be a credit to his station at Cambridge; and accordingly he agreed to give 400*l* per annum for a hotel, with all accommodations, fit for the reception of those of the first rank in Rome: which, joined to his great fondness for antiques, occasioned him to trespass a little upon his fortune." Part of this story seems not very probable.

He returned through Paris towards the end of 1725, and arrived at Cambridge before Christmas. He had not been long employed in his study, before he incurred the displeasure of the whole medical faculty, by the publication of a tract, entitled, 3. "De medicorum apud veteres Romanos degentium conditione dissertatio; qua, contra viros celeberrimos Jacobum Sponium & Richardum Meadium, servilem atque ignobilem eam fuisse ostenditur."

Cant. 1726. Mead had just before published an Harveian Oration, in which he had defended the dignity of his profession: so that this seeming attempt of Middleton to degrade it, was considered by the faculty as an open attack upon their order. Much resentment was shewn, and some pamphlets were published: one particularly with the title of "Responsio," of which the late professor Ward of Gresham-college was the author. Ward was supposed to be chosen by Mead himself for this task: for his book was published under Mead's inspection, and at his expence. Middleton defended his dissertation in a new publication entitled, 9. "Dissertationis, &c. contra anonymos quosdam notarum brevium, responsionis, atque animadversionis auctores, defensio, Pars prima, 1727." The purpose of this tract seems to have been, not to pursue the controversy, for he enters little into it, but to extricate himself from it with as good a grace as he could: for nothing more was published about it, and the two doctors, Mead and Middleton, without troubling themselves to decide the question, became afterwards very good friends. A "Pars secunda," however, was actually written, and printed for private circulation, after his death, by Dr. Heberden, in 1761, 4to. In 1729 Middleton published, 10. "A Letter from Rome, shewing an exact Conformity between Popery and Paganism: or, the Religion of the present Romans derived from that of their Heathen Ancestors." This letter, though written with great politeness, good sense, and learning, yet drew upon the author the displeasure of some even of our own church; because he attacked in it the Popish miracles with that general spirit of incredulity and levity, which seemed, in their opinion, to condemn all miracles. In his second edition he endeavoured to obviate this objection, by an express declaration in favour of the Jewish and Christian miracles, to which perhaps more credit was given now than afterwards. A fourth edition came out in 1741, 8vo, to which were added, 1. "A prefatory Discourse, containing an Answer to the Writer of a Popish book, entitled, The Catholic Christian instructed, &c. with many new facts and testimonies, in farther confirmation of the general Argument of the Letter:" and, 2. "A Postscript, in which Mr. Warburton's opinion concerning the Paganism of Rome is particularly considered."

Hitherto certainly the opinion of the world was generally in his favour, and many thought that he had done

great service to Protestantism, by exposing the absurdities and impostures of Popery. He had also several personal qualities, which recommended him; he was an excellent scholar, an elegant writer, a very polite man, and a general favourite with the public, as well as with the community in which he lived; but an affair now happened, which ruined all his hopes, proved fatal to his views of preferment, and disgraced him with his countrymen as long as he lived.

About the beginning of 1730, was published Tindal's famous book called "Christianity as old as the Creation:" the design of which was to destroy revelation, and to establish natural religion in its stead. Many writers entered into controversy against it, and, among the rest, the well-known Waterland, who published a "Vindication of Scripture," &c. Middleton, not liking his manner of vindicating Scripture, addressed, 11. "A letter to him, containing some remarks on it, together with the sketch, or plan, of another answer to Tindal's book," 1731. Two things, we are told, contributed to make this performance obnoxious to the clergy; first, the popular character of Waterland, who was then at the head of the champions for orthodoxy, yet whom Middleton, instead of reverencing, had ventured to treat with the utmost contempt and severity; secondly, the very free things that himself had asserted, and especially his manner of saying them. His name was not put to the tract, nor was it known for some time who was the author of it. While Waterland continued to publish more parts of "Scripture vindicated," &c. Pearce, bishop of Rochester, took up the contest in his behalf; which drew from Middleton, 12. "A Defence of the Letter to Dr. Waterland against the false and frivolous Cavils of the Author of the Reply," 1731. Pearce replied to this "Defence," and treated him, as he had done before, as an infidel, or enemy to Christianity in disguise; who, under the pretext of defence, meant nothing less than subversion. Middleton was now known to be the author of the letter; and he was very near being stripped of his degrees, and of all his connections with the university. But this was deferred, upon a promise that he would make all reasonable satisfaction, and explain himself in such a manner, as, if possible, to remove every objection. This he attempted to do in, 13. "Some Remarks on Dr. Pearce's second Reply, &c. wherein the author's senti-

ments, as to all the principal points in dispute, are fully and clearly explained in the manner that had been promised," 1732: and he at least effected so much by this piece, that he was suffered to be quiet, and to remain *in statu quo*; though his character as a divine ever after lay under suspicion, and he was reproached by some of the more zealous clergy, by Venn in particular, with downright apostacy. There was also published, in 1733, an anonymous pamphlet, entitled, "Observations addressed to the author of the Letter to Dr. Waterland;" which was written by Dr. Williams, public orator of the university; and to which Middleton replied in, 14. "Some remarks," &c. The purpose of Williams was to prove Middleton an infidel; that his letter ought to be burnt, and himself banished: and he then presses him to confess and recant in form. "But," says Middleton, "I have nothing to recant on the occasion; nothing to confess, but the same four articles that I have already confessed: first, that the Jews borrowed some of their customs from Egypt; secondly, that the Egyptians were possessed of arts and learning in Moses's time; thirdly, that the primitive writers, in vindicating Scripture, found it necessary sometimes to recur to allegory; fourthly, that the Scriptures are not of absolute and universal inspiration. These are the only crimes that I have been guilty of against religion: and by reducing the controversy to these four heads, and declaring my whole meaning to be comprised in them, I did in reality recant every thing else, that through heat or inadvertency had dropped from me; every thing that could be construed to a sense hurtful to Christianity."

During this controversy, he was appointed, in Dec. 1731, Woodwardian professor; a foundation to which he had in some degree contributed, and was, therefore, appointed by Woodward's executors to be the first professor. In July 1732, he published his inauguration speech, with this title, 15. "Oratio de novo physiologiæ explicandæ munere, ex celeberrimi Woodwardi testamento instituto: habita Cantabrigiæ in scholis publicis." It is easy to suppose, that the reading of lectures upon fossils was not an employment suited either to Middleton's taste, or to the turn of his studies; and therefore we cannot wonder that he should resign it in 1734, when made principal librarian. Soon after this, he married a second time, Mary, the daughter of the rev. Conyers Place, of Dorchester; and upon her

death, which happened but a few years before his own, a third, who was Anne, the daughter of John Powell, esq. of Boughroya, Radnorshire, in North Wales. In 1735 he published, 16. "A Dissertation concerning the Origin of Printing in England: shewing, that it was first introduced and practised by our countryman William Caxton, at Westminster, and not, as is commonly believed, by a foreign printer at Oxford;" an hypothesis that has been since ably controverted in Bowyer and Nichols's "Origin of Printing," 1776.

In 1741, came out his great work, 17. "The History of the Life of M. Tullius Cicero," in 2 vols. 4to. This is indeed a valuable work, both as to matter and manner, written generally, although not unexceptionably, in a correct and elegant style, and abounds in instruction and entertainment. Yet his partiality to Cicero forms a considerable objection to his veracity as a biographer. He has laboured every where to cast a shade over his failings, to give the strongest colouring to his virtues*, and out of a good character to draw a perfect one; which, though Cicero was undoubtedly a great man, could not be applicable even to him. Perhaps, however, as a history of the times, it is yet more valuable than considered only as a life of Cicero. It was published by subscription, and dedicated to lord Hervey, who was much the author's friend, and promised him a great number of subscribers. "His subscription," he tells us, "was like to be of the charitable kind, and Tully to be the portion of two young nieces" (for he had no child living by any of his wives) "who were then in the house with him, left by an unfortunate brother, who had nothing else to leave." The subscription must have been very great, which not only enabled him to portion these two nieces, but, as his biographers inform us, to purchase a small estate at Hildersham, about six miles from Cambridge, where he had an opportunity of gratifying his taste, by converting a rude farm into an elegant habitation, and where, from that time, he commonly passed the summer season.—While engaged on his "Cicero," he was called to London to receive the mastership of the Charter-house,

* Wolfius, in his edition of the four controverted orations of Cicero, Berlin, 1801, says that Middleton's Life of Cicero has three great faults: first, that the hero is frequently exalted beyond the bounds of truth; secondly, that he is represented more in a political than a literary character; and thirdly, that too little critical attention is paid to the historical facts. See a learned note by Mr. Gough, in Nichols's Bowyer, vol. V. p. 412

their appearance probably much earlier." To this assertion, from a man so devoted to study, it is not easy to give credit; especially when it is remembered also that Middleton and Sherlock had been formerly in habits of intimacy and friendship; were of the same university, and nearly of the same standing; and that, however severely and maliciously Middleton treated his antagonist in the present Examination, there certainly was a time when he triumphed in him as "the principal champion and ornament of church and university." Different principles and different interests separated them afterwards: but it is not easy to conceive that Middleton, who published his Examination in 1750, should never have read these very famous discourses, which were published in 1725 *. There is too great reason, therefore, to suppose, that this publication was drawn from him by spleen and personal enmity, which he now entertained against every writer who appeared in defence of the belief and doctrines of the church. What other provocation he might have is unknown. Whether the bishop preferred, had not been sufficiently mindful of the doctor unpreferred, or whether the bishop had been an abettor and encourager of those who opposed the doctor's principles, cannot be ascertained; some think that both causes concurred in creating an enmity between the doctor and the bishop †. This "Examination" was refuted by Dr. Rutherforth, divinity professor at Cambridge: but Middleton, having gratified his animosity against Sherlock, pursued the argument no further. He was, however, meditating a general answer to all the objections made against the "Free Inquiry;" when being seized with illness, and imagining he might not be able to go through it, he singled out Church and Dodwell, as the two most considerable of his adversaries, and employed himself in preparing a particular answer to them. This, however, he did not live to finish, but died of a slow hectic fever and disorder in his liver, on the 28th of July, 1750, in his sixty-seventh year, at Hildersham. He was buried in the parish of St.

* "Sherlock told me that he presented Dr. M. with this book when first published in 1725, and that he soon afterwards thanked him for it, and expressed his pleasure in the perusal." MS note by Whiston the bookseller, in his copy of the first edition of this Dictionary. The same fact occurs in the Gent. Mag. 1773, 385, 387, but probably from the same authority.

† It is said by bishop Newton, that when Middleton applied for the Charterhouse, Sir Robert Walpole told him that Sherlock, with the other bishops, was against his being chosen. This to a man who, as Warburton, his friend, declared, "never could bear contradiction," was sufficient provocation.

Michael, Cambridge. As he died without issue, he left his widow, who died in 1760, in possession of an estate which was not inconsiderable: yet we are told that a little before his death, he thought it prudent to accept of a small living from sir John Frederick, bart *. A few months after was published, his 25. "Vindication of the Free enquiry into the Miraculous powers, &c. from the objections of Dr. Dodwell and Dr. Church." The piece is unfinished, as we have observed, but correct, as far as it goes, which is about fourscore pages in quarto.

In 1752, were collected all the above-mentioned works, except "The Life of Cicero," and printed in four volumes, 4to, under the title of "Miscellaneous Works;" among which were inserted these following pieces, never before published, viz. 26. "A Preface to an intended Answer to all the objections made against the Free enquiry." 27. "Some cursory reflections on the dispute, or dissention, which happened at Antioch, between the Apostles Peter and Paul." 28. "Reflections on the variations, or inconsistencies, which are found among the four Evangelists, in their different accounts of the same facts." 29. "An Essay on the gift of Tongues, tending to explain the proper notion and nature of it, as it is described and delivered to us in the sacred Scriptures, and it appears also to have been understood by the learned both of ancient and modern times." 30. "Some short Remarks on a Story told by the Ancients concerning St. John the Evangelist, and Cerinthus the Heretic; and on the use which is made of it by the Moderns, to enforce the duty of shunning Heretics." 31. "An Essay on the allegorical and literal interpretation of the creation and fall of Man." 32. "De Latinarum literarum pronunciatione dissertatio." 33. "Some Letters of Dr. Middleton to his Friends." A second edition of these "Miscellaneous Works" was afterwards published in

* The living was Hascomb, in Surrey. One of Dr. Middleton's biographers, and the most furious in railing at the *clerical bigots* who opposed his sentiments, has been so blinded by the doctor's virtues, as to inform us that his subscription to the thirty-nine articles, when he accepted of this living, was purely political: and gives the following confirmation of the fact, from a MS letter of Dr. Middleton's: "Though there are many things in the church which I wholly dislike, yet while I am content to acquiesce in the *ill*, I should be glad to taste a little of the *good*, and to have some amends for the *ugly assent* and *consent* which no man of sense can approve." If Dr. Middleton had his *bigoted* opponents, the present anecdote may surely be quoted as a proof that he had very *impartial* defenders!—British Biography, by Towers, vol. IX. p. 337.

5 vols. 8vo, but for many years there has been little or no demand for any of his works, except the "Life of Cicero."

Dr. Middleton's reputation as a man of great learning and splendid talents may still be supported by his writings, but in his personal character, little will be found that is amiable, dignified, or independent. His religion was justly suspected, and it is certain that his philosophy did not teach him candour. He had been opposed, without respect, by many of the clergy, and in revenge, he attacked the church, to which he professed to belong, and in which he would have been glad to rise, if he could.

With respect to his talents as a writer, he tells his patron, lord Hervey, in his dedication of "The Life of Cicero," that "it was Cicero who instructed him to write; your lordship," he goes on, "who rewards me for writing: for next to that little reputation with which the public has been pleased to favour me, the benefit of this subscription is the chief fruit that I have ever reaped from my studies." Of this he often speaks, sometimes in terms of complaint, and sometimes, as in the following passage, in a strain of triumph: "I never was trained," says he, "to pace in the trammels of the church, nor tempted by the sweets of its preferments, to sacrifice the philosophic freedom of a studious, to the servile restraints of an ambitious life: and from this very circumstance, as often as I reflect upon it, I feel that comfort in my own breast, which no external honours can bestow. I persuade myself, that the life and faculties of man, at the best but short and limited, cannot be employed more rationally or laudably, than in the search of knowledge, and especially of that sort which relates to our duty, and conduces to our happiness, &c." This, however, was the philosophy of a disappointed man. It is true, indeed, that he felt the free spirit he describes, which was manifest in all his writings, yet from many of them it is no less clear that he felt anger and disappointment also, at not being preferred, according to his own internal consciousness of merit. So inconsistent are even the most able men. He made his preferment impossible, and then repined at not obtaining it. Some of his late biographers have endeavoured to prove what a "good Christian" he was; he had the same opinion of himself, but it is not easy to discover what, in his view, entered into the character of a good Christian. That he was an apostate, as some of his antagonists have asserted, may be doubtful,

or perhaps easily contradicted. From all we have seen of his confidential correspondence, he does not appear to have ever had much to apostatize from. As far back as 1733, he says, in one of his letters to lord Hervey, "It is my misfortune to have had so early a taste of Pagan sense, as to make me very squeamish in my Christian studies." In the following year he speaks of one of the most common observances of religion in a manner that cannot be misunderstood: "Sunday is my only day of rest, but not of liberty; for I am bound to a double attendance at church, to wipe off the stain of infidelity. When I have recovered my credit, in which I make daily progress, I may use more freedom." With such contempt for church and churchmen, it can be no wonder that Dr. Middleton failed both of preferment and respect.[1]

MIDDLETON (Sir Hugh), a public-spirited man, and a great benefactor to the city of London, by bringing in thither the New River, was a native of Denbigh in North Wales, and a citizen and goldsmith of London. This city not being sufficiently supplied with water, three acts of parliament were obtained for that purpose; one in queen Elizabeth's, and two in king James the First's reign; granting the citizens of London full power to bring a river from any part of Middlesex and Hertfordshire. The project, after much calculation, was laid aside as impracticable, till sir Hugh Middleton undertook it: in consideration of which, the city conferred on him and his heirs, April 1, 1606, the full right and power of the act of parliament granted unto them in that behalf. Having therefore taken an exact survey of all springs and rivers in Middlesex and Hertfordshire, he made choice of two springs, one in the parish of Amwell near Hertford, the other near Ware, both about twenty miles from London; and, having united their streams, conveyed them to the city with very great labour and expence. The work was begun Feb. 20, 1608, and carried on through various soils, some oozy and muddy, others extremely hard and rocky. Many bridges in the mean time were built over his New River; and many drains were made to carry off land-springs and common-sewers, sometimes over and sometimes under it. Besides these necessary difficulties, he had, as may easily be imagined, many others to struggle with; as the malice and

[1] Biog. Brit.—Nichols's Bowyer.—Bowles's edition of Pope's Works.—Warburton's Letters.—Cole's MS Athenæ in Brit. Mus.—D'Israeli's Quarrels, vol. II.

derision of the vulgar and envious, the many hindrances and complaints of persons through whose grounds the channel was to be cut, &c. When he had brought the water into the neighbourhood of Enfield, almost his whole fortune was spent; upon which he applied to the lord mayor and commonalty of London; but they refusing to interest themselves in the affair, he applied next to king James. The king, willing to encourage that noble work, did, by indenture under the great seal, dated May 2, 1612, between him and Mr. Middleton, covenant to pay half the expence of the whole work, past and to come; and thus the design was happily effected, and the water brought into the cistern at Islington on Michaelmas-day, 1613. Like all other projectors, sir Hugh greatly impaired his fortune by this stupendous work: for though king James had borne so great a part of the expence, and did afterwards, in 1619, grant his letters-patent to sir Hugh Middleton, and others, incorporating them by the name of "The Governors and Company of the New River, brought from Chadwell and Amwell to London;" impowering them to choose a governor, deputy-governor, and treasurer, to grant leases, &c. yet the profit it brought in at first was very inconsiderable. There was no dividend made among the proprietors till the year 1633, when 11*l.* 19*s.* 1*d.* was divided upon each share. The second dividend amounted only to 3*l.* 4*s.* 2*d.* and instead of a third dividend, a call being expected, king Charles I. who was in possession of the royal moiety aforesaid, re-conveyed it again to sir Hugh, by a deed under the great seal, Nov. 18, 1636, in consideration of sir Hugh's securing to his majesty and his successors a fee-farm rent of 500*l.* per annum, out of the profits of the company, clear of all reprises. Sir Hugh charged that sum upon the holders of the king's shares. He was at last under the necessity of engaging in the business of a surveyor, or what is now denominated a civil engineer, and in that capacity rendered essential services to his country, by various schemes of mining, draining, &c. In 1622 he was created a baronet, and he died in the year 1631; since which, the value of the shares in this New River, as it is still called, advanced so much as to create large fortunes to the heirs of the original holders. A hundred pounds share, some years since, sold as high as fifteen thousand pounds. Of late, however, there have been several acts of parliament passed in favour of other projects, which

have reduced the value of the New River shares full one half. It is the fashion now to decry the company as extravagant in their charges for supplies of water; but it should be remembered, that the shares of this corporation, like those of other commercial companies, are perpetually changing their masters; and it is probable that the majority of share-holders, when their value was even at the highest, had paid their full price, so as to gain only a moderate interest upon their purchase money.[1]

MIEL (JAN), a celebrated Flemish painter of history, hunting and conversation pieces, was born in Flanders in 1599, and was first a disciple of Gerard Segers, in whose school his talents were much distinguished; but went to complete his studies in Italy, where he was distinguished by the name of Giovanni delle Vite. He particularly studied and copied the works of the Caracci and Correggio, and was admitted into the academy of Andrea Sacchi, who would have employed him as an assistant to himself in some great works, had he not unfortunately preferred the familiar style of Bamboccio, to the elevated conceptions of Sacchi. His general subjects for his easel pictures, which are the finest of his performances, were of the familiar kind; but he also painted history, in a large size, in fresco, and in oil. His pictures of huntings are particularly admired; the figures and animals of every species being designed with uncommon spirit, nature, and truth. The transparence of his colouring, and the clear tints of his skies, enliven his compositions; nor are his paintings in any degree inferior to those of Bamboccio, either in their force or lustre. His large works are not so much to be commended for the goodness of the design, as for the expression and colouring; but it is in his small pieces that the pencil of Miel appears in its greatest delicacy and beauty. His singular merit recommended him to Charles Emanuel duke of Savoy, who appointed him his principal painter, and afterwards honoured him with the cross of St. Mauritius. He died in 1664, aged sixty-five.[2]

MIERIS (FRANCIS), called Old Francis Mieris, one of the most remarkable disciples of Gerard Dow, was born at Leyden, in 1635. He imitated his master with great dili-

[1] Biog. Brit.—Gent. Mag. See Index, and vol. LXXIX. p. 795.—For a more particular account of the rise and progress of the New River, see Lysons's Environs, vol. III. and IV.

[2] Argenville, vol. III.—Pilkington and Strutt.

gence, and has been thought in some respects to surpass him. Minute accuracy, in copying common objects on a small scale, was the excellence of this artist, with the same sweetness of colouring, and transparence that marks the paintings of Dow. In design he has been thought more comprehensive and delicate than his master, his touch more animated, with greater freshness and force in his pictures. His manner of painting silks, velvets, stuffs, or carpets, was so studiously exact, that the differences of their construction are clearly visible in his representations. His pictures are scarce, and generally bear a very high price. His own valuation of his time was a ducat an hour; and for one picture of a lady fainting, with a physician attending her, and applying remedies, he was paid at that ratio, so large a sum as fifteen hundred florins. The grand duke of Tuscany is said to have offered 3000 for it, but was refused. One of the most beautiful of the works of Francis Mieris, in this country, where they are not very common, is in the possession of Mr. P. H. Hope, and is known by the appellation of the "Shrimp Man." Mieris died in 1681, at the age of forty-six. He left two sons, John and William, who were both eminent painters. John, however, died young; William is the subject of the ensuing article.[1]

MIERIS (WILLIAM), called the Young Mieris, was born at Leyden in 1662, and during the life of his father made a remarkable progress under his instructions. When he lost this aid, which was at the age of nineteen, he turned his attention to nature, and attained still higher excellence by an exact imitation of his models. He painted history occasionally, and sometimes animals, and even landscapes; and modelled in clay and wax with so much skill, as to deserve the name of an excellent sculptor. In the delicate finishing of his works he copied his father, and also in the lustre, harmony, and truth of his paintings; altogether, however, they are not quite equal to those of the elder Mieris. He died in 1747, at the age of eighty-five. He left a son named Francis, who is called the Young Francis Mieris, to distinguish him from his grandfather. He painted in the same style, but was inferior to his father and grandfather; yet there is no doubt that his pictures are often sold in collections under the name of one of the former.[2]

[1] Argenville, vol. III.—Pilkington. [2] Ibid.

MIGNARD (PETER), an historical and portrait painter, was born at Troyes, in Champagne, in 1610. He was the disciple of Vouet, but quitted his school at an early period of his life, and went to Rome, anxious to see and study the works of Raphael, Michael Angelo, and the Caracci. He there lived with Du Fresnoy, and they studied together the noble works of art which that city presented to them; they also travelled together to Florence and Venice, that they might leave no source of improvement unsought which the extraordinary talents of their great predecessors had prepared and left for their study and imitation. Mignard's residence at Rome, which he prolonged for twenty-two years, and the style he acquired of composition and drawing by the imitation of the Roman masters, together, obtained for him the appellation of the Roman; but to judge candidly, one would imagine that the former was the principal cause of that denomination; for his style of design savours too much of the flutter of the French school, instead of the chaste simplicity of Raphael and the best of the Romans. He enjoyed, however, a full share of favour and fortune during his life. He painted portraits of the popes Urban VIII. and Alexander VII. together with those of many of the nobility of Rome.

Louis XIV. hearing of his fame and abilities, sent for him to Paris, and is said to have sat to him for his portrait ten times. Almost all the illustrious nobles of the French court followed the example of their sovereign, and were painted by Mignard. His style of execution in these portraits is wrought up with all the false taste and pompous parade which distinguished that vicious period of the French nation; in his pictures every thing seems in motion; even when the scene is laid in a close room, the draperies are flying about as in a high wind. With these and other defective points in his character as an artist, Mignard must be allowed to be the best portrait-painter of the French school. The king ennobled him; and, after Le Brun's death, appointed him his principal painter, and the director of the manufactories of Seve and the Gobelins. He lived to the age of eighty-five, dying in 1695. He had an elder brother, whose name was Nicholas, a skilful painter, but who never rose to equality with him. [1]

[1] Argenville, vol. IV.—Perrault Les Hommes Illustres.—Strutt's Dict.—Walpole's Anecdotes, for his nephew.—Rees's Cyclopædia.

MIGNON, or MINION (ABRAHAM), a painter of Frankfort, was born in 1639, and celebrated for his delicate and accurate touch in painting flowers, insects, fruit, and still life. The insects introduced by him are exquisitely painted, and the drops of dew upon the fruits and flowers, have all the transparency of real water, and he would have been esteemed the first painter in this style had not Van Huysum appeared. Mignon died in 1679.[1]

MIGNOT (STEPHEN), a learned French canonist, was born at Paris, March 17, 1698. In his younger years he went through a complete course of education, and even then gave proofs of those talents in theology and general literature which constituted the reputation of his future life. After studying with care and success the Oriental languages, the holy Scriptures, the fathers, church history, and the canon law, he received his degree of doctor of divinity in April 1722. After this his attention was particularly directed to the history and antiquities of the laws and customs of his country, which made him often be consulted by political and professional men, and procured him the esteem and confidence, among others, of the celebrated chancellor D'Aguesseau. Mignot, however, amidst these advantages, which opened an easy way to promotion, indulged his predilection for a retired life, and was so little desirous of public notice that he seldom, if ever, put his name to his works; but he was not allowed to remain in obscurity, and, although somewhat late in life, he was elected a member of the academy of inscriptions, to whose memoirs he furnished some excellent papers on topics of ancient history. He died July 25, 1771, in the seventy-third year of his age, leaving the following works, which were all much esteemed in France: 1. "Traité des prets de commerce," Paris, 1759, 4 vols. 12mo. To this he added a 5th vol. in 1767, that he might answer the abbé La Porte, who had opposed his opinions respecting usurious interest. 2. "Les Droits de l'etat et du prince sur les biens du clergé," 1755, 6 vols. 12mo. 3. "Histoire des demeles de Henry II. avec St. Thomas de Cantorbery," 1756, 12mo, a work, if well executed, of some importance in English history. 4. "Histoire de la reception du Concile de Trente dans les etats catholiques," Amst. 1756, 2 vols. 12mo. 5. "Paraphrase sur les Psaumes," and some

[1] Argenville, vol. II.—Pilkington.

paraphrases on other parts of the Bible. He published also a few religious works, a Memoir on the liberties of the Gallican church, and "La Verité de l'Histoire de l'Eglise de St. Omer," 1754, 4to, a work improperly attributed to the abbé de Bonnaire. There was another abbé Mignot, who died in 1790, the nephew of Voltaire, and who, fearing that the remains of his uncle would not be allowed Christian burial, had him interred in his abbey of Selliere. He wrote a history of the Ottoman empire, and a translation of Quintus Curtius.[1]

MILBOURNE (LUKE), a poetical writer of no very honourable reputation, was the son of a nonconformist minister, of both his names, a native of Loughborough in Leicestershire, who was ejected from the living of Wroxhal in Warwickshire. He died in 1667. Of his son, little seems to be known unless that he was educated at Pembroke hall, Cambridge, where he is said to have taken his master's degree, but we do not find him in the list of graduates of either university. Mr. Malone thinks he was beneficed at Yarmouth, from whence he dates his correspondence about 1690. We are more certain that he was instituted to the living of St. Ethelburga within Bishopsgate, London, in 1704, and long before that, in 1688, was chosen lecturer of Shoreditch. Dryden, whom he was weak enough to think he rivalled, says in the preface to his "Fables," that Milbourne was turned out of his benefice for writing libels on his parishioners. This must have been his Yarmouth benefice, if he had one, for he retained the rectory of St. Ethelburga, and the lectureship of Shoreditch, to his death, which happened April 15, 1720. As an author he was known by a "Poetical Translation of Psalms," 1698, of a volume called "Notes on Dryden's Virgil," 1698; of "Tom of Bedlam's Answer to Hoadly," &c. He is frequently coupled with Blackmore, by Dryden, in his poems, and by Pope in "The Art of Criticism;" and is mentioned in "The Dunciad." He published thirty-one single "Sermons," between 1692 and 1720; a book against the Socinians, 1692, 12mo; and "A Vindication of the Church of England," 1726, 2 vols. 8vo. A whimsical copy of Latin verses, by Luke Milbourne, B. A. is in the "Lacrymæ Cantabrigienses, 1670," on the death of Henrietta duchess of Orleans. Dr. Johnson, in the Life of

[1] Necrologie des Hommes Celebres pour année 1772.—Dict. Hist.

Dryden, speaking of that poet's translation of Virgil, says, "Milbourne, indeed, a clergyman, attacked it (Dryden's Virgil), but his outrages seem to be the ebullitions of a mind agitated by stronger resentment than bad poetry can excite, and previously resolved not to be pleased. His criticism extends only to the preface, pastorals, and georgicks; and, as he professes to give this antagonist an opportunity of reprisal, he has added his own version of the first and fourth pastorals, and the first georgic." Malone conjectures that Milbourne's enmity to Dryden originally arose from Dryden's having taken his work out of his hands; as he once projected a translation of Virgil, and published a version of the first Æneid. As he had Dryden and his friends, and Pope and his friends against him, we cannot expect a very favourable account either of his talents or morals. Once only we find him respectfully mentioned, by Dr. Walker, who thanks him for several valuable communications relative to the sequestered divines.[1]

MILDMAY (Sir WALTER), an eminent statesman of the sixteenth century, and founder of Emmanuel college, Cambridge, was the fourth son of Thomas Mildmay, esq. by Agnes, his wife, daughter of —— Read. He was educated at Christ's college, Cambridge, where he made great proficiency in learning, and to which college he afterwards became a benefactor. In the reign of Henry VIII. he succeeded to the office which had been held by his father, that of surveyor of the court of augmentation, erected by statute 27 Henry VIII. for determining suits and controversies relating to monasteries and abbey-lands. It took its name from the great augmentation that was made to the revenues of the crown by the suppression of the religious houses. In 1547, immediately after the coronation of Edward VI. he was made one of the knights of the carpet. He had also in this reign the chief direction of the mint, and the management, under several special commissions, of the king's revenues, particularly of those which arose from the crown lands, the nature and value of which he had made his chief study. In 1552 he represented the town of Maldon, Essex, in parliament, and was a burgess in the first parliament of Mary for the city of Peterborough;

[1] Ellis's Hist. of Shoreditch.—Nichols's Poems.—Malone's Dryden, vol. I. 314; IV. 635, 645.—Calamy.

and sat afterwards as one of the knights for the county of Northampton. How he came to escape during this detestable reign we are not told, unless, as some think, that "he concealed his affection to the protestant religion;" but that was probably well known, and he was afterwards not only a zealous protestant, but a friend, on many occasions, to the puritans. Queen Elizabeth, on the death of sir Richard Sackville in 1566, gave him the office of chancellor of the exchequer, and he became a most useful, but not a favoured servant, for his integrity was too stiff to bend to the politics of that reign, and his consequent popularity excited the continual jealousy of his mistress: he was therefore never advanced to any higher post, though in one of the letters published by Mr. Lodge, he is mentioned as a candidate for the seals. Honest Fuller, in his quaint way, thus expresses sir Walter's conduct and its consequences: "Being employed by virtue of his place, to advance the queen's treasure, he did it industriously, faithfully, and conscionably, without wronging the subject; being very tender of their privileges, insomuch that he once complained in parliament, that many subsidies were granted, and no grievances redressed; which words being represented with disadvantage to the queen, made her to disaffect him, setting in a court-cloud, but in the sunshine of his country, and a clear conscience." In 1582 he was employed in a treaty with the unfortunate queen of Scots, accompanied by sir William Cecil.

After retaining his post of chancellor of the exchequer for twenty-three years, he died May 31, 1589, and was buried in the chancel of the church of St. Bartholomew the Great, in West Smithfield, where a handsome monument was erected to his memory. Sir Walter married Mary, sister to sir Francis Walsingham, by whom he had two sons, Anthony and Humphrey, and three daughters, Winifred, married to William Fitzwilliam, of Gainspark, in Essex, an ancestor of the present earl Fitzwilliam; Christian, to Charles Barret, of Avely, in the same county; and Martha, to William Brounker.

He was a very learned man, and an eminent encourager of literature, as appears by his founding Emmanuel college, Cambridge, which, by the additional assistance of other benefactors, arose gradually to its present flourishing state. Fuller tells us that the founder "coming to court, the queen told him, 'Sir Walter, I hear you have

erected a puritan foundation.' 'No madam,' sayth he, 'far be it from me to countenance any thing contrary to your established laws; but I have set an *acorn*, which when it becomes an *oak*, God alone knows what will be the fruit thereof.'" He had so much of the puritan about him, however, as to make the chapel stand north and south, instead of east and west.[1]

MILL (HENRY), many years principal engineer to the New river company, a man to whom the city of London and its environs have had many and great obligations, was the son of a gentleman, and nearly related to a baronet of that name. He was born in London, in or near Red Lion square, Holborn, soon after 1680. He had a liberal education, was for some time at one of the universities, and at a very early period of life displayed his skill in mechanics. Though we are unable to fix either his age, or the time, yet it is certain that he was very young when the New-river company engaged him as their principal engineer; in which station he continued, with the highest esteem, till his death. During this period they placed implicit confidence in him, and with the utmost reason; for through his skill and labours, their credit, their power, and their capital, were continually increasing. Mr. Mill also, among other undertakings of the kind, supplied the town of Northampton with water, for which he was presented with the freedom of that corporation; and provided an ample supply of water to the noble seat of sir Robert Walpole, at Houghton, in Norfolk, which was before so deficient in that respect, that Cibber one day, being in the gardens, exclaimed, "Sir Robert, sir Robert, here is a crow will drink up all your canal!" Mr. Mill, through age, becoming infirm, particularly from a paralytic stroke, an assistant was taken into the company's service (Mr. Mylne, the late engineer), but without derogation to him; on the contrary, though he ceased to take an active part, he constantly attended on the board-days, his advice was asked, and his salary continued to his death. Mr. Mill was of a pleasing, amiable disposition; his manners were mild and gentle, and his temper cheerful. He was a man of great simplicity of life and manners: in a word, it seemed to be his care to "have a conscience void of

[1] Biog. Brit.—Fuller's Hist. of Cambridge.—Lodge's Illustrations, vol. II.—Lloyd's State Worthies.

offence." He was suddenly seized with a fit, Dec. 25, 1770, and died before the next morning. His surviving sister, Mrs. Hubert, erected a monument to his memory in the parish-church of Breemoore, near Salisbury.[1]

MILL (JOHN), the learned editor of the Greek Testament, was the son of Thomas Mill, of Banton or Bampton, near the town of Shap in Westmoreland, and was born at Shap about 1645. Of his early history our accounts are very scanty; and as his reputation chiefly rests on his Greek Testament, which occupied the greater part of his life, and as he meddled little in affairs unconnected with his studies, we are restricted to a very few particulars. His father being in indifferent circumstances, he was, in 1661, entered as a servitor of Queen's college, Oxford, where we may suppose his application soon procured him respect. Bishop Kennet tells us, that in his opinion, he "talked and wrote the best Latin of any man in the university, and was the most airy and facetious in conversation—in all respects a bright man." At this college he took the degree of B. A. in May 1666, and while bachelor, was selected to pronounce an "Oratio panegyrica" at the opening of the Sheldon theatre in 1669. In November of the same year he took his master's degree, was chosen fellow, and became an eminent tutor. He then entered into holy orders, and was, according to Kennet, a "ready extempore preacher." In 1676 his countryman and fellow-collegian, Dr. Thomas Lamplugh, being made bishop of Exeter, he appointed Mr. Mill to be one of his chaplains, and gave him a minor prebend in the church of Exeter. In July 1680 he took his degree of B. D.; in August 1681 he was presented by his college to the rectory of Blechingdon, in Oxfordshire; and in December of that year he proceeded D. D. about which time he became chaplain in ordinary to Charles II. by the interest of the father of one of his pupils. On May 5, 1685, he was elected and admitted principal of St. Edmund's Hall, a station particularly convenient for his studies. By succeeding Dr. Crosthwaite in this office, bishop Kennet says he had the advantage of shining the brighter; but "he was so much taken up with the one thing, 'his Testament,' that he had not leisure to attend to the discipline of the house, which rose and fell according to his different vice-principals."

[1] Gent. Mag. XLIX. and L.

In 1704 archbishop Sharp obtained for him from queen Anne, a prebend of Canterbury, in which he succeeded Dr. Beveridge, then promoted to the see of St. Asaph. He had completed his great undertaking, the new edition of the Greek Testament, when he died of an apoplectic fit, June 23, 1707, and was buried in the chancel of Blechingdon church, where, in a short inscription on his monument, he is celebrated for what critics have thought the most valuable part of his labours on the New Testament, his "prolegomena marmore perenniora."

Of this edition of the Greek Testament, Michaelis remarks, that "the infancy of criticism ends with the edition of Gregory, and the age of manhood commences with that of Mill." This work is undoubtedly one of the most magnificent publications that ever appeared, and ranks next to that of Wetstein, in importance and utility. It was published only fourteen days before his death, and had been the labour of thirty years. He undertook it by the advice of Dr. John Fell, bishop of Oxford; and the impression was begun at his lordship's charge, in his printing-house near the theatre. But after the bishop's death his executors were not willing to proceed; and therefore Dr. Mill, perhaps hurt at this refusal, and willing to shew his superior liberality, refunded the sums which the bishop had paid, and finished the impression at his own expence. The expectations of the learned, foreigners as well as English, were raised very high in consequence of Dr. Mill's character, and were not disappointed. It was, however, atacked at length by the learned Dr. Daniel Whitby, in his "Examen variantium lectionum Johannis Milli, S. T. P. &c. in 1710, or, an examination of the various readings of Dr. John Mill upon the New Testament; in which it is shewn, I. That the foundations of these various readings are altogether uncertain, and unfit to subvert the present reading of the text. II. That those various readings, which are of any moment, and alter the sense of the text, are very few; and that in all these cases the reading of the text may be defended. III. That the various readings of lesser moment, which are considered at large, are such as will not warrant us to recede from the vulgarly received reading. IV. That Dr. Mill, in collecting these various readings, hath often acted disingenuously; that he abounds in false citations, and frequently contradicts himself." The various readings which Mill had collected, amounted, as it was sup-

posed, to above 30,000; and this alarmed Dr. Whitby, who thought that the text was thus made precarious, and a handle given to the free-thinkers; and it is certain that Collins, in his "Discourse upon Free-thinking," urges a passage out of this book of Whitby's, to shew that Mill's various readings of the New Testament must render the text itself doubtful. But to this objection Bentley, in his Phileleutherus Lipsiensis, has given a full and decisive answer, the substance of which will bear transcription: "The 30,000 various lections then," says Bentley, "are allowed and confessed; and if more copies yet are collated, the sum will still mount higher. And what is the inference from this? why one Gregory, here quoted, infers, that no profane author whatever has suffered so much by the hand of time, as the New Testament has done. Now if this shall be found utterly false, and if the scriptural text has no more variations than what must necessarily have happened from the nature of things, and what are common, and in equal proportion, in all classics whatever, I hope this panic will be removed, and the text be thought as firm as before. If," says he, "there had been but one MS. of the Greek Testament at the restoration of learning about two centuries ago, then we had had no various readings at all. And would the text be in a better condition, then, than now we have 30,000? So far from that, that in the best single copy extant we should have had hundreds of faults, and some omissions irreparable: besides that the suspicions of fraud and foul play would have been increased immensely. It is good, therefore, to have more anchors than one; and another MS. to join with the first, would give more authority, as well as security. Now chuse that second where you will, there shall be a thousand variations from the first; and yet half or more of the faults shall still remain in them both. A third, therefore, and so a fourth, and still on, are desirable; that, by a joint and mutual help, all the faults may be mended; some copy preserving the true reading in one place, and some in another. And yet the more copies you call to assistance, the more do the various readings multiply upon you: every copy having its peculiar slips, though in a principal passage or two it do singular service. And this is a fact, not only in the New Testament, but in all ancient books whatever. It is a good providence, and a great blessing," continues he, "that so many MSS. of the New Testament

eleven, to the university of Glasgow. He was designed for the church, but having early conceived a dislike to that profession, and turned his attention to the study of the law, he was invited by lord Kames to reside in his family, and to superintend, in the quality of preceptor, the education of his son, Mr. George Drummond Home. Lord Kames found in young Millar a congenial ardour of intellect, a mind turned to philosophical speculation, a considerable fund of reading, and what above all things he delighted in, a talent for supporting a metaphysical argument in conversation, with much ingenuity and vivacity. The tutor of the son, therefore, became the companion of the father: and the two years before Millar was called to the bar, were spent, with great improvement on his part, in acquiring those enlarged views of the union of law with philosophy, which he afterwards displayed with uncommon ability in his academical lectures on jurisprudence. At this period he contracted an acquaintance with David Hume, to whose metaphysical opinions he became a convert, though he materially differed from him upon political topics. In 1760 Mr. Millar began to practise at the bar, and was regarded as a rising young lawyer, when he thought proper to become a candidate for the vacant professorship of law at Glasgow, and supported by the recommendation of lord Kames and Dr. Adam Smith, he was appointed in 1761, and immediately began to execute its duties. The reputation of the university, as a school of jurisprudence, rose from that acquisition, and although, says lord Woodhouselee, the republican prejudices of Mr. Millar gave his lectures on politics and government a character justly considered as repugnant to the well-attempered frame and equal balance of our improved constitution; there were few who attended those lectures without at least an increase of knowledge. He lectured in English, and spoke fluently with the assistance of mere notes only. By this method his lectures were rendered full of variety and animation, and at the conclusion of each he was accustomed to explain the difficulties and objections that had presented themselves to his pupils, in a free and familiar conversation. In 1771, he published a treatise on "The Origin of the Distinction of Ranks," in which he shews himself a disciple of the school of Montesquieu, and deals much in that sort of speculation which Mr. Dugald Stewart, in his Life of Smith, called theoretical or conjectural history. This

work however was well received by the public, and has gone through several editions. His inquiries into the English government, which made an important part of his lectures, together with a zealous attachment to what he thought the genuine principles of liberty, produced in 1787 the first volume of an "Historical View of the English Government," in which he traces the progressive changes in the property, the state of the people, and the government of England, from the settlement of the Saxons to the accession of the house of Stuart. In this work we observe the same spirit of system, and the same partiality to hypothetical reasoning, as in the former: though resting, as may be supposed, on a more solid foundation of facts: and the less dangerous in its tendency, as being every where capable of scrutiny from actual history. It is impossible, however, to peruse this, or his other works, without meeting with much valuable information, and facts placed in those new lights which excite inquiry, and ultimately promote truth. Mr. Millar's researches were by no means confined to politics, law, or metaphysics. His acquaintance with the works of imagination, both ancient and modern, was also very extensive, and his criticisms were at once ingenious and solid, resulting from an acute understanding and a correct taste. He died May 30, 1801, at the age of sixty-nine, leaving behind him several manuscripts, from which, in 1803, were printed, in two volumes, his posthumous works, consisting of an historical view of the English government from the accession of the house of Stuart, and some separate dissertations connected with the subject.[1]

MILLER (JAMES), a political and dramatic writer, the son of a clergyman who possessed two livings of considerable value in Dorsetshire, was born in 1703, and received his education at Wadham college, in Oxford. His natural genius and turn for satire led him, by way of relaxation from his more serious studies, to apply some portion of his time to the Muses; and, during his residence at the university, he composed great part of a comedy, called the "Humours of Oxford;" some of the characters in which being either designed for, or bearing a strong resemblance to, persons resident in Oxford, gave considerable umbrage, created the author many enemies, and pro-

[1] Life, prefixed to the fourth edition of his "Origin and Distinction of Ranks."—Lord Woodhouselee's Life of Kames.

bably laid the foundation of the greatest part of his misfortunes through life. On quitting the university, he entered into holy orders, and obtained immediately the lectureship of Trinity Chapel in Conduit-street, and was appointed preacher at the private chapel at Roehampton in Surrey.

The emoluments of his preferment, however, being not very considerable, he was encouraged, by the success of his first play, above mentioned, to have recourse to dramatic writing. This step being thought inconsistent with his profession, produced some warm remonstrances from a prelate on whom he relied for preferment, and who, finding him resolute, withdrew his patronage. Our author greatly aggravated his offence afterwards by publishing a ridiculous character, in a poem, which was universally considered as intended for the bishop. He then proceeded with his dramatic productions, and was very successful, until he happened to offend certain play-house critics, who from that time regularly attended the theatre to oppose any production known to be his, and finally drove him from the stage. About this time he had strong temptations to employ his pen in the whig interest; but, being in principle a high church-man, he withstood these, although the calls of a family were particularly urgent, and all hopes of advancement in the church at an end. At length, however, the valuable living of Upcerne was given him by Mr. Carey of Dorsetshire, and his prospects otherwise began to brighten, when he died April 23, 1744, at his lodgings in Cheyne-walk, Chelsea, before he had received a twelvemonth's revenue from his new benefice, or had it in his power to make any provision for his family. As a dramatic writer, Baker thinks he has a right to stand in a very estimable light; yet the plays he enumerates are now entirely forgotten. Besides these, he wrote several political pamphlets, particularly one called "Are these things so?" which was much noticed. He was author also of a poem called "Harlequin Horace," a satire, occasioned by some ill treatment he had received from Mr. Rich, the manager of Covent-Garden theatre; and was likewise concerned, together with Mr. Henry Baker, F. R. S. in a complete translation of the comedies of Moliere, printed together with the original French, and published by Mr. Watts. After his death was published by subscription a volume of his "Sermons," the profits of which his widow applied to the satisfaction of his creditors,

and the payment of his debts; an act of juctice by which she left herself and family almost destitute of the common necessaries of life.

As a man, says Baker, Mr. Miller's character may partly be deduced from the foregoing relation of his life. He was firm and stedfast in his principles, ardent in his friendships, and somewhat precipitate in his resentments. In his conversation he was sprightly, chearful, and a great master of ready repartee, till towards the latter part of his life, when a depression of circumstances threw a gloom and hypochondria over his temper, which got the better of his natural gaiety and disposition. [1]

MILLER (PHILIP), a celebrated gardener and botanist, was born in 1691. His father was gardener to the company of apothecaries at Chelsea, and the son succeeded him in that office in 1722. His great skill in cultivation was soon evinced in a paper, communicated by himself to the Royal Society in 1728, and printed in the 35th volume of the Philosophical Transactions, on "a method of raising some exotic seeds," which had been judged almost impossible to be raised in England; and two years afterwards, he made known, for the first time, the present popular mode of causing bulbous plants to flower in water. In 1730 he published anonymously, a thin folio, accompanied with twenty-one coloured plates, after the drawings of Van Huysum, entitled "A Catalogue of trees, shrubs, plants, and flowers, both exotic and domestic, which are prepared for sale in the gardens near London." The preface is signed by a society of gardeners, amongst whom the name of Miller appears. The work is much more than a mere catalogue, the generic characters being given in English, and many horticultural and œconomical remarks subjoined.

In 1731 appeared the first edition of the "Gardener's Dictionary," in folio, the most celebrated work of its kind, which has been often translated, copied, and abridged, and may be said to have laid the foundation of all the horticultural taste and knowledge in Europe. It went through eight editions in England, during the life of the author, the last being dated 1768. This last, which forms a very thick folio volume, follows the nomenclature and style of Linnæus; the earlier ones having been written on Tourne-

[1] Biog. Dram.—Cibber's Lives.

fortian principles. A much more ample edition has been published within a few years, making four large volumes, under the care of the rev. Prof. Martyn. In this all the modern botanical discoveries are incorporated with the substance of the eighth edition. Linnæus justly predicted "Non erit Lexicon hortulanorum, sed botanicorum," and it has certainly been the means of extending the taste for scientific botany, as well as horticulture. This work had been preceded, in 1724, by "The Gardener's and Florist's Dictionary," 2 vols. 8vo, and was soon followed by "The Gardener's Kalender," a single 8vo volume, which has gone through numerous editions. One of these, in 1761, was first accompanied by "A short introduction to a knowledge of the science of Botany," with five plates, illustrative of the Linnæan system. Miller had been trained in the schools of Tournefort and of Ray, and had been personally acquainted with the great English naturalist, of which he was always very proud. No wonder, therefore, if he proved slow in submitting to the Linnæan reformation and revolution, especially as sir Hans Sloane, the Mecænas of Chelsea, had not given them the sanction of his approbation. At length more intelligent advisers, Dr. Watson and Mr. Hudson, overcame his reluctance, and, his eyes being once opened, he soon derived advantage from so rich a source. He became a correspondent of Linnæus, and one of his warmest admirers. Although it does not appear that he had any direct communication with Micheli, he was chosen a member of the botanical society of Florence, which seems to indicate that they were known to each other, and probably communicated through Sloane and Sherard, as neither was acquainted with the other's language. Miller maintained an extensive communication of seeds with all parts of the world. His friend Houston sent him many rarities from the West Indies, and Miller but too soon inherited the papers of this ingenious man, amongst which were some botanical engravings on copper. Of these he sent an impression to Linnæus; and such of them as escaped accidents, afterwards composed the "Reliquiæ Houstonianæ."

In 1755 our author began to publish, in folio numbers, his "Figures of Plants," adapted to his dictionary. These extended to three hundred coloured plates, making, with descriptions and remarks, two folio volumes, and were completed in 1760. They comprehend many rare and

beautiful species, there exhibited for the first time. The commendable design of the writer was to give one or more of the species of each known genus, all from living plants; which as far as possible he accomplished. His plates have more botanical dissections than any that had previously appeared in this country. Miller was a fellow of the Royal Society, and enriched its Transactions with several papers. The most numerous of these were catalogues of the annual collections of fifty plants, which were required to be sent to that learned body, from Chelsea garden, by the rules of its foundation. These collections are preserved in the British Museum, and are occasionally resorted to for critical inquiries in botany. He wrote also on the poison ash, or *Toxicodendrum*, of America, which he believed to be the Japanese varnish tree of Kæmpfer; a position controverted by Mr. Ellis, who appears to have been in the right, and this may account for a certain degree of ill humour betrayed by Mr. Miller in the course of the dispute.

Miller continued to attend to his duties and his favourite pursuits to an advanced age, but was obliged at length, by his infirmities, to resign the charge of the garden. He died soon after, at Chelsea, December 18, 1771, in his eighty-first year, and was interred in the burying-ground in the King's road, with his wife, by whom he had, if we mistake not, several children. One of them, Mr. Charles Miller, who spent some time in the East Indies, where he acquired a handsome fortune, made some experiments on the cultivation of wheat, an account of which was given by Dr. Watson to the Royal Society. They were intended to shew the wonderful produce to be obtained by division and transplantation, and have often been repeated. An account of the island of Sumatra, by Mr. C. Miller, is printed in vol. LXVIII. of the Philosophical Transactions. The sister of Philip Miller married Ehret, and left one son. In the course of his residence at Chelsea, Miller collected, principally from the garden, an ample herbarium, which was purchased by sir Joseph Banks.[1]

MILLER (THOMAS), a very worthy and intelligent bookseller, and well known to men of literary curiosity for upwards of half a century, at his residence at Bungay in Suffolk, was born at Norwich, Aug. 14, 1732. He was apprenticed to a grocer, but his fondness for reading in-

[1] Pulteney's Bot. Sketches.—Rees's Cyclopædia by Sir J. E. Smith.

duced him, on commencing business for himself, to apportion part of his shop for the bookselling business, which at length engrossed the whole of his attention, time, and capital; and for many years he enlarged his stock so as to make it an object of importance with collectors in all parts of the kingdom, who were not more pleased with his judicious selection of copies, than the integrity with which he transacted business. About 1782 he published a catalogue of his collection of books, engraved portraits, and coins, which for interest and value exceeded at that time any other country collection, except, perhaps, that of the late Mr. Edwards of Halifax. Mr. Miller was a great reader, and possessing an excellent memory, he acquired that fund of general knowledge, particularly of literary history, which not only rendered him an instructive and entertaining companion, but gave a considerable value to his opinions of books, when consulted by his learned customers. At a period of life, when unfortunately he was too far advanced for such an undertaking, he projected a history of his native county, Suffolk, and circulated a well-written prospectus of his plan. His habits of industrious research, and natural fondness for investigating topographical antiquities, would have enabled him to render this a valuable contribution to our stock of county histories; but, independent of his age, his eye-sight failed him soon after he had made his design known, and he was obliged to relinquish it. In 1799 he became quite blind, but continued in business until his death, July 25, 1804. There is a very fine private portrait of Mr. Miller, engraved at the expence of his affectionate son, the very eminent bookseller in Albemarle-street, who lately retired from business, carrying with him the high esteem and respect of his numerous friends and brethren. In 1795, when it became a fashion among tradesmen in the country to circulate provincial half-pennies, Mr. Miller sen. had a die cast; but an accident happening to one of the blocks, when only twenty-three pieces were struck off, he, like a true antiquary, declined having a fresh one made. This coin (which is very finely engraved, and bears a strong profile likeness of himself) is known to collectors by the name of "The Miller half-penny." He was extremely careful into whose hands the impressions went; and they are now become so rare as to produce at sales from three to five guineas.[1]

[1] Nichols's Bowyer.—Private information.

MILLER (EDWARD), Mus. D. younger brother of the preceding, was apprenticed to his father's business, that of a paviour, in Norwich, but his dislike of the occupation became so great, that he absconded, and came to London. Soon afterwards he placed himself under the tuition of the celebrated Dr. Burney, with whom he continued in habits of intimacy and correspondence throughout his life. In 1756 he went to reside at Doncaster in Yorkshire, where he followed his profession with great reputation, and was organist of the church fifty-one years. He took his degree of doctor of music at Cambridge in 1786. Dr. Miller's company was much sought after, as he was an agreeable, well-bred man, and his conversation abounded in anecdote and apt quotation. His only failing was an occasional absence of mind, which led him into several ludicrous mistakes that will long be remembered in the neighbourhood of Doncaster.

The latter years of his life were clouded by domestic calamities. He had a promising family of three daughters, who all died of consumptive complaints when they attained the age of maturity; of his two sons, one was lost by shipwreck on board the Halsewell Indiaman. His only surviving son is a popular preacher among the methodists, with whom his talents, zeal, piety, and charity, have made him deservedly beloved. Dr. Miller died at Doncaster, Sept. 12, 1807.

Dr. Miller's professional knowledge was very extensive, particularly in the theory of music; and his publications have been much valued. Among these are "The Institutes of Music," intended to teach the ground-work of the science; and "The Elements of Thorough Bass and Composition." But the most popular of his works was the "Psalms of David," set to music and arranged for every Sunday throughout the year. This, which was expressly intended for the use of churches and chapels, met with very great encouragement from all ranks of the clergy, and the subscription, before publication, amounted to near five thousand copies. It is now regularly used in a great proportion of places of public worship. Dr. Miller also was somewhat of a poet, and somewhat of an antiquary. His first attempt in the former character was entitled "The Tears of Yorkshire, on the death of the most noble the Marquis of Rockingham." He informs us himself, that so much was the marquis beloved, that 600 copies of this lite-

rary trifle were sold in the course of a few hours, on the day of his interment in York minster. As an antiquary he published, two years before his death, "The History and Antiquities of Doncaster," 4to, in which he was assisted by many learned friends in that neighbourhood; but even with their help it bears many marks of advanced years and infirmities.[1]

MILLES (JEREMIAH), an English divine and antiquary, was the grandson of the rev. Isaac Milles, rector of High Clear in Hampshire, probably by his second son Jeremiah. His eldest son was Dr. THOMAS Milles, bishop of Waterford and Lismore, of whom it may be necessary to give some account, as Mr. Harris the editor and continuator of Ware has admitted a few mistakes, calling him Mills, and stating that he was the son of Joseph Mills. He was educated at Wadham college, Oxford, where he took the degree of B. A. in 1692, and that of M. A. in 1695. He was ordained by bishop Hough. In 1704 he took the degree of B. D. and in 1706 was appointed Greek professor of Oxford. In 1707 he attended the earl of Pembroke, lord lieutenant of Ireland, into that kingdom, and by him was promoted to the see of Waterford and Lismore. He died at Waterford May 13, 1740. He published a few controversial tracts, enumerated by Harris, but is best known by his valuable edition of the works of St. Cyril, published at Oxford in 1703, folio.

Bishop Milles left his fortune to his nephew, Jeremiah, who was born in 1714, and educated at Eton school, when he entered of Queen's college, Oxford, as a gentleman commoner, and took his degrees of M. A. in 1735, and B. and D. D. in 1747, on which occasion he went out grand compounder. He was collated by his uncle to a prebend in the cathedral of Waterford, and to a living near that city, which he held but a short time, choosing to reside in England. Here he married Edith, a daughter of archbishop Potter, by whose interest he obtained the united rectories of St. Edmund the King and St. Nicholas Acon in Lombard-street, with that of Merstham, Surrey, and the sinecure rectory of West Terring, in Sussex. To Merstham he was inducted in 1745. From the chantorship of Exeter he was promoted to the deanery of that cathedral, in 1762, on the advancement of Dr. Lyttelton to the see of Carlisle,

[1] Gent. Mag. vol. LXXVII.—Private information.

whom he also succeeded as president of the society of antiquaries in 1765. He had been chosen a fellow of this society in 1741, and of the Royal Society in 1742. His speech, on taking upon him the office of president of the Society of Antiquaries, was prefixed to the first volume of the Archæologia. In other volumes of that work are some papers communicated by him, one of which, "Observations on the Wardrobe Account for the year 1483, wherein are contained the deliveries made for the coronation of king Richard III. and some other particulars relative to the history," was answered by Mr. Walpole, afterwards lord Orford, in a paper or essay, very characteristic of his lordship's ingenuity and haughty petulance. In the early part of his life, Dr. Milles had made ample collections for a history of Devonshire, which are noticed by Mr. Gough in his Topography. He was also engaged in illustrating the Danish coinage, and the Domesday Survey, on both which subjects, it is thought, he left much valuable matter. His worst attempt was to vindicate the authenticity of Rowley's poems, in an edition which he printed in 1782, 4to. After what Tyrwhitt and Warton had advanced on this subject, a grave answer to this was not necessary; but it was the writer's misfortune to draw upon himself the wicked wit of the author of "An Archæological Epistle," and the more wicked irony of George Steevens in the St. James's Chronicle. The dean died Feb. 13, 1784, and was buried in the church of St. Edmund, which, as well as his other preferments, he retained until his death, with the exception of the rectory of West Terring, which he resigned to his son Richard. His character is very justly recorded on his monument, as one conspicuous for the variety and extent of his knowledge, and for unremitted zeal and activity in those stations to which his merit had raised him; nor was he in private life less distinguished for sweetness of disposition, piety, and integrity.[1]

MILLOT (CLAUDE FRANCIS XAVIER), a late French historian, was born at Besançon, in March 1726, and belonged, for some time, to the order of Jesuits. He was one of those who were appointed to preach, and continued so to do after he had quitted that society. But the weakness of his voice, his timidity, and the embarrassed manner of his

[1] Nichols's Bowyer.—Lord Orford's Works, vol. II.—Life of the Rev. Isaac Milles, by bishop Milles, 1721, 8vo.—Ware's Ireland by Harris.

tio," &c. Lond. 1673, 4to. Dr. Castel, the Arabian professor, called this "a most excellent essay, wherein the author shewed incredible reading and diligence, in perusing so many copies, versions, and various lections, with the best interpreters of sacred writ." 2. "A collection of the Church History of Palestine, from the birth of Christ, to the beginning of the empire of Diocletian," Lond. 1688, 4to. 3. "A short Dissertation concerning the four last Kings of Judah," Lond. 1689, 4to. This was occasioned by Joseph Scaliger's "Judicium de Thesi Chronologica," &c. 4. "De Nethinim sive Nethinæis, &c. et de iis qui se Corban Deo nominabant, disputatiuncula, adversus Steuch. Eugubinum, Card. Baronium," &c. Camb. 1690, 4to. 5. "An Answer to the vindication of a Letter from a person of quality in the North, concerning the profession of John, late bishop of Chichester," Lond. 1690, 4to. 6. "A Defence of the Profession of John (Lake) lord bishop of Chichester, made upon his death-bed, concerning passive obedience, and the new oaths; with some passages of his lordship's life," Lond. 1690, 4to. 7. "A Defence of archbishop Usher against Dr. Cary and Dr. Is. Vossius, with an Introduction concerning the uncertainty of Chronology, and an Appendix touching the signification of the words, &c. as also the men of the great Synagogue," Camb. 1694, 8vo. 8. "A Discourse of Conscience, &c. with reflexions upon the author of Christianity not mysterious," &c. Lond. 1697, 8vo. 9. "A View of the Dissertation upon the epistles of Phalaris, Themistocles, &c. lately published by the rev. Dr. Bentley. Also, of the examination of that Dissertation by the hon. Mr. Boyle," ibid. 1698, 8vo. 10. "A brief Examination of some passages in the Chronological part of a Letter written to Dr. Sherlock, in his vindication. In a letter to a friend." 11. "A further Examination of the Chronological part of that Letter. In a second letter to a friend." 12. "An Account of Mr. Locke's religion, out of his own writings, and in his own words: together with observations, and a two-fold appendix," Lond. 1700, 8vo. 13. "Animadversions upon Mons. Le Clerc's Reflections upon our Saviour and his Apostles, &c. primitive fathers, &c." Camb. 1702. He left also several manuscripts enumerated in our principal authority, on subjects of chronology, biblical criticism, &c.[1]

[1] Watson's Halifax.—Thoresby's Vicaria Leodensis, p. 114, &c.—Wilford's Memorials.

MILNER (JOSEPH), a pious and learned divine and ecclesiastical historian, was born in the neighbourhood of Leeds in Yorkshire, Jan. 2, 1744, and was educated at the grammar school of his native place, where he made great proficiency in Greek and Latin, in which he was assisted by a memory of such uncommon powers, that his biographer, the present dean of Carlisle, says that he never saw his equal, among the numerous persons of science and literature with whom he has been acquainted. This faculty which Mr. Milner possessed, without any visible decay, during the whole of his life, gained him no little reputation at school, where his master, the rev. Mr. Moore, often availed himself of his memory in cases of history and mythology, and used to say, "Milner is more easily consulted than the Dictionaries or the Pantheon, and he is quite as much to be relied on." Moore, indeed, told so many and almost incredible stories of his memory, that the rev. Mr. Murgatroyd, a very respectable clergyman, at that time minister of St. John's church in Leeds, expressed some suspicion of exaggeration. Mr. Moore was a man of the strictest veracity, but of a warm temper. He instantly offered to give satisfactory proof of his assertions. "Milner," said he, "shall go to church next Sunday, and without taking a single note at the time, shall write down your sermon afterward. Will you permit us to compare what he writes with what you preach?" Mr. Murgatroyd accepted the proposal with pleasure, and was often heard to express his astonishment at the event of this trial of memory. "The lad," said he, "has not omitted a single thought or sentiment in the whole sermon; and frequently he has got the very words for a long way together."

About the age of thirteen, there were few of young Milner's years equally skilled in Latin and Greek, and none who were to be compared to him in the accurate and extensive knowledge of ancient history. His love of the study of history shewed itself as soon as ever he could read, and he employed his leisure hours in reading, as a weakly constitution, and early disposition to asthma, rendered him utterly incapable of mixing with his schoolfellows in their plays and diversions. This passion for the study of history continued strong for many years, and was his favourite amusement and relaxation to the last. With such acquirements, at so early an age, it cannot be thought wonderful if while among his poorer and more ignorant neighbours,

he went by the name of the "learned lad," his schoolmaster should feel some degree of vanity in producing such a scholar; but his regard for him was more sincere than mere vanity could have produced, and Mr. Moore now meditated in what way he could be able to send his pupil to the university, where talents like his might have a wider range, and lead to the honours he merited. In this benevolent plan he seemed at first to be obstructed by the death of Mr. Milner's father, who had been unsuccessful in business, and had little to spare from the necessary demands of his family*; but this event seemed rather to quicken Mr. Moore's zeal in favour of his pupil, and as the latter had begun to teach grown-up children of both sexes, in some opulent families in Leeds, &c. there seemed a general disposition to forward the plan of sending him to the university. At the moment when the purses of the wealthy were ready to be opened in favour of this scheme, the tutor of Catherine hall, Cambridge, an old acquaintance of Mr. Moore, wrote to him to the following effect: "The office of Chapel-clerk with us will soon be vacant; and if you have any clever lad, who is not very rich, and whom you would wish to assist, send him to us." Mr. Moore instantly communicated this proposal to several of the liberal gentlemen above alluded to, who all cheerfully concurred in it, and young Milner was thus enabled to go to Catherine-hall in 1762, in his eighteenth year.

Here his biographer expresses his surprise that Mr. Milner should have obtained so high a situation as he did in the mathematical and philosophical list of honours; and the more so, as he most certainly had no peculiar relish for those studies. He was the third *senior optime*; but, perhaps he applied to these studies in order to be qualified for the honours bestowed on classical learning, in which he was more familiar. The chancellor's two gold medals for the best proficients in classical learning, were announced, and none but senior optimes could be candidates. He became, therefore, in 1766, in which year he took his bachelor's degree, one of a list of candidates uncommonly numerous and able, and the two prizes were adjudged to Dr.

* Old Mr. Milner used to tell the following anecdote with a good deal of humour: "Once on a Saturday evening, I surprised my wife, by sending home a Greek book for my son Joseph, instead of a joint of meat for the succeeding Sunday's dinner. It was too true," added he, "that I could not send both!"—Life by Dr. Milner.

Law, the late bishop of Elphin, and to Joseph Milner. Several members of the university are still alive, who well remember the general surprise caused by the success of the latter; and how his humorous and spirited translations of Terence and Plutarch, shown by the examiners to their friends, were handed about through the colleges, and excited general admiration.

He would have now gladly remained at the university, and increased his literary reputation, so happily begun, but there was no opportunity of electing him fellow at Catherine-hall, and he was already somewhat in debt. During his first year's residence at Cambridge, he had lost by a premature death, his affectionate schoolmaster, Mr. Moore; and the management of his slender finances was transferred from the hands of Mr. Moore to those of a careless and dissipated person. Mr. Milner was not old enough for deacon's orders, and it became absolutely necessary that he should look out for some employment. He accordingly became assistant in a school, and afterwards in the cure of his church, to the rev. Mr. Atkinson of Thorp-Arch, near Tadcaster. Here, we are told, he completed an epic poem, begun at Catherine-hall, entitled "Davideis," or Satan's various attempts to defeat the purpose of the Almighty, who had promised that a Saviour of the world should spring from king David. The MS. is still in existence. His biographer pronounces it "a fine monument of the author's learning, taste, genius, and exuberant imagination." He submitted it to Dr. Hurd, who sent him a very complimentary letter; but he laid the poem aside, and it has not been thought proper to publish it.

When he had obtained deacon's orders, he applied for the place of head-master of the grammar-school at Hull, and having obtained it, was soon after chosen afternoon lecturer in the principal church in that town. Under his auspices, the school, which had decayed through the negligence of his immediate predecessors, soon acquired and retained very considerable celebrity, and as the master's salary rose in proportion to the increase of scholars, his income now, on the whole, amounted to upwards of 200*l.* a year. The first use he made of this great change of circumstances was to discharge those duties that arose from the situation of his father's family. His pious affection instantly led him to invite his mother (then living at Leeds in poverty) to Hull, where she became the manager of his

house. He also sent for two indigent orphans, the children of his eldest brother, and took effectual care of their education. At this time his youngest brother, Isaac, whose prospects of advancement in learning were ruined by his father's death, was now humbly employed in the woollen manufactory at Leeds. From this situation his brother Joseph instantly removed him, and employed him as his assistant in teaching the lower boys of his crowded school at Hull. By his brother's means also, he was sent to Queen's college, Cambridge, in 1770, of which he is now master, professor of mathematics, and dean of Carlisle. Of the affection between those brothers, the survivor thus speaks, "Perhaps no two brothers were ever more closely bound to each other. Isaac, in particular, remembers no earthly thing without being able to connect it, in some way, tenderly with his brother Joseph. During all his life he has constantly aimed at enjoying his company as much as circumstances permitted. The dissolution of such a connection could not take place without being severely felt by the survivor. No separation was ever more bitter and afflicting; with a constitution long shattered by disease, he never expects to recover from THAT wound."

Mr. Milner's labours as a preacher were not confined to the town of Hull. He was curate for upwards of seventeen years, of North Ferriby, about nine miles from Hull, and afterwards vicar of the place. At both he became a highly popular and successful preacher, but for some years, met with considerable opposition from the upper classes, for his supposed tendency towards methodism. His sentiments and mode of preaching had in fact undergone a change, which produced this suspicion, for the causes and consequences of which we must refer to his biographer. It may be sufficient here to notice, that he at length regained his credit by a steady, upright, presevering, and disinterested conduct, and just before his death, the mayor and corporation of Hull, almost unanimously, chose him vicar of the Holy Trinity church, on the decease of the rev. T. Clarke. Mr. Milner died Nov. 15, 1797, in the fifty-fourth year of his age, and perhaps the loss of no man in that place has ever been lamented with more general or unfeigned regret. His scholars, almost without exception, loved and revered him. Several gentlemen, who had been his pupils many years before, shewed a sincere regard for their instructor, by erecting at their own expence, an elegant monument (by Bacon) to his memory in the high church of Hull.

Mr. Milner's principal publications are, 1. "Some passages in the Life of William Howard," which has gone through several editions; 2. An Answer to Gibbon's Attack on Christianity; 3. "Essays on the Influence of the Holy Spirit." But his principal work is his ecclesiastical history, under the title of a "History of the Church of Christ," of which he lived to complete three volumes, which reach to the thirteenth century. A fourth volume, in two parts, has since been edited from his MSS. by his brother Dr. Isaac Milner, reaching to the sixteenth century, and a farther continuation may be expected from the same pen. Since his death also, two volumes of his practical sermons have been published, with a life of the author by his brother, from which we have selected the above particulars. To his "History of the Church," we have often referred in these volumes, as it appears to us of more authority in many respects than that of Mosheim; and whatever difference of opinion there may be as to the view Mr. Milner takes of the progress of religion, he appears to have read more and penetrated deeper into the history, principles, and writings of the fathers and reformers, than any preceding English historian.[1]

MILTON (JOHN), the most illustrious of English poets, was by birth a gentleman, descended from the proprietors of Milton, near Thame in Oxfordshire, one of whom forfeited his estate in the contests between the houses of York and Lancaster. His grand-father was under-ranger of the forest of Shotover in Oxfordshire, and being a zealous Roman catholic, disinherited his son, of the same name, for becoming a protestant. This son, when thus deprived of the family property, was a student at Christchurch, Oxford, but was now obliged to quit his studies, and going to London became a scrivener. That he retained his classical knowledge appears from his son addressing him in one of his most elaborate Latin poems; he was also a great proficient in music, a voluminous composer, and, in the opinion of Dr. Burney, "equal in science, if not genius, to the best musicians of his age." He married a lady of the name of Custon, of a Welsh family. By her he had two sons, John the poet, Christopher, and Anne. Anne became the wife of Mr. Edward Phillips, a native of Shrewsbury, who was secondary to the crown office in

[1] Life, as above.

chancery. Christopher, applying himself to the study of the law, became a bencher of the Inner Temple, was knighted at a very advanced period of life, and raised by James II. first to be a baron of the Exchequer, and afterwards one of the judges of the Common-pleas. During the rebellion he adhered to the royal cause, and effected his composition with the republicans by the interest of his brother. In his old age he retired from the fatigues of business, and closed, in the country, a life of study and devotion.

John Milton was born at his father's house in Bread-street, Cheapside, Dec. 9, 1608. From his earliest years his father appears to have discerned and with great anxiety cultivated his talents. He tells us himself that his father destined him when he was yet a child to the study of polite literature, and so eagerly did he apply, that from his twelfth year, he seldom quitted his studies till the middle of the night; this, however, he adds, proved the first cause of the ruin of his eyes, in addition to the natural weakness of which, he was afflicted with frequent headachs. Some part of his early education was committed to the care of Mr. Thomas Young, a puritan minister; and he was also placed for some time at St. Paul's school, then under the direction of Mr. Alexander Gill, with whose son Alexander, Milton seems to have contracted a warm and lasting friendship. In February 1625, when in his seventeenth year, he was entered a pensioner at Christ's college, Cambridge, where he had for his tutor Mr. William Chappel, afterwards bishop of Cork and Ross. Of his conduct and the treatment which he experienced in his college, much has been made the subject of dispute. The most serious charge brought against him is, that he was expelled, for which there seems no reasonable foundation whatever. The register of the college proves that he regularly kept his terms, and as regularly took both his degrees. A charge of less consequence, that he had once received corporal punishment, seems scarcely worth the pains that have been bestowed in refuting it, if, according to the latest of his zealous apologists, no injury to his reputation would be the necessary result of its admission. It is allowed, however, to be probable that he might offend the governors of his college by the dislike, early instilled into his mind by his tutor Young, of the discipline of the church, or the plan of education then observed. Whatever may be in

this, he passed seven years at the university, and after taking his master's degree, retired to his father's house, at Horton in Buckinghamshire.

During these seven years of college residence, his genius appeared in various attempts not unworthy of the future author of "Comus" and "Paradise Lost." He was a poet when he was only ten years old, and his translation of the 136th psalm evinces his progress in poetic expression at the early age of fifteen. He renounced his original purpose of entering the church, for which he assigns as a reason, "that coming to some maturity of years, he had perceived what tyranny had pervaded it, and that he who would take orders, must subscribe slave, and take an oath withal, which, unless he took with a conscience that could retch, he must either strain, perforce, or split his faith; I thought it better to prefer a blameless silence before the office of speaking, bought and begun with servitude and forswearing." These expressions have been supposed to allude to the articles of the church; but, as far as we know of Milton's theology, there was none of those articles to which he had any objection. It seems more reasonable therefore to conclude, that he considered subscription as involving an approbation of the form of church government, which, we know, was his abhorrence.

He spent five years at his father's house at Horton, and during this time exhibited some of the finest specimens of his genius. The "Comus," in 1634, and the "Lycidas," in 1637, were written at Horton; and there is strong internal proof that the "L'Allegro" and "Il Penseroso" were also composed here. The Mask of Comus was acted before the earl of Bridgwater, the president of Wales, in 1634, at Ludlow-castle: and the characters of the lady and her two brothers were represented by the lady Alice Egerton, then about thirteen years of age, and her two brothers, lord Brackley and Thomas Egerton, who were still younger. The story of this piece is said to have been suggested by the circumstance of the lady Alice having been separated from her company in the night, and having wandered for some time by herself in the forest of Haywood, as she was returning from a distant visit to meet her father. This admirable drama was set to music by Lawes, and first published by him in 1637, and, in the dedication to lord Brackley, he speaks of the work as not openly acknowledged by the author. The author surely had little

to fear; it would be difficult to discover an age barbarous enough to refuse the highest honours to the author of a work so truly poetical. The "Lycidas" was written, as there is reason to believe, at the solicitation of the author's old college, to commemorate the death of Mr. Edward King, one of its fellows, a man of great learning, piety, and talents, who was shipwrecked in his passage from Chester to Ireland. It formed part of a collection of poems, published on this melancholy occasion, in 1638, at the university press; and its being thus printed in a *collection*, may perhaps diminish the wonder expressed by one of Milton's biographers, that a poem, breathing such hostility to the clergy of the Church of England, and menacing their leader with the axe, should be permitted to issue from the university press. There is no other way of accounting for this than by supposing that it had not been read before it went to press. "Lycidas" has been severely criticised by Dr. Johnson, and but feebly supported by Milton's other biographers.

Of the "L'Allegro," and "Il Penseroso," the precise time of writing cannot be positively ascertained. They made their first appearance in a collection of our author's poems, published by himself in 1645; but there is reason from internal evidence to infer, that they were written in the interval between the composition of "Comus" and that of "Lycidas," consequently while he lived at Horton. Of these two noble efforts of the imagination, the opinion of the public is uniform; every man that reads them, reads them with pleasure.

In 1638, on the death of his mother, he obtained his father's leave to travel, and about the same time a letter of instructions from sir Henry Wotton, then provost of Eton, but who had resided at Venice as ambassador from James I. He went first to Paris, where, by the favour of lord Scudamore, he had an opportunity of visiting Grotius, at that time residing at the French court as ambassador from Christina of Sweden. From Paris he passed into Italy, of which he had with particular diligence studied the language and literature; and, though he seems to have intended a very quick perambulation of the country, he staid two months at Florence, where he was introduced to the academies, and received with every mark of esteem. Among other testimonies may be mentioned the verses addressed to him by Carlo Dati, Francini, and others, which

prove that they considered a visit from Milton as no common honour. From Florence he went to Sienna, and from Sienna to Rome, where he was again received with kindness by the learned and the great. Holstenius, the keeper of the Vatican library, who had resided three years at Oxford, introduced him to cardinal Barberini; and he, on one occasion, at a musical entertainment, waited for him at the door, and led him by the hand into the assembly. Here it is conjectured that Milton heard the accomplished and enchanting Leonora Baroni sing, a lady whom he has honoured with three excellent Latin epigrams. She is also supposed to have been celebrated by Milton in her own language, and to have been the object of his love in his Italian sonnets. While at Rome, Selvaggi praised Milton in a distich, and Salsilli in a tetrastic, on which he put some value by printing them before his poems. The Italians, says Dr. Johnson, were gainers by this literary commerce; for the encomiums with which Milton repaid Salsilli, though not secure against a stern grammarian, turn the balance indisputably in Milton's favour.

From Rome, after a residence of two months, he went to Naples, in company with a hermit, who introduced him to Manso, marquis of Villa, who had been before the patron of Tasso, and who showed every mark of attention to Milton, until the latter displeased him by certain sentiments on the subject of religion. In return, however, for a few verses addressed to him by the marquis, in which he commends him for every thing but his religion, Milton sent him a Latin poem, which must have raised a high opinion of English elegance and literature. It ought indeed never to be forgot, that in the whole course of this tour, Milton procured respect for the English wherever he went; nor does it appear to be less memorable that he rarely found his superior among the learned men of the continent, who considered his country as only just emerging from barbarism.

He was now to have visited Sicily and Greece, but intelligence from England changed his purpose. "As I was desirous," he says, "to pass into Sicily and Greece, the melancholy intelligence of the civil war recalled me; for I esteemed it dishonourable for me to be lingering abroad, even for the improvement of my mind, when my fellow-citizens were contending for their liberty at home." He therefore came back to Rome, though the merchants in-

formed him of plots laid against him by the English Jesuits, for his free sentiments on religion; but he had sense enough to judge that there was no danger, and therefore kept on his way, and acted as before, neither obtruding nor shunning conversation. He now staid two months more at Rome, and went on to Florence without molestation. From Florence he visited Lucca, and afterwards went to Venice, whence he travelled to Geneva, and there became acquainted with John Diodati and Frederic Spanheim, two learned professors of divinity. From Geneva he passed through France, and came home after an absence of a year and three months.

For some time after his arrival, he employed himself in the business of education, a circumstance on which some have dilated with unnecessary prolixity, as if there had been any thing degrading in the character or employment of a schoolmaster. Dr. Johnson has observed that this is the period of his life from which all his biographers seem inclined to shrink. Milton himself says, that he hastened home (and his haste, after all, was not great) because he esteemed it dishonourable to be lingering abroad while his fellow-citizens were contending for their liberty. This seems to imply a promise of joining them in their endeavours; but as, instead of this, he sets up a school immediately on his arrival, his biographers are puzzled to account for his conduct, and yet desirous of defending it. What can be said in his favour has been better said by Johnson than by any of his apologists, and in fewer words; "His father was alive; his allowance was not ample; and he supplied its deficiencies by an honest and useful employment." And we shall find that he very soon joined his fellow-citizens, and contributed his share to the controversies of the times.

As the mode of education which he introduced in his school has been given up by all his biographers, it may be sufficient here only to notice briefly that his purpose was to teach things more than words. Not content with the common school authors, he placed in the hands of boys from ten to fifteen years of age, such writers as were capable of giving information in some of the departments of science. Even in the selection of these he was unfortunate, as his most zealous advocates are willing to allow: the only part of his method which deserves general imitation, was the care with which he instructed his scholars in

religion. Every Sunday was spent upon theology, of which he dictated a system to them founded on the principles of the Genevan divines. He also read and probably commented on a chapter in the Greek Testament. His first school was at his lodgings in St. Bride's church-yard, but as the number of his scholars increased, he removed to a house in Aldersgate-street.

The time, however, was now come when, as Johnson says, he was to lend "his breath to blow the flames of contention." In 1641 he published a treatise of "Reformation," in two books, against the established church; and soon after one, "Of Prelatical Episcopacy," against the learned Usher, who had written a confutation of "Smectymnuus," which was intended as an answer to bishop Hall's "Humble Remonstrance," in defence of Episcopacy. His next work was "The Reason of Church Government urged against Prelacy," 1642. In this book, says Johnson, he discovers, not with ostentatious exultation, but with calm confidence, his high opinion of his own powers; and promises to undertake something, he yet knows not what, that may be of use and honour to his country. "This," says Milton, "is not to be obtained but by devout prayer to the eternal Spirit that can enrich with all utterance and knowledge, and sends out his Seraphim with the hallowed fire of his altar, to touch and purify the lips of whom he pleases. To this must be added, industrious and select reading, steady observation, and insight into all seemly and generous arts and affairs; till which in some measure be compast, I refuse not to sustain this expectation." From a promise like this, adds Johnson, at once fervid, pious, and rational, might be expected the "Paradise Lost." He published the same year two more pamphlets on the same question, with which the controversy appears to have ended, and episcopacy was soon afterwards overwhelmed by the violent means for which the press had long prepared.

About the time that the town of Reading was taken by the earl of Essex, Milton's father came to reside in his house, and his school increased. In 1643, his domestic comfort was disturbed by an incident which he had hoped would have rather promoted it. This was his marriage to Mary, the daughter of Richard Powell, esq. a magistrate in Oxfordshire, and a loyalist. The lady was brought to London, but did not remain above a month with her hus-

band, when under pretence of a visit to her relations, she wholly absented herself, and resisted his utmost and repeated importunities to return. His biographers inform us that the lady had been accustomed to the jovial hospitality of the loyalists at her father's house, and that after a month's experience of her new life, she began to sigh for the gaieties she had left, &c. Whether this will sufficiently account for her conduct, our readers may consider. Milton, however, appears to have felt the indignity, and determined to repudiate her for disobedience; and finding no court of law able to assist him, published some treatises to justify his intentions; such as "The Doctrine and Discipline of Divorce;" "The Judgment of Martin Bucer, concerning Divorce," &c. In these he argued the point with great ingenuity, but made few converts, and the principal notice taken of these writings came in a very unfortunate shape. The Westminster assembly of divines procured that the author should be called before the House of Lords, who did not, however, institute any process on the matter; but in consequence of this attack, the presbyterian party forfeited his favour, and he ever after treated them with contempt.

As in these writings on divorce, he had convinced himself of the rectitude of his principles, his next step was to carry them into practice, by courting a young woman of great accomplishments, the daughter of one Dr. Davis, or Davies. This alarmed the parents of his wife, who had now another reason for wishing a reconciliation, namely, the interest of Milton with the predominant powers, to whom they had become obnoxious by their loyalty. It was contrived, therefore, that his wife should be at a house where he was expected to visit, and should surprize him with her presence and her penitence. All this was successfully arranged: the lady played her part to admiration, and Milton not only received her with his wonted affection, but extended his protection to her family in the most generous manner. He was now obliged to take a larger mansion, and removed to Barbican. In 1644, he published his "Tractate on Education," explaining the plan already mentioned, which he had attempted to carry into execution in his school. His next publication was his "Areopagitica, or a speech for the liberty of unlicensed printing;" a treatise which at least served to expose the hypocrisy of the usurping powers, during whose

reign the liberty of the press was as much restrained as in any period of the monarchy, nor perhaps at any time was Milton's unbounded liberty less relished.

Though his controversial, and other engagements, had for some time suspended the exertion of his poetical talents, yet he did not suffer his character as a poet to sink into oblivion, and in 1645, he published his juvenile poems in Latin and English, including, for the first time, the "Allegro" and "Penseroso." In 1646, Milton's wife produced her first child; and in the following year, in which his father died, the family of the Powells returned to their own mansion, and his house was resigned once more to literature. In this house, in which his second daughter Mary was born, he did not continue long, but exchanged it for one of smaller dimensions in High Holborn. He is not known to have published any thing afterwards till the king's death, when finding that measure condemned by the Presbyterians, he wrote a treatise to justify it. Of all Milton's political works this reflects least credit on his talents, or his principles. Even those who have been most disposed to vindicate him against all censure, and to represent him invulnerable both as a politician and a poet, seem to shrink from the task of defending him in this instance, and candidly tell us, that they meet with an insuperable difficulty in the very title of the book; "The Tenure of Kings and Magistrates; proving, that it is lawful, and hath been held so through all ages, for *any who have the power*, to call to account a tyrant or wicked king: and after due conviction, to depose and put him to death, if the ordinary magistrate have neglected or denied to do it." Here, therefore, the right to punish kings belongs to *any who have the power*, and their having the *power* makes it *lawful*, a doctrine so monstrous as to be given up by his most zealous advocates, as "a fearful opening for mischief:" but it was, in truth, at that time, what Milton intended it to be, a justification, not of the people of England, for they had no hand in the king's murder, but of the army under Ireton and Cromwell. That Milton was also at this time under the strong influence of party-spirit, appears from his attack on the Presbyterians in this work, the avowed ground of which is their inconsistency. When, however, we examine their inconsistency, as he has been pleased to state it, it amounts to only this, that they contributed in common with the Independents and

other sectaries and parties, to dethrone the king; but wished to stop short of his murder. Every species of opposition to what they considered as tyranny in the king, they could exert, but they thought it sufficient to deprive him of power, without depriving him of life.

His next publication was, "Observations upon the articles of Peace, which the earl of Ormond had concluded at Kilkenny, on Jan. 17, 1648-9, in the king's name, and by his authority, with the popish Irish rebels," &c. The purport of this also was to render the royal cause more odious by connecting it with the Irish massacre; and that the sentiments of the nation might become yet more completely republican, he now employed himself in composing "A History of England." Of this, however, he wrote only six books, which bring it no lower down than to the battle of Hastings. It presents a perspicuous arrangement of the fabulous, and less interesting part of our history; but, as he never resumed the task, it is impossible to say in what way he could have rendered the events of more recent times subservient to his purpose. His regicide performance evidently shews that his ideas of our constitution are totally at variance with the opinions of the most enlightened of our present writers; and he probably found that even in the favourite republic now established, there was but little that suited with the order of things he had projected.

The immediate cause, however, of the interruption given to his "History," was his being appointed Latin secretary to the new council of state, which was to supply all the offices of royalty. He had scarcely accepted this appointment, when his employers called upon him to answer the famous book entitled "Icon Basilikè, or the portraiture of his sacred majesty in his solitudes and sufferings." This was then understood to be the production of Charles I. and was published unquestionably with the view to exhibit him to the people in a more favourable light than he had been represented by those who brought him to the block. It probably too was beginning to produce that effect, as the government thought it necessary to employ the talents of Milton to answer it, which he did in a work entitled "Iconoclastes," or Image-breaker. In this he follows the common opinion, that the king was the writer, although he sometimes seems to admit of doubts, and makes his answer a sort of review and vindication of all the proceedings against

the court. This has been praised as one of the ablest of all Milton's political tracts, while it is at the same time confessed that it did not in the least diminish the popularity of the "Icon," of which 48,500 are said to have been sold, and whether it was the production of the king or of bishop Gauden, it must have harmonized with the feelings and sentiments of a great proportion of the public. The story of Milton's inserting a prayer taken from Sidney's "Arcadia," and imputing the use of it to the king as a crime, appears to have no foundation; but we know not how to vindicate this and other petty objections to the king's character, from the charge of personal animosity.

Milton's next employment was to answer the celebrated Salmasius, who, at the instigation of the exiled Charles II. had written a defence of his father and of monarchy. Salmasius was an antagonist worthy of Milton, as a general scholar, but scarcely his equal in that species of political talent which rendered Milton's services so important to the new government. Salmasius's work was entitled "Defensio Regia," and Milton's "Defensio pro populo Anglicano," which greatly increased Milton's reputation abroad, and at home we may be certain would procure him no small share of additional favour. That his work includes a very great portion of controversial bitterness, may be attributed either to the temper of the times, or of the writer, as the reader pleases; but the former was entirely in his favour, and his triumph was therefore complete. Of Salmasius's work, the highest praise has been reserved to our own times, in which the last biographer of Milton has compared it to Mr. Burke's celebrated book on the French revolution.

Milton's eye-sight, which had been some time declining, was now totally gone; but, greatly felt as this privation must have been to a man of studious habits, his intellectual powers suffered no diminution. About this time (1652), he was involved in another controversy respecting the "Defensio pro populo Anglicano," in consequence of a work published at the Hague, entitled "Regii sanguinis clamor ad coelum adversus parricidas Anglicanos," written by Peter du Moulin, but published by, and under the name of, Alexander Morus, or More. This produced from Milton, his "Defensio secunda pro populo Anglicano," and a few replies to the answers of his antagonists. In this second "Defensio," written in the same spirit as the

preceding, is introduced a high panegyric upon Cromwell, who had now usurped the supreme power with the title of Protector. It seems acknowledged that his biographers have found it very difficult to justify this part of his conduct. They have, therefore, had recourse to those conjectural reasons which shew their own ingenuity, but perhaps never existed in the mind of Milton. Their soundest defence would have been to suppose Milton placed in a choice of evils, a situation which always admits of apology. It is evident, however, that he had now reconciled himself to the protector-king, and went on with his business as secretary, and, among other things, is supposed to have written the declaration of the reasons for a war with Spain. About this time (1652) his first wife died in childbed, leaving him three daughters. He married again, not long after, Catherine, the daughter of a captain Woodcock, of Hackney, who died within a year in child-birth, and was lamented by him in a sonnet, which Johnson terms "poor," but others "pleasing and pathetic." To divert his grief he is said now to have resumed his "History of England," and to have made some progress in a Latin dictionary. This last appears to have engaged his attention occasionally for many years after, for he left three folios of collections, that were probably used by subsequent lexicographers, but could not of themselves have formed a publication.

He had praised Cromwell as the only person who could allay the contentions of parties, and the time was now come when the nation was to lose this protecting genius. Another Cromwell was not to be found, and general anarchy seemed approaching. Milton, somewhat alarmed, but not wholly dispirited with this state of things, took up his pen to give advice on certain urgent topics, and having as much dread of presbyterianism as of royalty, he published two treatises, one, "Of the civil power in ecclesiastical causes," and the other, "Considerations touching the likeliest means to remove hirelings out of the church." In both these he shewed his sentiments to be unaltered on the subjects of civil and ecclesiastical government; and he urged them yet farther in "The present means and brief delineation of a free Commonwealth," and "The ready and easy way to establish a free Commonwealth." In this last his inconsistencies have been justly exposed by one of his recent biographers. "With the strongest prepossession of a party-zealot, he deserts his general principle for the attainment of his par-

ticular object: and thinks that his own opinions ought to be enforced in opposition to those of the majority of the nation. Aware also that a frequent change of the governing body might be attended with inconvenience and possible danger, he decides against frequent parliaments, and in favour of a permanent council. Into such inconsistencies was he betrayed by his animosity to monarchy, and his bigoted attachment to whatever carried the name of a republic." These pamphlets were answered both in a sportive and serious way, but neither probably gave him much uneasiness. His last effort in the cause of republicanism was entitled "Brief notes" on a loyal sermon preached by Dr. Matthew Griffith, one of the late king's chaplains: and with this terminated his political controversies.

Charles II. was now advancing, with the acclamations of the people, to the throne, and Milton, it was natural to suppose, might expect his resentment: for some time, therefore, he secreted himself, but on the issuing of the act of oblivion, his name was not found among the exceptions, and he appeared again in public. Various reasons have been assigned for this lenity, but the most probable was the interest of his friends Andrew Marvell, sir Thomas Clarges, and especially sir William Davenant, whom Milton had once rescued from a similar danger. The only notice taken of him was by the House of Commons, who ordered his "Iconoclastes" and "Defence of the people of England" to be burnt by the hands of the hangman; and it appears that he was once, and for a short time, in custody, but on what pretext is not known.

In 1662 he resided in Jewin-street, and from this he removed to a small house in the Artillery-walk, adjoining Bunhill-fields, where he continued during the remaining part of his life. While living in Jewin-street, he married his third wife, Elizabeth Minshull, the daughter of a gentleman of Cheshire. He was now employed on "Paradise Lost," to which alone, of all his works, he owes his fame. Whence he drew the original design has been variously conjectured, but nothing very satisfactory has been produced. It was at a very early period that he meditated an epic poem, but then thought of taking his subject from the heroic part of English history. At length "after long choosing, and beginning late," he fixed upon "Paradise Lost:" a design so comprehensive, that it could, says Dr. Johnson, be justified only by success. We may refer to

that eminent critic, and his other biographers, for a regular examination of the beauties and defects of this immortal poem, as well as for many particulars relative to the times and mode in which he composed. These it would have been delightful to trace, had our information been as accurate as it is various; but, unhappily, every step in Milton's progress has been made the subject of angry controversy, and they who can take any pleasure in the effusions of critical irritation, may be amply gratified in the more recent lives of Milton.

The "Paradise Lost" was first published in 1667: and much surprize and concern have been discovered at the small pecuniary benefit which the author derived from this proud display of his genius. It must, in our view of the matter, and considering only the merit and popularity of the poem, seem deplorable that the copyright of such a composition should be sold for the sum of five pounds, and a contingent payment, on the sale of 2600 copies, of two other equal sums, making in all fifteen pounds, as the whole pecuniary reward of a poem which has never been equalled. It will not greatly diminish our wonder at this paltry sum if we add, upon the authority of his biographers, that this fifteen pounds purchased the bookseller's right only to the several editions for which they were paid, and that Milton's widow sold the irrevertible copyright to the same bookseller, Samuel Simmons, for eight pounds. Here is still only a sum of twenty-three pounds derived from the work, to the author and his family. In defence of the bookseller, however, we are referred to the risk he ran from the publication of a work in all respects new, and written by a man under peculiar circumstances: and to the state of literary curiosity and liberality so different from what prevail in our own days. This is specious, and must be satisfactory for want of information respecting the usual prices of literary labour, which we cannot now easily acquire. We have seen a manuscript computation by the late John Whiston the bookseller, which would be valuable, as coming from a good judge of the article, if, unfortunately, he had been correct in the outset: but as he represents Jacob Tonson giving the author 30*l.* for the first edition, and 10*l.* more when it should come to a second, we know all this to be erroneous, and that the author's family had disposed of the whole before the work became Tonson's property. This, however, he calls "a generous

price, as copies then sold;" and if this be true, we cannot suppose for a moment, that a scholar could in that age indulge any hopes of being rewarded by the public. In Milton's case we hope he had no dependance on it, for the true way to ascertain how very paltry the sum was which he received, is by comparing it with his property, which, at his death, amounted to 3000*l*.

In 1671, Milton published his "Paradise Regained," written on the suggestion of Elwood, the quaker, who had been one of his amanuenses. Elwood, after reading the "Paradise Lost," happened to say, "Thou hast said much here on Paradise Lost, but what hast thou to say of Paradise Found?" This poem was probably regarded by the author as the theological completion of the plan commenced in "Paradise Lost," and he is said to have viewed it with strong preference; but in this last opinion few have been found to coincide. Its inferiority in point of grandeur and invention is very generally acknowledged, although it is not by any means unworthy of his genius. About the same time appeared his "Samson Agonistes," a drama, composed upon the ancient model, and abounding in moral and descriptive beauties, but never intended or calculated for the stage.

To that multiplicity of attainments, and extent of comprehension, that entitle this great author to our veneration, may be added, says Johnson, a kind of humble dignity, which did not disdain the meanest services to literature. The epic poet, the controvertist, and politician, having already descended to accommodate children with a book of elements, now, in the last years of his life, composed a book of Logic, for the initiation of students in philosophy: and published, in 1672, "Artis Logicæ plenior institutio ad Petri Rami methodum concinnata." In the following year he ventured once more to meddle with the controversies of the times, and wrote "A Treatise of true Religion, &c. and the best means to prevent the Growth of Popery." The latter was become the dread of the nation, and Milton was among the most zealous of its opponents. The principle of toleration which he lays down is, agreement in the sufficiency of the scriptures, which he denies to the Papists, because they appeal to another authority. In the same year Milton published a second edition of his youthful poems, with his "Tractate on Education," in one volume, in which he included some pieces not comprehended

in the edition of 1645. In 1674 he gave the world his familiar letters, and some college exercises, the former with the title of "Epistolarum Familiarum Liber unus," and the latter with that of "Prolusiones quædam oratoriæ in Collegio Christi habitæ." He is also said, but upon doubtful authority, to have translated into English the declaration of the Poles, on their elevating John Sobieski to their elective throne. With more probability he has been reckoned the author of "A brief History of Muscovy," which was published about eight years after his death. With this work terminated his literary labours; for the gout, which had for many years afflicted him, was now hastening his end. He sunk tranquilly under an exhaustion of the vital powers on the 8th of November, 1674, when he had nearly completed his sixty-sixth year. His remains were carried from his house in Bunhill-fields to the church of St. Giles, Cripplegate, with a numerous and splendid attendance, and deposited in the chancel near those of his father. No monument marked the tomb of this great man, but one was erected to his memory in Westminster Abbey, in 1737, at the expence of Mr. Benson, one of the auditors of the imprest. His bust has since been placed in the church where he was interred, by the late Samuel Whitbread, esq.

In the July preceding his death, Milton had requested the attendance of his brother Christopher, and in his presence made a disposition of his property by a formal declaration of his will. This mode of testament, which is called *nuncupative*, was set aside, on a suit instituted by his daughters. By this nuncupative will he had given all his property to his widow, assigning nothing to his daughters but their mother's portion, which had not yet been paid. On this account, and from exacting from his children some irksome services, such as reading to him in languages which they did not understand, a necessity resulting from his blindness and his indigence, he has been branded as an unkind father. But the nuncupative will, discovered some years since, shews him to have been amiable, and injured in that private scene, in which alone he has generally been considered as liable to censure, or rather, perhaps, as not entitled to affection. In this will, published by Mr. Warton, and in the papers connected with it, we find the venerable parent complaining of "unkind children," as he calls them, for leaving and neglecting him because he was blind; and we see him compelled,

by their injurious conduct, to appeal against them even to his servants. By the deposition of one of those servants, it is certain, that his complaints were not extorted by slight wrongs, or uttered by capricious passion on trivial provocations: that his children, with the exception of the youngest, would occasionally sell his books to the dunghill women, as the witness calls them. That these daughters were capable of combining with the maid-servant, and of advising her to cheat her master, and their father, in her marketings; and that one of them, Mary, on being told that her father was married, replied, "that was no news; but if she could hear of his death, that would be something."

Of the three daughters of Milton, Anne, the eldest, married a master-builder, and died with her first child in her lying-in. Mary, the second, died in a single state: and Deborah, the youngest, married Abraham Clarke, a weaver in Spitalfields. She had seven sons and three daughters; but of these she left, at her decease, only Caleb, who, marrying in the East Indies, had two sons, whose history cannot be traced; and Elizabeth, who married Thomas Foster, of the same business with her father, and had by him three sons and four daughters, who all died young and without issue. Mrs. Foster died in poverty and distress, on the ninth of May, 1754. This was the lady for whose benefit "Comus" was played in 1750, and she had so little acquaintance with diversion or gaiety, that she did not know what was intended when a benefit was offered her. The profits of the night were only 130*l.*; yet this, as Dr. Johnson remarks, was the greatest benefaction that "Paradise Lost" ever procured the author's descendants.

Milton was in youth so eminently beautiful that he was called the lady of his college. His hair, which was of a light brown, parted at the foretop, and hung down upon his shoulders, according to the picture which he has given of Adam. He was rather below the middle size, but vigorous and active, fond of manly sports, and even skilful in the exercise of the sword. His domestic habits, as far as they are known, were those of a severe student. He was remarkably temperate both in eating and drinking. In his youth, as we have noticed, he studied late at night; but afterwards changed his hours, and became a very early riser. The course of his day was best known after he lost his sight. When he first rose, he heard a chapter in the Hebrew Bible, and then studied till twelve; then took

some exercise for an hour; then dined, then played on the organ, and sung or heard another sing; studied to the hour of six, and entertained his visitors till eight; then supped, and after a pipe of tobacco and a glass of water went to bed. To his personal character there seems to have been little to object. He was unfortunate in his family, but no part of the blame rested with him. His temper, conduct, morals, benevolence, were all such as ought to have procured him respect. His religion has been a fertile subject of contest among his biographers. He is said to have been in early life a Calvinist, and when he began to hate the presbyterians, to have leaned towards Arminianism. Whatever were his opinions, no sect could boast of his countenance; for after leaving the church he never joined in public worship with any of them. [1]

MIMNERMUS, an ancient Greek poet, was born either at Colophon, according to Strabo, or according to others at Smyrna, some time in the sixth century B. C. Strabo informs us that he was a musician, as well as a writer of elegies, which was his chief pursuit: and Nanno, the lady who passes for his mistress, is recorded to have got her livelihood by the same profession. There are but few fragments of his poems remaining, yet enough to shew him an accomplished master in his own style. His temper seems to have been as truly poetical as his writings, wholly bent on love and pleasure, and averse to the cares of common business. He appears to have valued life only as it could afford the means of pleasure. By some he is said to have been the inventor of the pentameter, but various specimens of that verse of older date are still extant. Mimnermus's fragments are printed by Brunck, in his "Analecta," and in the "Gnomici Poetæ." [2]

MINDERER (RAYMOND), a physician of Augsburg, of the chemical sect, lived in the early part of the seventeenth century. He was eminent as a military physician, in which capacity he served several campaigns, and also rose to high reputation and practice in the courts of Vienna and Munich, where he was consulted by the principal nobility. He published the result of his experience relative to the diseases of armies, in the German language; and this work was translated into Latin, with the title of "Medicina

[1] Life of Milton by Dr. Johnson,—and Dr. Symmons, &c. &c. &c.
[2] Strabo.—Fabric. Bibl. Græc.- Athenæum, vol. II.—Burney's Hist. of Music.—Saxii Onomast.

Militaris, seu, Liber Castrensis, euporista et facilè parabilia Medicamenta continens," Vienna, 1620, 8vo. This work was several times reprinted, and was also translated into English in 1674. He was likewise author of the following works: "De Pestilentiâ Liber unus," ibid. 1608; "Alöedarium Marocostinum," ibid. 1616, and afterwards republished; "De Calcantho, seu Vitriolo, ejusque qualitate, virtute, et viribus," 1617; "Threnodia Medica, seu, Planctus Medicinæ lugentis," 1619. His chemical reputation is evinced by the connection of his name in the shops, even at this day, with the neutral salt, the acetate of ammonia, which is called Mindererus' spirit.[1]

MINELLIUS (JOHN), a Dutch grammarian, born at Rotterdam about 1625, was occupied for the chief part of his life in teaching the learned languages, and died about 1683. He published editions of Terence, Sallust, Virgil, Horace, Florus, Valerius Maximus, and most of the classics, with short notes, rather for the aid of mere schoolboys, than of any kind of utility to the learned. Most of these editions are also printed in a very incorrect manner, at least the republications of them, in this and other countries.[2]

MINOT (LAURENCE), an ancient English poet, who flourished in the fourteenth century, but appears to have been unknown to Leland, Bale, Pits, and Tanner, was lately discovered by Tyrwhitt, and edited by Mr. Ritson in 1794, 8vo. The discovery was owing to a remarkable circumstance. Some former possessor of the manuscript in which his poems are contained had written his name, Richard Chawser, on one of the supernumerary leaves. The compiler of the Cotton catalogue, printed at Oxford in 1696, converted this signature into Geoffrey Chaucer, and therefore described the volume in these words, "Chaucer. Exemplar emendatè scriptum." Mr. Tyrwhitt, whilst he was preparing his edition of the Canterbury Tales, consulted this manuscript, and thus discovered the poems of Laurence Minot. The versification of this poet is uncommonly easy and harmonious for the period in which he lived, and an alliteration, as studied as that of Pierce Plowman, runs through all his varieties of metre. He has not the dull prolixity of many early authors; nor do we find

[1] Eloy Dict. Hist. de Medicine.—Rees's Cyclopædia.
[2] Moreri.—Heumanni Via ad Hist. Lit.—Saxii Onomast.

in his remains those pictures of ancient times and manners, from which early writers derive their greatest value. In the easy flow of his language he certainly equals Chaucer; but here the merit of Laurence Minot ends, although Mr. Ritson endeavours to carry it much farther. [1]

MINUCIUS FELIX (MARCUS), a father of the primitive church, flourished in the third century. He is said to have been an African by birth, but little is known of his history, except that he was a proselyte to Christianity, resided at Rome, and followed the profession of a lawyer. He is now known by his excellent dialogue, entitled "Octavius." At what time he wrote it is a contested point, but as he appears to bave imitated Tertullian, and to have been copied by Cyprian in his treatise "De idolorum vanitate," it may probably be referred to the reign of the emperor Caracalla. The speakers in this dialogue are Cæcilius, a heathen, and Octavius, a Christian; and Minucius, as their common friend, is chosen to moderate between the two disputants. Octavius is made to encounter the arguments of Cæcilius, and maintains the unity of God, asserts his providence, vindicates the manners of Christians, and partly attempts to explain their tenets, and partly refers a more ample consideration of them to some future opportunity of discourse. It is a learned, elegant, and ingenious performance, although critical objections may be made to the form of the dialogue, and to some of the sentiments. This work was, for a considerable time, attributed to Arnobius; but in 1560, Francis Baldwin, a learned lawyer, published it at Heidelberg, in 8vo, and made the discovery in a preliminary dissertation, that Minucius was its true author. It has, since that time, gone through many editions, of which the best is that printed at Cambridge in 1712, with the dissertation of Baldwin prefixed, and "Commodiani Instructiones adversus Gentium Deos," added in the way of appendix. We have likewise an excellent translation of it, with notes and illustrations, published by sir D. Dalrymple, lord Hailes, in 1781, from the preface to which part of the above account is taken. [2]

MIRABAUD (JOHN BAPTIST), a learned man, who held the place of perpetual secretary to the French academy, was born in Provence in 1674, and lived to the age of

[1] Ritson's edit.—Crit. Rev. and Brit. Crit. for 1797.
[2] Cave, vol. I.—Lord Hailes's preface.—Lardner's Works.—Saxii Onomast.

eighty-six. He is chiefly known, as an author, by 1. "A translation of Tasso's Jerusalem delivered," which has gone through several editions, but has since been superseded by a better, written by M. le Brun. Mirabaud took upon him, rather too boldly, to retrench or alter what he thought unpleasing in his author. 2. "A translation of the Orlando Furioso," which has the same faults. He wrote also a little tract entitled "Alphabet de la Fée Gracieuse," 1734, 12mo. His eulogium at the academy was drawn up by M. de Buffon, and is full of high encomiums.[1]

MIRABEAU (HONORE' GABRIEL, comte de), well known both by his writings, and the active part he took in bringing about the French revolution, was born in 1749, of a noble family. Throughout life he displayed a spirit averse to every restraint, and was one of those unhappy geniuses in whom the most brilliant talents serve only as a scourge to themselves and all around them. It is told by his democratical panegyrists, as a wonderful proof of family tyranny, under the old government, that not less than sixty-seven lettres de cachet had been obtained by Mirabeau the father* against this son, and others of his relatives. It proves at least as much, what many anecdotes confirm, that, for his share of them, the son was not less indebted to his own ungovernable disposition, than to the severity of his parent. The whole course of his youth was passed in this manner. Extravagance kept him always poor; and this species of paternal interference placed him very frequently in prison. It may be supposed also, that the part taken by the government in these unpleasant admonitions, did not tend to attach young Mirabeau to that system. The talents of Mirabeau led him frequently to employ his pen, and his publications form the chief epochas of his life. His first publication was, 1. "Essai sur le Despotisme," "An Essay on Despotism," in 8vo. Next,

[1] Dict. Hist.

* His father, Victor Riquetti, marquis of Mirabeau, was a political writer, and one of the sect of the œconomists. His first literary work, entitled "L'Ami des Hommes," published in 1755, in three volumes, contains many useful ideas on rural and political economy, and at one time was such a favourite in France as to procure him the epithet of "Mirabeau l'ami des hommes." He afterwards wrote in favour of provincial administrations, and published "Théorie de l'Impôt:" but many of the principles advanced here were thought so dangerous that he was for a short time imprisoned in the Bastille. He died in 1790, at the commencement of the revolution. His writings were published collectively in eight volumes 12mo, with the exception of one, entitled "Hommes à celebrer," in two volumes 8vo, which his friend Father Boscovich printed at Bassano.

in one of his confinements, he wrote; 2. a work "On Lettres de Cachet," 2 vols. 8vo. 3. "Considerations sur l'ordre de Cincinnatus," 8vo; a remonstrance against the order of Cincinnatus, proposed at one time to be established in America. The public opinion in America favoured this remonstrance, and it proved effectual. 4. His next work was in favour of the Dutch, when Joseph II. demanded the opening of the Scheld, in behalf of the Brabançons. It is entitled, "Doutes sur la liberté de l'Escaut," 8vo. 5. "Lettre à l'empereur Joseph II. sur son réglement concernant l'Emigration," a pamphlet of forty pages, in 8vo. 6. "De la Caisse d'Escompte," a volume in 8vo, written against that establishment. 7. "De la Banque d'Espagne," 8vo; a remonstrance against establishing a French bank in Spain. A controversy arising on this subject, he wrote again upon it. 8. Two pamphlets on the monopoly of the water company in Paris. Soon after writing these he went to Berlin, which was in 1786, and was there when Frederic II. died. On this occasion also he took up his pen, and addressed to his successor a tract entitled, 9. "Lettre remise à Frederic Guillaume II. roi regnant de Prusse, le jour de son avènement au trône." This contained, says his panegyrist, "non pas des éloges de lui, mais des éloges du peuple; non pas des vœux pour lui, mais des vœux pour le peuple; non pas des conseils pour lui, mais des conseils pour le bonheur du peuple."

Mirabeau was still at Berlin when he heard of the assembly of notables convened in France, and then foretold that it would soon be followed by a meeting of the states. At this period he published a volume against the stockjobbing, then carried to a great height, entitled, 10. "Denonciation de l'agiotage au roi, et à l'assemblée des notables," 8vo. A lettre de cachet was issued against him in consequence of this publication, but he eluded pursuit, and published a pamphlet as a sequel to the book. His next work was against M. Necker. 11. "Lettre à M. de Cretelle, sur l'administration de M. Necker," a pamphlet in 8vo. 12. A volume, in 8vo, against the Stadtholdership; "Aux Bataves, sur le Stadthouderat." 13. "Observations sur la maison de force appéllée Bicêtre," an 8vo pamphlet. 14. Another tract, entitled "Conseils à un jeune prince qui sent la nécessité de refaire son education." 15. He now proceeded to a larger and more arduous work than any he had yet published, on the Prussian monarchy under

Frederic the Great, "De la Monarchie Prussienne sous Frédéric le Grand," 4 vols. 4to, or eight in 8vo. In this work he undertakes to define precisely how a monarchy should be constituted. When the orders were issued for convening the states-general, Mirabeau returned into Provence, and at the same time published, 16. "Histoire secrette de la cour de Berlin," two volumes of letters on the secret history of the court of Berlin. This work was condemned by the parliament of Paris, for the unreserved manner in which it delivered the characters of many foreign princes. As the elections proceeded, he was chosen at once for Marseilles, and for Aix; but the former being a commercial town, which seemed to require a representative particularly conversant in such business, Mirabeau made his choice for Aix.

In consequence of this appointment he went to Paris. The part he took there was active, and such as tended in general to accelerate all the violences of the revolution. He now published periodically, 17. his "Lettres à ses commettans," Letters to his constituents, which form, when collected, 5 vols. 8vo. It is supposed that the fatal measure of the junction of the three orders into one national assembly, was greatly promoted by these letters. The public events of these times, and the part taken in them by Mirabeau, are the subject of general history. He lived to see the constitution of 1789 established, but not to see its consequences, the destruction of the monarchy, the death of the king, and the ruin of all property. He was accused, as well as the duke of Orleans, of hiring the mob which attacked Versailles on the 5th and 6th of October, 1789; but with him was also acquitted by the tribunal of the Châtelet. The dominion of his eloquence in the national assembly had long been absolute, and on the 29th of January 1791, he was elected president. At the latter end of March, in the same year, he was seized by a fever, and died on the second of April. The talents of Mirabeau will not be doubted; the use he made of them will be long lamented, and would probably have been regretted by himself, had he lived only a few months longer; unless we may believe that with a secret attachment to monarchical government, he would have been able to exert an influence sufficient to prevent the excesses which followed his death.[1]

[1] Discours preliminaire, prefixed to his Works.

MIRANDULA. See PICUS.

MIRÆUS (AUBERTUS), a learned German, was born at Brussels in 1573; and was first almoner and librarian of Albert, archduke of Austria. He was an ecclesiastic, and laboured all his life for the good of the church and of his country. He died in 1640. His works are, 1. "Elogia illustrium Belgii scriptorum," 1609, 4to. 2. "Opera Historica et Diplomatica." This is a collection of charters and diplomas, relating to the Low Countries. The best edition is that of 1724, 4 vols. in folio, by Foppens, who has made notes, corrections, and additions to it. 3. "Rerum Belgicarum Chronicon;" useful for the history of the Low Countries. 4. "De rebus Bohemicis," 12mo. 5. "Bibliotheca Ecclesiastica." 6. "Vita Justi Lipsii," &c. Penetration, and exactness in facts and citations, are usually esteemed the characteristics of this writer.[1]

MISSON (FRANCIS MAXIMILIAN), a distinguished lawyer, whose pleadings before the parliament of Paris in favour of the reformers, bear genuine marks of eloquence and ability, retired into England after the repeal of the edict of Nantes, where he became a strenuous assertor of the protestant religion. In 1687 and 1688, he went on his travels into Italy, in quality of governor to an English nobleman. An account of the country, and of the occurrences of the time in which he remained in it, was published at the Hague, in 3 vols. 12mo, under the title of "A New Voyage to Italy." L'abbe du Fresnoy, speaking of this performance, observes, "that it is well written; but that the author has shewn himself too credulous, and as ready to believe every insinuation to the disadvantage of the Roman catholics, as they generally are to adopt whatever can reflect disgrace upon the protestants." The translation of this work into the English language has been enlarged with many additions: the original has been several times reprinted. Addison, in his preface to his remarks on the different parts of Italy, says, that "Mons. Misson has written a more correct account of it, in general, than any before him, as he particularly excelled in the plan of the country, which he has given us in true and lively colours." He published, after his arrival in England, "The Sacred Theatre at Cevennes, or an account of Prophecies and Miracles performed in that part of Lan-

[1] Moreri.—Dict. Hist.

guedoc:" this was printed at London in 1707; and, according to the Roman catholic writers, is full of fanaticism and ridiculous stories. He also left behind him "The Observations and Remarks of a Traveller," in 12mo, published at the Hague, by Vanderburen. He died at London, Jan. 16, 1721.[1]

MISSY. See DE MISSY.

MITCHELL (SIR ANDREW), knight of the bath, and a distinguished ambassador at the court of Berlin, was the only child of the rev. William Mitchell, formerly of Aberdeen, but then one of the ministers of St. Giles's, commonly called the high church of Edinburgh. The time of his birth is not specified, but he is said to have been married in 1715, when very young, to a lady who died four years after in child-birth, and whose loss he felt with so much acuteness, as to be obliged to discontinue the study of the law, for which his father had designed him, and divert his grief by travelling, amusements, &c. This mode of life is said to have been the original cause of an extensive acquaintance with the principal noblemen and gentlemen in North Britain, by whom he was esteemed for sense, spirit, and intelligent conversation. Though his progress in the sciences was but small, yet no person had a greater regard for men of learning, and he particularly cultivated the acquaintance of the clergy, and professors of the university of Edinburgh. About 1736 he appears to have paid considerable attention to mathematics under the direction of the celebrated Maclaurin; and soon after began his political career, as secretary to the marquis of Tweedale, who was appointed minister for the affairs of Scotland in 1741. He became also acquainted with the earl of Stair, and it was owing to his application to that nobleman that Dr. (afterwards sir John) Pringle, was in 1742 appointed physician to the British ambassador at the Hague.

Though the marquis of Tweedale resigned the place of secretary of state, in consequence of the rebellion in 1745, yet Mr. Mitchell still kept in favour. He had taken care, during that memorable period, to keep up a correspondence with some eminent clergymen in Scotland, and from time to time communicated the intelligence he received; which assiduity was rewarded with a seat in the House of Commons in 1747, as representative for the burghs of

[1] Moreri.—Dict. Hist.

Bamff, Elgin, Cullen, Inverurie, and Kintore. In 1751 he was appointed his majesty's resident at Brussels, where, continuing two years, he in 1753 came to London, was created a knight of the bath, and appointed ambassador extraordinary and plenipotentiary at the court of Berlin. There, by his polite behaviour, and a previous acquaintance with marshal Keith, he acquired sufficient influence with his Prussian majesty to detach him from the French interest. This event involved the court of France in the greatest losses, arising not only from vast subsidies to the courts of Vienna, Petersburgh, and Stockholm, but also from the loss of numerous armies. Sir Andrew generally accompanied the great Frederick through the course of his several campaigns, and when, on the memorable 12th of August, 1759, the Prussian army was totally routed by count Soltikoff, the Russian general, it was with difficulty that he could be prevailed upon to quit the king's tent, even while all was in confusion.

From a very recent writer, we have some account of his mode of living and general conduct while at Berlin, which was highly honourable to his sense and spirit. When he first arrived at Berlin, he had occasioned some perplexity to those who invited him to their houses, for he played no game of chance, so that his hosts constantly said to each other, "What shall we do with this Englishman, who never plays at cards?" In a short time, however, the contest was, who should leave the card-table to enjoy the conversation of sir Andrew Mitchell, whose understanding, they discovered, was no less admirable than the virtues of his character. His bon-mots came into circulation, and were long retailed. Thiebault has recorded a few which, as he says, explain rather his principles than his understanding. On one occasion that three English mails were due, the king said to him, at the levee, "Have you not the spleen, Mr. Mitchell, when the mail is thus delayed?"—"No, Sire, *not* when it is delayed, but often enough when it arrives duly." This alludes to his being frequently dissatisfied with his own court. During the seven years' war, in which, as we have already noticed, he constantly served immediately under Frederic, the English government had promised Frederic to send a fleet to the Baltic, for the protection of commerce, and to keep off the Swedes and Russians; but as this fleet never made its appearance, the Swedes were enabled to transport their army without in-

terruption to Pomerania, together with all the necessaries for its support, and the Russians conveyed provisions for their troops by sea, and laid siege to Colberg, &c. All this could not fail to give umbrage to Frederic, and he incessantly complained to sir Andrew, who found himself embarrassed what reply to make. At length the ambassador, who had before been daily invited to dine with the king, received no longer this mark of attention; the generals, meeting him about the king's hour of dinner, said to him, "It is dinner-time, M. Mitchell."—"Ah! gentlemen," replied he, "no fleet, no dinner!" This was repeated to Frederic, and the invitations were renewed. Frederic in his fits of ill-humour was known to exercise his wit even at the expence of his allies; and the English minister at home expressed to sir Andrew Mitchell a wish that he would include some of these splenetic effusions in his official dispatches. Sir Andrew, however, in reply, stated the distinction between such kind of intelligence, and that which properly belonged to his office; and the application was not repeated, by which he was saved from the disgrace, for such he considered it, of descending to the littlenesses of a mere gossip and tale-bearer. We shall only add one more repartee of sir Andrew Mitchell, because, if we mistake not, it has been repeated as the property of other wits. After the affair of Port Mahon, the king of Prussia said to him, "You have made a bad beginning, M. Mitchell. What! your fleet beaten, and Port Mahon taken in your first campaign! The trial in which you are proceeding against your admiral Byng is a bad plaister for the malady. You have made a pitiful campaign of it; this is certain."—"Sire, we hope, with God's assistance, to make a better next year."—"With *God's* assistance, say you, Sir? I did not know you had such an ally."—"We rely much upon him, though he costs us less than our other allies."

In 1765, sir Andrew came over to England for the recovery of his health, which was considerably impaired, and after spending some time at Tunbridge Wells, returned in March 1766 to Berlin, where he died Jan. 28, 1771. The court of Prussia honoured his funeral with their presence, and the king himself, from a balcony, is said to have beheld the procession with tears.[1]

[1] St. James's Chronicle, Feb. 1771.—Thiebault's Original Anecdotes of Frederic II. vol. II. p. 27, &c.

MITCHELL (JOSEPH), was the son of a stone-cutter in North-Britain, and was born about 1684. Cibber tells us that he received an university education while he remained in that kingdom, but does not specify where. He quitted his own country, however, and repaired to London, with a view of improving his fortune. Here he got into favour with the earl of Stair and sir Robert Walpole; on the latter of whom he was for great part of his life almost entirely dependent. He received, indeed, so many obligations from that open-handed statesman, and, from a sense of gratitude which seems to have been strongly characteristic of his disposition, was so zealous in his interest, that he was distinguished by the title of "Sir Robert Walpole's poet." Notwithstanding this valuable patronage, his natural dissipation of temper, his fondness for pleasure, and eagerness in the gratification of every irregular appetite, threw him into perpetual distresses, and all those uneasy situations which are the inevitable consequences of extravagance. Nor does it appear that, after having experienced, more than once, the fatal effects of those dangerous follies, he thought of correcting his conduct at a time he had it in his power: for when, by the death of his wife's uncle, several thousand pounds devolved to him, instead of discharging those debts which he had already contracted, he lavished the whole away, in the repetition of his former follies. As to the particulars of his history, there are not many on record, for his eminence in public character not rising to such an height as to make the transactions of his life important to strangers, and the follies of his private behaviour inducing those who were intimate with him, rather to conceal than publish his actions, there is a cloud of obscurity hanging over them, which is neither easy, nor indeed much worth while, to withdraw from them. His genius was of the third or fourth rate, yet he lived in good correspondence with most of the eminent wits of his time *, particularly with Aaron Hill, who on a particular occasion finding himself unable to relieve him by pecuniary assistance, presented him with the profits and reputation also of a successful dramatic piece, in one act,

* His corespondence with Thomson must be excepted. Cibber informs us that as soon as "Winter" was published, Thomson presented a copy to Mitchell, who gave him his opinion of it in the following couplet:

"Beauties and faults so thick lie scatter'd here,
Those I could read, if these were not so near."

To this Thomson answered,

entitled "The Fatal Extravagance." It was acted and printed in Mitchell's name; but he was ingenuous enough to undeceive the world with regard to its true author, and on every occasion acknowledged the obligations he lay under to Hill. The dramatic pieces, which appear under this gentleman's name are, 1. "The Fatal Extravagance, a tragedy," 1721, 8vo. 2. "The Fatal Extravagance, a tragedy, enlarged," 1725, 12mo. 3. "The Highland Fair, ballad opera," 1731, 8vo. The latter of these is really Mitchell's, and is not without merit. This author died Feb. 6, 1738; and Cibber gives the following character of him: "He seems to have been a poet of the third rate; he has seldom reached the sublime; his humour, in which he more succeeded, is not strong enough to last; his versification holds a state of mediocrity; he possessed but little invention; and if he was not a bad rhimester, he cannot be denominated a fine poet, for there are but few marks of genius in his writings." His poems were printed 1729, in 2 vols. 8vo.[1]

MITTARELLI (JOHN BENEDICT), a learned monk and historian of the order of the Camaldoli, was born at Venice Sept. 10, 1708, and after a course of study, during which he distinguished himself by arduous application, and acquired the fame of great learning, he became, in 1732, professor of philosophy and theology in the monastery of St. Michael at Venice. Being also appointed master of the novices, he remained in that office until 1747, when he removed to Faenza, as chancellor of his order. Here he first began to form the plan and collect materials for his celebrated work, the "Annales Camaldulenses," in which he had the assistance of father Anselm Costadoni. In 1756 he was chosen abbé of his order in the state of Venice, and became, of course, head of the monastery of St. Michael. In 1764 he was appointed general of his order, and went to Rome, where he was received with every mark of respect by pope Clement XIII. He died at St. Michael's Aug. 14, 1777. His annals were published

"Why *all* not faults, injurious Mitchell? why
Appears one beauty to thy blasted eye?
Damnation worse than thine, if worse can be,
Is all I ask and all I want from thee."

Upon a friend's remonstrating to Mr. Thomson, that the expression of "blasted eye" would look like a personal reflection, as Mitchell really had that misfortune, he changed the epithet, perhaps not much for the better, into *blasting*.

CIBBER's Life of Thomson.

1 Biog. Dram.—Cibber's Lives.

in 1773, under the title of "Annales Camaldulenses ordinis S. Benedicti ab anno 907 ad annum 1764, &c." Venice, 9 vols. fol. His other works were, 1. "Memorie del monistero della santissima Trinita in Faenza," Faenza, 1749. 2. "Ad scriptores rerum Italicarum Cl. Muratorii accessiones historicæ Faventinæ," &c. Venice, 1771. 5. "De litteratura Faventinorum, sive de viris doctis, et scriptoribus urbis Faventinæ (Faenza), appendix ad accessiones hist. Faventinas," Venice, 1775. 6. "Bibliotheca codicum manuscriptorum monasterii S. Michaelis Venetiarum, cum appendice librorum impressorum seculi XV." ibid. 1779, fol.[1]

MOINE (FRANCIS LE), an ingenious French painter, born at Paris about 1688, was the pupil of Galloche. Though born without the least traces of a genius for painting, it is incredible what lengths his perseverance, and continual reflections on the theory and practice of his art, carried him. His manner of designing was never correct, but it was pleasing; and the heads of his women remarkably graceful. His best pictures are, the nativity at S. Roche; a transfiguration; the flight into Egypt; a St. John in the desert at St. Eustace's; the assumption of the virgin, in fresco, at St. Sulpice; the conversion of St. Paul at St. Germain-des-Près; the apotheosis of Hercules at Versailles, the saloon of which he was four years in painting, and, for reward, the king granted him a pension of 3000 livres. The end of his days was tarnished by the crime of suicide, which he committed in a melancholy fit June 4, 1737, aged 49 years.[2]

MOINE (STEPHEN LE), a very learned French minister of the Protestant religion, was born at Caen in 1624. He became extremely skilled in the Greek, Latin, and Oriental tongues, and professed divinity with high reputation at Leyden, in which city he died in 1689. Several dissertations of his are printed together, and entitled "Varia sacra," in 2 vols. 4to; besides which, he wrote other works.[3]

MOINE (PETER LE), a French poet, born at Chaumon in Bassigny in 1602, was admitted into the society and confidence of the Jesuits, and is said to have been the first Jesuit of France who acquired any fame by writing poetry in his native language. He was not, however, a poet of the first order; he was rather a college student, possessed

[1] Fabroni Vitæ Italor. vol. V.—Dict. Hist.
[2] Argenville, vol. IV.
[3] Moreri.—Dict. Hist.

of an ardent imagination, but devoid of taste; who, instead of restraining the hyperbolical flights of his genius, indulged them to the utmost. His greatest work was "Saint Louis, ou la Couronne reconquise sur les Infidelles," an epic poem, in eighteen books. Boileau being asked his opinion of him, answered, "that he was too wrong-headed to be much commended, and too much of a poet to be strongly condemned." He wrote many other poems of a smaller kind, and several works in prose, on divinity, and other subjects. He died at Paris, the 22d of Aug. 1672.[1]

MOIVRE. See DE MOIVRE.

MOKET (RICHARD), warden of All Souls college, Oxford, was born in 1578 in Dorsetshire, and educated first at Brasenose college, whence in 1599 he was elected a fellow of All Souls, being then four years standing in the degree of B. A. Afterwards he took his master's degree, and entered into holy orders. He became domestic chaplain to archbishop Abbot, and in Dec. 1610 was instituted to the rectory of St. Clement's, Eastcheap, which he resigned in December following. In 1611 he was made rector of St. Michael, Crooked-lane, but resigned it in June 1614; in consequence of having been in April preceding, elected warden of All Souls, on which occasion he took his degree of D. D. He held afterwards the rectory of Monks Risborow, in the county of Buckingham, and of Newington, near Dorchester, in Oxfordshire. He was one of the king' commissioners in ecclesiastical affairs, and died July 5, 1618, in the fortieth year of his age. Wood seems to insinuate that his death was hastened by the treatment his work received. This was a folio published at London in 1616, containing a Latin translation of the Liturgy, Catechisms, 39 articles, ordination book, and doctrinal points extracted from the homilies, to which he added, also in Latin, a treatise "de politia ecclesiæ Anglicanæ." The design of this publication was to recommend the formularies and doctrines of the Church of England to foreign nations; but, according to Wood, there was such a leaning towards "Calvin's Platform," that the work was not only called in, but ordered to be publicly burnt. Heylin, who speaks highly of the author's character and good intentions, thinks that the true cause of this work being so disgraced was, that in translating the 20th article, he omitted the first

[1] Moreri.—Dict. Hist.

clause concerning the power of the church to decree rites and ceremonies, &c. His treatise "De Politia" was reprinted at London in 1683, 8vo, but the former edition we conceive is of rare occurrence, as we do not find it in the Bodleian or Museum catalogues.[1]

MOLA (PETER FRANCIS), an eminent painter, was, according to some, born at Coldra, and to others, at Lugano, 1609. He was at first the disciple of Cesari d'Arpino, but formed a style of his own, selected from the principles of Albani and Guercino. He never indeed arrived at the grace of the former, but he excelled him in vigour of tint, in variety of invention, in spirited and resolute execution. He had studied colour with intense application at Venice, and excelled in fresco and in oil. Of the many pictures with which he enriched the churches and palaces of Rome, that of Joseph recognised by his brothers, on the Quirinal, is considered as the most eminent. If Mola possessed a considerable talent for history, he was a genius in landscape: his landscape every where exhibits in the most varied combination, and with the most vigorous touch, the sublime scenery of the territory in which he was born. His predilection for landscape was such, that in his historic subjects it may often be doubted which is the principal, the actors or the scene; a fault which may be sometimes imputed to Titian himself. In many of Mola's gallery-pictures, the figures have been ascribed to Albano. He reared three disciples, Antonio Gherardi of Rieti, who after his death entered the school of Cortona, and distinguished himself more by facility than elegance of execution; Gia. Batista Boncuore of Rome, a painter at all times of great effect, though often somewhat heavy; and Giovanni Bonati of Ferrara, called Giovannino del Pio, from the protection of that cardinal, who painted three altar-pieces of consideration at Rome, but died young. Mola died in 1665, aged fifty-six. He had a brother, JOHN BAPTIST, who was born in 1620, and also learned the art of painting in the school of Albani. He proved a very good painter in history, as well as in landscape; but was far inferior to his brother, in style, dignity, taste, and colouring. In his manner he had more resemblance to the style of Albani, than to that of his brother; yet his figures are rather hard and dry, and want the mellowness of the

[1] Heylin's Life of Laud, p. 70—Ath. Ox. vol. I.—Wood's Colleges and Halls.

master. However, there are four of his pictures in the Palazzo Salviati, at Rome, which are universally taken for the hand of Albani.[1]

MOLESWORTH (Robert), viscount Molesworth of Swordes in Ireland, an eminent statesman and polite writer, was descended from a family, anciently seated in the counties of Northampton and Bedford in England; but his father having served in the civil wars in Ireland, settled afterwards in Dublin, where he became an eminent merchant, and died in 1656, leaving his wife pregnant with this only child, who raised his family to the honours they now enjoy. He was born in Dec. at Dublin, and bred in the college there; and engaged early in a marriage with a sister of Richard earl of Bellamont, who brought him a daughter in 1677. When the prince of Orange entered England in 1688, he distinguished himself by an early and zealous appearance for the revolution, which rendered him so obnoxious to king James, that he was attainted, and his estate sequestered by that king's parliament, May 2, 1689. But when king William was settled on the throne, he called this sufferer, for whom he had a particular esteem, into his privy council; and, in 1692, sent him envoy extraordinary to the court of Denmark. Here he resided above three years, till, some particulars in his conduct disobliging his Danish majesty, he was forbidden the court. Pretending business in Flanders, he retired thither without any audience of leave, and came from thence home; where he was no sooner arrived, than he drew up "An Account of Denmark;" in which he represented the government of that country as arbitrary and tyrannical. This piece was greatly resented by prince George of Denmark, consort to the princess, afterwards queen Anne; and Scheel, the Danish envoy, first presented a memorial to king William, complaining of it, and then furnished materials for an answer, which was executed by Dr. William King. From King's account it appears, that Molesworth's offence in Denmark was, his boldly pretending to some privileges, which, by the custom of the country, are denied to every body but the king; as travelling the king's road, and hunting the king's game: which being done, as is represented, in defiance of opposition, occasioned the

[1] Pilkington, by Fuseli.—Strutt's Dict.—Argenville, vols. II. and IV.—Dict. Hist. in which it is denied that John Baptist was the brother of Peter Francis.

rupture between the envoy and that court. If this allegation have any truth, the fault lay certainly altogether on the side of Molesworth; whose disregard of the customs of the country to which he was sent, cannot be defended.

In the mean time his book was well received by the public, reprinted thrice (and as lately as 1758), and translated into several languages. The spirit of it was particularly approved by the earl of Shaftesbury, author of the "Characteristics;" who from thence conceived a great esteem for him, which afterwards ripened into a close friendship. Molesworth's view in writing the "Account of Denmark," is clearly intimated in the preface, where he plainly give us his political, as well as his religious creed. He censures very severely the clergy in general, for defending the revolution upon any other principles than those of resistance, and the original contract, which he maintains to be the true and natural basis of the constitution; and that all other foundations are false, nonsensical, rotten, derogatory to the then present government, and absolutely destructive to the legal liberties of the English nation. As the preservation of these depends so much upon the right education of youth in the universities, he urges, also, in the strongest terms, the absolute necessity of purging and reforming those, by a royal visitation: so that the youth may not be trained up there, as he says they were, in the slavish principles of passive obedience and *jus divinum*, but may be instituted after the manner of the Greeks and Romans, who in their academies recommended the duty to their country, the preservation of the law and public liberty: subservient to which they preached up moral virtues, such as fortitude, temperance, justice, a contempt of death, &c. sometimes making use of pious cheats, as Elysian fields, and an assurance of future happiness, if they died in the cause of their country; whereby they even deceived their hearers into greatness. This insinuation, that religion is nothing more than a pious cheat, and an useful state-engine, together with his pressing morality as the one thing necessary, without once mentioning the Christian religion, could not but be very agreeable to the author of the "Characteristics." In reality, it made a remarkably strong impression on him, as we find him many years after declaring, in a letter to our author, in these terms: "You have long had my heart, even before I knew you personally. For the holy and truly pious man, who re-

vealed the greatest of mysteries: he who, with a truly generous love to mankind and his country, pointed out the state of Denmark to other states, and prophesied of things highly important to the growing age: he, I say, had already gained me as his sworn friend, before he was so kind as to make friendship reciprocal, by his acquaintance and expressed esteem. So that you may believe it no extraordinary transition in me, from making you in truth my oracle in public affairs, to make you a thorough confident in my private." This private affair was a treaty of marriage with a relation of our author; and though the design miscarried, yet the whole tenor of the letters testifies the most intimate friendship between the writers.

Molesworth served his country in the House of Commons in both kingdoms, being chosen for the borough of Swordes in Ireland, and for those of Bodmyn, St. Michael, and East Retford in England; his conduct in the senate being always firm and steady to the principles he embraced. He was a member of the privy-council to queen Anne, till the latter end of her reign; when, party running high, he was removed from the board in Jan. 1713. This was upon a complaint against him from the lower house of convocation, presented Dec. 2, by the prolocutor, to the House of Peers, charging him with speaking these words, in the hearing of many persons: "They that have turned the world upside down, are come hither also;" and for affronting the clergy in convocation, when they presented their address to lord chancellor Phipps. Steele's "Crisis" was written partly in vindication of Molesworth, and severely animadverted upon by Swift in his "Public Spirit of the Whigs." But as Molesworth constantly asserted, and strenuously maintained the right of succession in the house of Hanover, George I. on the forming of his privy-council in Ireland, made him a member of it, Oct. 9, 1714, and the next month a commissioner of trade and plantations. His majesty also advanced him to the peerage of Ireland in 1716, by the title of Baron of Philipstown, and viscount Molesworth of Swordes. He was fellow of the Royal Society; and continued to serve his country with indefatigable industry, till the two last years of his life: when, perceiving himself worn out with constant application to public affairs, he passed these in a studious and learned retirement. His death happened on May 22, 1725, at his seat at Brecdenstown, in the county of Dublin. He had

a seat also in England, at Edlington, near Tickill, in Yorkshire. By his will he devised 50*l.* towards building a church at Philipstown. He had by his wife seven sons and four daughters; one of whom, Mary, married to Mr. Monk, an Irish gentleman, acquired some reputation as the authoress of poems published after her death, in 1715, by her father, under the title of "Marinda, Poems and Translations upon several occasions." See MONK hereafter.

Besides his "History of Denmark," he wrote an "Address to the House of Commons*," for the encouragement of agriculture; "Considerations for promoting Agriculture," Dublin, 1723; and "A Letter relating to the Bill of Peerage," 1719. He translated "Franco-Gallia," a Latin treatise of the civilian Hottoman, giving an account of the free state of France, and other parts of Europe, before the loss of their liberties. The second edition of this work, with additions, and a new preface by the translator, came out in 1721, 8vo. He is likewise reputed the author of several tracts, written with great force of reason and masculine eloquence, in defence of his ideas of the constitution of his country, and the common rights of mankind: and it is certain, that few men of his fortune and quality were more learned, or more highly esteemed by men of learning. In the printed correspondence between Locke and Molyneux, there are letters which shew the high regard those gentlemen had for him.[1]

MOLIERE (JOHN BAPTIST, POCQUELIN DE), the celebrated comic writer of France, whose original name was Pocquelin, was born at Paris about 1620. He was both son and grandson to valets de chambres on one side, and *tapissiers* on the other, to Louis XIII. and was designed for the latter business, that of a domestic upholsterer, whose duty was to take care of the furniture of the royal apartments. But the grandfather being very fond of the boy, and at the same time a great lover of plays, used to take him often with him to the hôtel de Bourgogne; which presently roused up Moliere's natural genius and taste for dramatic representations, and created in him such a disgust to

* See some remarks on this in Swift's "Arguments against enlarging the power of bishops in letting leases."—Works, vol. V. edit. by Mr. Nichols, 1801, p. 287. Swift addressed the Drapier's Letter V. to lord Molesworth. See vol. IX. But Swift's opinion of him was not uniform. See vol. XVI. p. 227.

[1] Biog. Brit.—Lodge's Peerage.—Park's edition of the Royal and Noble Authors, vol. V. where are notices of the two succeeding peers of the same family.

his intended employment, that at last his father consented to let him study under the Jesuits, at the college of Clermont. During the five years that he resided here, he made a rapid progress in the study of philosophy and polite literature, and, if we mistake not, acquired even now much insight into the varieties of human character. He had here also an opportunity of contracting an intimate friendship with Chapelle, Bernier, and Cyrano. Chapelle, with whom Bernier was an associate in his studies, had the famous Gassendi for his tutor, who willingly admitted Moliere to his lectures, as he afterwards also admitted Cyrano. When Louis XIII. went to Narbonne, in 1641, his studies were interrupted: for his infirm father, not being able to attend the court, Moliere was obliged to go there to supply his place. This, however, he quitted on his father's death; and his passion for the stage, which had induced him first to study, revived more strongly than ever. Some have said, that he for a time studied the law, and was admitted an advocate. This seems doubtful, but, if true, he soon yielded to those more lively pursuits which made him the restorer of comedy in France, and the coadjutor of Corneille, who had rescued the tragic Muse from barbarism. The taste, indeed, for the drama, was much improved in France, after cardinal de Richelieu granted a peculiar protection to dramatic poets. Many little societies now made it a diversion to act plays in their own houses; in one of which, known by the name of "The illustrious Theatre," Moliere entered himself; and it was then, in conformity to the example of the actors of that time, that he changed his name of Pocquelin for that of Moliere, which he retained ever after. What became of him from 1648 to 1652 we know not, this interval being the time of the civil wars, which caused disturbances in Paris; but it is probable, that he was employed in composing some of those pieces which were afterwards exhibited to the public. La Bejart, an actress of Champagne, waiting, as well as he, for a favourable time to display her talents, Moliere was particularly kind to her; and as their interests became mutual, they formed a company together, and went to Lyons in 1653, where Moliere produced his first play, called "L'Etourdi," or the Blunderer, and appeared in the double character of author and actor. This drew almost all the spectators from the other company of comedians, which was settled in that town; some

of which company joined with Moliere, and followed him to Beziers in Languedoc, where he offered his services to the prince of Conti, who gladly accepted them, as he had known him at college, and was among the first to predict his brilliant career on the stage. He now received him as a friend; and not satisfied with confiding to him the management of the entertainments which he gave, he offered to make him his secretary, which the latter declined, saying, "I am a tolerable author, but I should make a very bad secretary." About the latter end of 1657, Moliere departed with his company for Grenoble, and continued there during the carnival of 1658. After this he went and settled at Rouen, where he staid all the summer; and having made some journeys to Paris privately, he had the good fortune to please the king's brother, who, granting him his protection, and making his company his own, introduced him in that quality to the king and queen-mother. That company began to appear before their majesties and the whole court, in Oct. 1658, upon a stage erected on purpose, in the hall of the guards of the Old Louvre; and were so well approved, that his majesty gave orders for their settlement at Paris. The hall of the Petit Bourbon was granted them, to act by turns with the Italian players. In 1663, Moliere obtained a pension of a thousand livres; and, in 1665, his company was altogether in his majesty's service. He continued all the remaining part of his life to give new plays, which were very much and very justly applauded: and if we consider the number of works which he composed in about the space of twenty years, while he was himself all the while an actor, and interrupted, as he must be, by perpetual avocations of one kind or other, we cannot fail to admire the quickness, as well as fertility of his genius; and we shall rather be apt to think with Boileau, "that rhime came to him," than give credit to some others, who say he "wrote very slowly."

His last comedy was "Le malade imaginaire," or The Hypochondriac; and it was acted for the fourth time, Feb. 17, 1673. Upon this very day Moliere died; and the manner of his death, as it was first reported, must have been extraordinary, if true. The chief person represented in "Le malade imaginaire," is a sick man, who, upon a certain occasion, pretends to be dead. Moliere represented that person, and consequently was obliged, in one of his scenes, to act the part of a dead man. The report,

therefore, was that he expired in that part of the play, and the poets took hold of this incident to show their wit, in a variety of jeux d'esprit, as if it had been a legitimate subject for jesting. The only decent lines on this occasion were the following, evidently written by some person of a graver character:

" Roscius hic situs est tristi Molierus in urna,
Cui genus humanum ludere, ludus erat,
Dum ludit mortem, mors indignata jocantem
Corripit, & mimum fingere sæva negat."

But, according to the best accounts, Moliere was indisposed before the performance of the play. His wife, and Baron the actor, urged him to take some care of himself, and not to perform that day. " And what then," said he, " is to become of my poor performers? I should reproach myself if I neglected them a single day."—The exertions which he made to go through his part, produced a convulsion, followed by a vomiting of blood, which suffocated him some hours after, in the fifty-third year of his age. The king was so extremely affected with the loss of him, that, as a new mark of his favour, he prevailed with the archbishop of Paris not to deny his being interred in consecrated ground. As Moliere had gained himself many enemies, by ridiculing the folly and knavery of all orders of men, and particularly by exposing the hypocrites of the ecclesiastical order, and the bigots among the laity, in his celebrated comedy, the " Tartuffe*," they therefore took the advantage of this play, to stir up Paris and the court against its author; and if the king had not interposed, he had then fallen a sacrifice to the indignation of the clergy. The king, however, stood his friend now he was dead; and the archbishop, through his majesty's intercession, permitted him to be buried at St. Joseph's, which was a chapel of ease to the parish church of St. Eustace.

It is related that Moliere read his comedies to an elderly female servant, named Laforet, and when he perceived that the passages which he intended to be humorous and laughable had no effect upon her, he altered them. He

* This comedy was suppressed by the interest of the ecclesiastics, after it had been acted a few nights, although at the same time, a very profane farce was permitted to have a long run. When Louis XIV. expressed to the prince of Condé, his wonder at the different fates of these two pieces, and asked the reason of it, the prince answered; " In the farce, religion only is ridiculed; but Moliere, in the 'Tartuffe,' has attacked even the priests."

required the players also to bring their children to the rehearsals, that he might form his opinion of different passages from the natural expressions of their emotions. Moliere, who diverted himself on the theatre by laughing at the follies of mankind, could not guard against the effects of his own weakness. Seduced by a violent passion for the daughter of La Bejart, the actress, he married her, and was soon exposed to all the ridicule with which he had treated the husbands who were jealous of their wives. Happier in the society of his friends, he was beloved by his equals, and courted by the great. Marshal de Vivonne, the great Condé, and even Lewis XIV. treated him with that familiarity which considers merit as on a level with birth. These flattering distinctions neither corrupted his understanding nor his heart. A poor man having returned him a piece of gold which he had given him by mistake, "In what a humble abode," he exclaimed, "does Virtue dwell! Here, my friend, take another." When Baron informed him of one of his old theatrical companions whom extreme poverty prevented from appearing, Moliere sent for him, embraced him, and to words of consolation added a present of twenty pistoles and a rich theatrical dress. When he was in the height of his reputation, Racine, who was just then come from Languedoc, and was scarcely known in Paris, went to see him, under pretence of consulting him about an ode which he had just finished. Moliere expressed such a favourable opinion of the ode, that Racine ventured to shew him his first tragedy, founded on the martyrdom of Theagenes and Chariclea, as he had read it in the Greek romance. Moliere, who had an honest consciousness of superiority, which exalted him above envy, was not sparing either of praise or of counsel. His liberality carried him still farther: he knew that Racine was not in easy circumstances, and therefore lent him a hundred louis-d'ors; thinking it a sufficient recompence to have the honour of producing a genius to the public, which, he foresaw, would one day be the glory of the stage.

The French have very justly placed Moliere at the head of all their comic authors. There is, indeed, no author, in all the fruitful and distinguished age of Lewis XIV. who has attained a higher reputation, or who has more nearly reached the summit of perfection in his own art, according to the judgment of all the French critics. Voltaire boldly pronounces him to be the most eminent comic poet of any

age or country; nor, perhaps, is this the decision of mere partiality; for, upon the whole, who deserves to be preferred to him? When Louis XIV. insisted upon Boileau's telling him who was the most *original* writer of his time, he answered, Moliere! Moliere is always the satirist only of vice or folly. He has selected a great variety of ridiculous characters peculiar to the times in which he lived, and he has generally placed the ridicule justly. He possessed strong comic powers; he is full of mirth and pleasantry; and his pleasantry is always innocent. His comedies in verse, such as his "Misanthrope" and Tartuffe," are a kind of dignified comedy, in which vice is exposed, in the style of elegant and polished satire. His verses have all the flow and freedom of conversation, yet he is said to have passed whole days in fixing upon a proper epithet or rhime. In his prose comedies, though there is abundance of ridicule, yet there is never any thing to offend a modest ear, or to throw contempt on sobriety and virtue. Together with those high qualities, Moliere has also some defects, which Voltaire, though his professed panegyrist, candidly admits. He is acknowledged not to be happy in the unravelling of his plots. Attentive more to the strong exhibition of characters, than to the conduct of the intrigue, his unravelling is frequently brought on with too little preparation, and in an improbable manner. In his verse comedies, he is sometimes not sufficiently interesting, and too full of long speeches; and in his risible pieces in prose, he is censured for being too farcical. Few writers, however, if any, ever possessed the spirit, or attained the true end of comedy, so perfectly, upon the whole, as Moliere. His "Tartuffe," in the style of grave comedy, and his "Avare," in the gay, are accounted his two capital productions.

At the time of his death, Moliere was intended for a vacant place in the French academy. More than a century afterwards the academicians placed his bust in their hall, the gift of D'Alembert, and from the many inscriptions proposed, the following was adopted:

"Rien ne manque a sa gloire, il manquoit a la notre."

And when the place of his interment was lately pulled down, his remains were removed to the garden of the Museum, and placed among the honorary monuments there, in 1799.

Of the numerous editions of Moliere, the French bibliographers point out, as the best, that by Bret, 1773, 6 vols. 8vo, with the engravings of the younger Moreau, and a splendid one by Didot, 1792, 6 vols. 4to.[1]

MOLIERES (JOSEPH PRIVAT DE), born in 1677, of a noble and ancient family at Tarascon, entered among the fathers of the oratory, and was pupil to Malebranche. Quitting the oratory, after that celebrated philosopher's death, he devoted himself wholly to physic and mathematics, in which he acquired great skill, and was appointed professor of philosophy at the royal college in 1723, and afterwards member of the academy of sciences, in 1729. His principal work is "Philosophical Lectures," 4 vols. 12mo, in which he explains the laws, mechanism, and motions of the celestial vortices, in order to demonstrate the possibility and existence of them in the system of the Plenum; his system is that of Descartes, but corrected by Newton's principles. He also left "Mathematical Lectures," 12mo, very incorrectly printed; and "La premiere partie des Elémens de Géométrie," 12mo. In his temper he shewed very little of the philosopher. In the maintenance of his principles he could bear no contradiction; and when some of his positive assertions provoked the smiles of the academicians, he fell into violent passions, and on one occasion this irritation was so great, as to bring on a fever, of which he died, May 12, 1742. In other respects his character was amiable; but, like some other mathematicians, he was liable in his studies to such absence of mind, as to appear almost wholly insensible to surrounding objects, and this infirmity becoming known, he was made the subject of depredations. A shoe-black, once finding him profoundly absorbed in a reverie, contrived to steal the silver buckles from his shoes, replacing them with iron ones. At another time, while at his studies, a villain broke into the room in which he was sitting, and demanded his money; Molieres, without rising from his studies, or giving any alarm, coolly shewed him where it was, requesting him, as a great favour, that he would not derange his papers.[2]

MOLINA (LEWIS), born of a noble family at Cuença, entered the Jesuits' order, 1553, at the age of eighteen, and taught theology with reputation during twenty years in the university of Ebora. He died October 12, 1660, at

[1] Moreri.—Dict. Hist.—Warton's Essay on Pope.—Blair's Lectures.
[2] Moreri.—Dict. Hist.

Madrid, aged sixty-five. His principal works are, Commentaries on the first part of the Summary of St. Thomas, in Latin, a large treatise "De Justitia et Jure," a book on "The Concordance of Grace and Free-will," printed at Lisbon, 1588, 4to, in Latin, which ought to have at the end an appendix, printed in 1589. It is an apology from Molina against those who called some propositions in his book heretical, and this last work was what divided the Dominicans and the Jesuits into Thomists, and Molinists, and raised the famous disputes about grace and predestination. Molina's object was to shew that the operations of divine grace were entirely consistent with the freedom of human will; and he introduced a new kind of hypothesis to remove the difficulties attending the doctrines of predestination and liberty, and to reconcile the jarring opinions of Augustinians, Thomists, Semi-Pelagians, and other contentious divines. Molina affirmed, that the decree of predestination to eternal glory was founded upon a previous knowledge and consideration of the merits of the elect; that the grace from whose operation these merits are derived, is not efficacious by its own intrinsic power only, but also by the consent of our own will, and because it is administered in those circumstances, in which the Deity, by that branch of his knowledge which is called *scientia media*, foresees that it will be efficacious. The kind of prescience, denominated in the schools *scientia media*, is that foreknowledge of future contingents, that arises from an acquaintance with the nature and faculties of rational beings, of the circumstances in which they shall be placed, of the objects that shall be presented to them, and of the influence which these circumstances and objects must have on their actions.

In order to put an end to these contentions, pope Clement VIII. instituted the celebrated congregation De Auxiliis, in 1597; but after several assemblies of counsellors and cardinals, in which the Dominicans and Jesuits disputed contradictorily during nine years before the pope and the court of Rome, the affair was still undecided. Pope Paul V. under whom these disputes had been continued, at length published a decree, Aug. 31, 1607, forbidding the parties to defame or censure each other, and enjoining the superiors of both orders to punish those severely who should disregard this prohibition.[1]

[1] Dupin.—Mosheim.

MOLINÆUS. See MOULIN.

MOLINET (CLAUDE DU), regular canon and procurator-general of the congregation of St. Genevieve, and one of the most learned antiquaries of the seventeenth century, was born in 1620, at Châlons sur Marne, of a noble and ancient family. He collected a large cabinet of curiosities, and placed the library of St. Genevieve at Paris in the state which has rendered it so celebrated. He died September 2, 1687, aged sixty-seven. His principal works are, an edition of the "Epistles of Stephen, bishop of Tournay," with learned notes; "History of the Popes by Medals," from Martin V. to Innocent XI. 1679, folio, Latin; "Reflexions sur l'origine et l'antiquité des Chanoines séculiers et réguliers," 4to; "Dissertation sur la Mitre des Anciens;" another "Dissertation sur une Tête d'Isis," &c.; "Le Cabinet de la Bibliotheque de Ste. Geneviéve," 1692, folio, a curious book. He was the author also of some dissertations in the literary Journals, and left several MSS. on subjects of history and antiquities. He was a man of vast research; but, as his countrymen say, he was "plus rempli d'erudition que de critique," and certainly in some cases took little pains to discriminate between the true and the fabulous.[1]

MOLINOS (MICHAEL), a Spanish priest, and by some reckoned the founder of the sect of Quietists, was born in the diocese of Saragossa in 1627, and appears to have resided mostly at Rome, where his ardent piety and devotion procured him a considerable number of disciples of both sexes. In 1675 he published his "Spiritual Guide," written in Spanish, which was honoured with the encomiums of many eminent personages, and was republished in Italian in several places, and at last at Rome in 1681. It was afterwards translated into French, Dutch, and Latin (the last by professor Franke at Halle in 1687), and passed through several editions in France, Holland, and Italy. It was at Rome, however, where its publication in 1681 alarmed the doctors of the church. The principles of Molinos, which, Mosheim remarks, have been very differently interpreted by his friends and enemies, amount to this, that the whole of religion consists in the perfect tranquillity of a mind removed from all external and finite things, and centered in God, and in such a pure love of the Su-

[1] Biog. Univ. art. Dumolinet.—Moreri.—Dict. Hist.

preme Being, as is independent of all prospect of interest or reward; or, in other words, "the soul, in the pursuit of the supreme good, must retire from the reports and gratifications of sense, and, in general, from all corporeal objects, and, imposing silence upon all the motions of the understanding and will, must be absorbed in the Deity." Hence the denomination of *Quietists* was given to the followers of Molinos; though that of *Mystics*, which was their vulgar title, was more applicable, and expressed their system with more propriety, the doctrine not being new, but rather a digest of what the ancient mystics had advanced in a more confused manner. For this, however, Molinos was first imprisoned in 1685, and notwithstanding he read a recantation about two years afterwards, was sentenced to perpetual imprisonment, from which he was released by death in 1696. Madame Guyon was among the most distinguished of his disciples, and herself no inconsiderable supporter of the sect of Quietists.[1]

MOLLOY (CHARLES, esq.), descended from a very good family in the kingdom of Ireland, was born in the city of Dublin, and received part of his education at Trinity college there, of which he afterwards became a fellow. At his first coming to England he entered himself of the Middle Temple, and was supposed to have had a very considerable hand in the writing of a periodical paper, called "Fog's Journal," and afterwards to have been the principal writer of another well-known paper, entitled "Common Sense." All these papers give testimony of strong abilities, great depth of understanding, and clearness of reasoning. Dr. King was a considerable writer in the latter, as were lords Chesterfield and Lyttelton. Our author had large offers made him to write in defence of sir Robert Walpole, but these he rejected: notwithstanding which, at the great change in the ministry in 1742, he was entirely neglected, as well as his fellow-labourer Amherst, who conducted "The Craftsman." Mr. Molloy, however, having married a lady of fortune, was in circumstances which enabled him to treat the ingratitude of his patriotic friends with the contempt it deserved. He lived many years after this period, dying so lately as July 16, 1767. He was buried at Edmonton, July 20. He also wrote three dramatic pieces, 1. "Perplexed Couple," 1715,

[1] Mosheim, where are more particulars of the history and system of Molinos.

12mo. 2. "The Coquet," 1718, 8vo. 3. "Half-pay Officers," 1720, 12mo. None of which met with any very extraordinary success.

Harris, in his edition of Ware's "Writers of Ireland," mentions another CHARLES MOLLOY, a native of the King's County, and a lawyer of the Inner Temple, who wrote "De Jure Maritimo et Navali, or a Treatise of Affairs Maritime, and of Commerce," first published at London in 1676, and still known by many republications, the last of which was in 1769, 2 vols. 8vo. He died under fifty years of age, in 1690, at his house in Crane-court, Fleet-street. Harris gives some account also of a FRANCIS MOLLOY, of King's County, professor of divinity in the college of St. Isidore at Rome, who wrote "Sacra Theologia," Rome, 1666, 8vo; "Grammatica Latino-Hibernica compendiata," ibid. 1677, 12mo. Edward Lluyd, who has made an abstract of this in his "Archæologia Britannica," says that it was the most complete Irish grammar then extant, although imperfect as to syntax, &c. He says also, what is less credible, that Molloy was not the author of it; although the latter puts his name to it, and speaks of it in the preface as his own work. Molloy's other work is entitled "Lucerna Fidelium," Rome, 1676, 8vo, which although the title is in Latin, is written in Irish, and contains an explanation of the Christian religion according to the faith of the church of Rome.[1]

MOLYN (PETER). See TEMPESTA.

MOLYNEUX (WILLIAM, esq.) an excellent mathematician and astronomer, was born April 17, 1656, at Dublin, where his father, a gentleman of good family and fortune, lived*. Being of a tender constitution, he was educated under a private tutor at home, till he was near fifteen, and then placed in the university of Dublin, under the care of Dr. Palliser, afterwards archbishop of Cashell. He distinguished himself here by the probity of his manners as

* His family were all lovers of learning. His father, Samuel, had an office in the court of exchequer, was master-gunner of Ireland (an employment which he held many years), and published "Practical Problems concerning the doctrine of Projects designed for great Artillery and Mortar Pieces." It was printed on copper-plates, and collected from a larger treatise on gunnery, written by him. He died about two years before his son, in 1696. His grandfather, Daniel, was Ulster king at arms, whom sir James Ware calls "venerandæ antiquitatis cultor." He finished "Meredith Hanmer's Chronicle of Ireland," but for whatever reason, the second part only was published.

[1] Biog. Dram.—Harris's Ware.—Lysons's Environs, vol. II.

well as by the strength of his parts; and, having made a remarkable progress in academical learning, and particularly in the new philosophy, as it was then called, he proceeded at the regular time to his bachelor of arts degree. After four years spent in this university, he came to London, and was admitted into the Middle Temple in June 1675. He staid there three years, and applied himself to the study of the laws of his country, as much as was necessary for one who was not designed for the profession of the law; but the bent of his genius, as well as inclination, lying strongly to philosophy and mathematics, he spent the greatest part of his time in these inquiries, which, from the extraordinary advances newly made by the Royal Society, were then chiefly in vogue.

Thus accomplished, he returned to Ireland in June 1678, and shortly after married Lucy, daughter of sir William Domvile, the king's attorney-general. Being master of an easy fortune, he continued to indulge himself in prosecuting such branches of moral and experimental philosophy as were most agreeable to his fancy; and astronomy having the greatest share, he began, about 1681, a literary correspondence with Flamsteed, the king's astronomer, which he kept up for several years. In 1683, he formed a design of erecting a philosophical society at Dublin, in imitation of the royal society at London; and, by the countenance and encouragement of sir William Petty, who accepted the office of president, they began a weekly meeting that year, when our author was appointed their first secretary. The reputation of his parts and learning, which by means of this society became more known, recommended him, in 1684, to the notice and favour of the duke of Ormond, then lord lieutenant of Ireland; by whose influence he was appointed that year, jointly with sir William Robinson, surveyor-general of his majesty's buildings and works, and chief engineer. In 1685, he was chosen fellow of the royal society at London; and that year, for the sake of improving himself in the art of engineering, he procured an appointment from the Irish government, to view the most considerable fortresses in Flanders. Accordingly he travelled through that country and Holland, and some part of Germany and France; and carrying with him letters of recommendation from Flamsteed to Cassini, he was introduced to him, and other eminent astronomers, in the several places through which he passed.

Soon after his return from abroad, he printed at Dublin, in 1686, his "Sciothericum telescopium," containing a description of the structure and use of a telescopic dial invented by him: another edition of which was published at London in 1700, 4to. On the publication of sir Isaac Newton's "Principia" the following year, 1687, our author was struck with the same astonishment as the rest of the world; but declared also, that he was not qualified to examine the particulars. Halley, with whom he constantly corresponded, had sent him the several parts of this inestimable treasure, as they came from the press, before the whole was finished, assuring him, that he looked upon it as the utmost effort of human genius.

In 1688, the philosophic society at Dublin was broken up and dispersed by the confusion of the times. Mr. Molyneux had distinguished himself, as a member of it, from the beginning, by several discourses upon curious subjects; some of which were transmitted to the royal society at London, and afterwards printed in the "Philosophical Transactions." In 1689, among great numbers of other Protestants, he withdrew from the disturbances in Ireland, occasioned by the severities of Tyrconnel's government; and, after a short stay in London, fixed himself with his family at Chester. In this retirement he employed himself in putting together the materials he had some time before prepared for his "Dioptrics," in which he was much assisted by Flamsteed; and, in August 1690, went to London to put it to the press, where the sheets were revised by Halley, who, at our author's request, gave leave for printing, in the appendix, his celebrated theorem for finding the foci of optic glasses. Accordingly the book came out, 1692, in 4to, under the title of "Dioptrica nova: a Treatise of Dioptrics, in two parts; wherein the various Effects and Appearances of Spherical Glasses, both Convex and Concave, single and combined, in Telescopes and Microscopes, together with their usefulness in many concerns of Human Life, are explained." He gave it the title of "Dioptrica nova," not only because it was almost wholly new, very little being borrowed from other writers, but because it was the first book that appeared in English upon the subject. This work contains several of the most generally useful propositions for practice demonstrated in a clear and easy manner, for which reason it was many years much used by the artificers; and the second part is very

entertaining, especially in his history which he gives of the several optical instruments, and of the discoveries made by them. The dedication of the "Dioptrics" being addressed to the royal society, he takes notice, among other improvements in philosophy, by building it upon experience, of the advances that had been lately made in logic by the celebrated John Locke.

Before he left Chester, he lost his lady, who died soon after she had brought him a son. Illness had deprived her of her eye-sight twelve years before, that is, soon after she was married; from which time she had been very sickly, and afflicted with extreme pains of the head. As soon as the public tranquillity was settled in his native country, he returned home; and, upon the convening of a new parliament in 1692, was chosen one of the representatives for the city of Dublin. In the next parliament, in 1695, he was chosen to represent the university there, and continued to do so to the end of his life; that learned body having, before the end of the first session of the former, conferred on him the degree of doctor of laws. He was likewise nominated, by the lord-lieutenant, one of the commissioners for the forfeited estates, to which employment was annexed a salary of five hundred pounds a-year; but looking upon it as an invidious office, and not being a lover of money, he declined it. In 1698, he published "The Case of Ireland stated, in relation to its being bound by Acts of Parliament made in England:" in which he is supposed to have delivered all, or most, that can be said upon this subject, with great clearness and strength of reasoning. This piece (a second edition of which, with additions and emendations, was printed in 1720, 8vo,) was answered by John Cary, merchant of Bristol, in a book called, "A Vindication of the Parliament of England, &c." dedicated to the lord-chancellor Somers, and by Atwood, a lawyer. Of these Nicolson remarks that "the merchant argues like a counsellor at law, and the barrister strings his small wares together like a shop-keeper." What occasioned Molyneux to write the above tract, was his conceiving the Irish woollen manufactory to be oppressed by the English government; on which account he could not forbear asserting his country's independency. He had given Mr. Locke a hint of his thoughts upon this subject, before it was quite ready for the press, and desired his sentiments upon the fundamental principle on which his argu-

ment was grounded; in answer to which that gentleman, intimating that the business was of too large an extent for the subject of a letter, proposed to talk the matter over with him in England. This, together with a purpose which Molyneux had long formed, of paying that great man *, whom he had never yet seen, a visit, prevailed with him to cross the water once more, although he was in a very infirm state of health, in July this year, 1698; and he remained in England till the middle of September. But the pleasure of this long-wished-for interview, which he intended to have repeated the following spring, seems to have been purchased at the expence of his life; for, shortly after, he was seized with a severe fit of his constitutional distemper, the stone, which occasioned such retchings as broke a blood-vessel, and two days after put a period to his life. He died October 11, 1698, and was buried at St. Audoen's church, Dublin, where there is a monument and Latin inscription to his memory. Besides the "Sciotbericum telescopicum," and the "Dioptrica nova," already mentioned, he published the following pieces in the "Philosophical Transactions." 1. "Why four convex-glasses in a telescope shew objects erect," No. 53. 2. "Description of Lough Neagh, in Ireland," No. 158. 3. "On the Connaught worm," No. 168. 4. "Description of a new hygrometer," No. 172. 5. "On the cause of winds and the change of weather, &c." No. 177. 6. "Why bodies dissolved swim in menstrua specifically lighter than themselves," No. 181. 7. "On the Tides," No. 184. 8. "Observations of Eclipses." No. 164—185. 9. "Why celestial objects appear greatest near the horizon." No. 187. 10. "On the errors of Surveyors, arising from the variation of the Magnetic-needle," No. 230.[1]

MOLYNEUX (SAMUEL) son of the above, was born at Chester in July 1689, and educated with great care by his father, according to the plan laid down by Locke upon that subject. When his father died, he was committed to the care of his uncle Dr. Thomas Molyneux, an excellent

* We have an instance of a singular coincidence of opinion between Locke and Molyneux. Molyneux had a high opinion of sir Richard Blackmore's poetic vein: "All our English poets, except Milton," says he in a letter to Locke, "have been mere ballad-makers in comparison of him." And Locke, in his answer, says, "I find, with pleasure, a strange harmony throughout, between your thoughts and mine."

[1] Biog. Brit.—Harris's Ware.—Martin's Biog. Philos.

scholar and physician at Dublin, and also an intimate friend of Mr. Locke; who executed his trust so well, that Mr. Molyneux became afterwards a most polite and accomplished gentleman, and was made secretary to his late majesty George II. when he was prince of Wales. Astronomy and optics being his favourite study, as they had been his father's, he projected many schemes for the advancement of them, and was particularly employed, in the years 1723, 1724, and 1725, in perfecting the method of making telescopes; one of which, of his own making, he had presented to John V. king of Portugal. In the midst of these thoughts, being appointed a commissioner of the admiralty, he became so engaged in public affairs, that he had not leisure to pursue these inquiries any farther; and gave his papers to Dr. Robert Smith, professor of astronomy at Cambridge, whom he invited to make use of his house and apparatus of instruments, in order to finish what he had left imperfect. Mr. Molyneux dying soon after, in the flower of his age, Dr. Smith lost the opportunity; yet, supplying what was wanting from Mr. Huygens and others, he published the whole in his "Complete Treatise of Optics."

The preceding William Molyneux had also a brother, THOMAS, who was born in Dublin, and educated partly in the university there, and partly at Leyden and Paris. Returning home, he became professor of physic in the university of Dublin, fellow of the college of physicians, physician to the state, and physician-general to the army. He had also great practice, and in 1730 was created a baronet. He died Oct. 19, 1733. He had been a fellow of the royal society of London, and several of his pieces are published in the Transactions. He published, separately, "Some Letters to Mr. Locke," Lond. 1708, 8vo.[1]

MOLZA (FRANCIS-MARIA), an eminent Italian and Latin poet, was born of a noble family at Modena, in 1489; and, after being educated at Rome, where he made extraordinary proficiency in the Greek and Latin languages, and even in the Hebrew, he was recalled to Modena, where, in 1512, he married, and intended to settle. The fame, however, of Leo X's court, led him about four years after, back to Rome, where he formed an acquaintance with many eminent scholars; but appears to have paid more attention to the cultivation of his taste than his morals, as he formed

[1] Biog. Brit.—Ware's Ireland.

a licentious connexion with a Roman lady, in consequence of which he received a wound from the hand of an unknown assassin, which had nearly cost him his life. Even when, on the death of Leo X. he left Rome, he did not return to his family, but went to Bologna, where he became enamoured of Camilla Gonzaga, a lady of rank and beauty, and a warm admirer of Italian poetry. His life after this appears to have been wholly divided between poetry and dissipation; and he died of the consequences of the latter, in 1544. His Italian and Latin poems were for many years published in detached forms until 1749, when Serassi produced an entire edition at Bergamo. [1]

MOLZA (TARQUINIA), grand-daughter to the preceding, by Camillo, his eldest son, was born at Modena in 1542. She was instructed in the classsics, in Hebrew, and in the belles lettres, became an adept in some of the abstruser branches of science, and was a proficient in music; and with all these, was distinguished by the graces and amiable qualities of her sex. She was married, in 1560, to Paul Porrino, but never had any children; and after his death, in 1578, she passed her life in literary retirement at Modena, where she died in 1617. Her writings, consisting of Latin and Italian poems, translations from Plato, and other classics, were printed in the Bergamo edition of her grandfather's works. This lady was the subject of numerous eulogies from contemporary writers; but the most extraordinary honour that she received, was that of being presented with the citizenship of Rome, by the senate and people of that city, in a patent reciting her singular merits, and conferring upon her the title of Unica. The honour is extended to the whole noble family of Molza. [2]

MOMBRITIUS, or MOMBRIZIO (BONINUS), a native of Milan, who flourished in the fifteenth century, obtained considerable reputation for some Latin poems, particularly one on "The Passion," but his most celebrated work was a collection of the "Lives of the Saints," not a confused and credulous compilation, but which exceeded all preceding works of the kind, by the pains he took to distinguish truth from fable. This he was enabled to do by a judicious examination of all the existing authorities,

[1] Tiraboschi.—Roscoe's Leo X.—Gen. Dict.
[2] Gen. Dict.—Moreri.—Tiraboschi.

and by availing himself of many MSS. which he discovered in public libraries, and carefully collated. In some instances he has admitted supposed for real facts, but in such a vast collection, a few mistakes of this kind are pardonable, especially as he brought to light much information not before made public. This work, which is of uncommon rarity and great price, is entitled "Sanctuarium, sive vitæ Sanctorum," 2 vols. fol. without date or place, but supposed to have been printed at Milan about 1479. Some copies want the last leaf of signature Nnnn, but even with that defect bear a very high price.[1]

MONANTHEUIL (HENRY DE), an able mathematical and medical writer, was born at Rheims about 1536, of a family which possessed the estate of Monantheuil in the Vermandois, in Picardy. He was educated at Paris in the college de Presles, under Ramus, to whose philosophical opinions he constantly adhered. Having an equal inclination and made equal progress in mathematics and medicine, he was first chosen professor of medicine, and dean of that faculty, and afterwards royal professor of mathematics. While holding the latter office he had the celebrated De Thou and Peter Lamoignon among the number of his scholars. During the troubles of the League, he remained faithful to his king, and even endangered his personal safety by holding meetings in his house, under pretence of scientific conversations, but really to concert measures for restoring Paris to Henry IV. He died in 1606, in the seventieth year of his age. His works are, 1. "Oratio pro mathematicis artibus," Paris, 1574, 4to. 2. "Admonitio ad Jacobum Peletarium de angulo contactus," ibid. 1581, 4to. 3. "Oratio pro suo in Regiam cathedram ritu," ibid. 1585, 8vo. 4. "Panegyricus dictus Henrico IV. statim à felicissima et auspicatissima urbis restitutione," &c. ibid. 1594, translated into French in 1596. 5. "Oratio qua ostenditur quale esse debeat collegium professorum regiorum," &c. ibid. 1596, 8vo. 6. "Commentarius in librum Aristotelis *περι των μηχανικων*," Gr. and Lat. ibid. 1599, 4to. 7. "Ludus Iatromathematicus," &c. ibid. 1597, 8vo, and 1700. 8. "De puncto primo Geometriæ principio liber," Leyden, 1600, 4to. This was at one time improperly attributed to his son, Thierry. 9. "Problematis omnium quæ à 1200 annis inventa sunt nobilissimi demonstratio," Paris,

[1] Tiraboschi.—Moreri.—Brunet's Manuel du Libraire.

1600. He left some other works, both MS. and printed, of less consequence.[1]

MONARDES (NICHOLAS), a Spanish physician, was born at Seville in the early part of the sixteenth century. He received his education at the university of Alcala de Henarez, and settled in practice at Seville, where he died in 1578. The first of his writings related to a controverted question, and was entitled "De secanda vena in Pleuritide inter Græcos et Arabes concordia," Hispal. 1539. This was followed by a tract, "De Rosa et partibus ejus; de succi Rosarum temperatura," &c. But his reputation was chiefly extended by his work, in the Spanish language, concerning the medicinal substances imported from the new world, entitled "Dos Libros de las cosas que se traen de las Indias Occidentales, que sirven al uso de Medicina," Sevilla, 1565. It was reprinted in 1569 and 1580, and to the latter edition a third book was added. Charles l'Ecluse, or Clusius, translated this work into Latin, with the title of "Simplicium Medicamentorum ex novo orbe delatorum, quorum in Medicina usus est; Historia," Antw. 1574, and improved it by his annotations, and by the addition of figures. This work was also translated into Italian, French, and English, the latter by Frampton, 1580, 4to. Although the descriptions are inaccurate, the work had at least the merit of exciting the public attention to medicines heretofore little known. Monardes also published three works in Spanish, which were translated into Latin by l'Ecluse, with the title of "Nicolai Monardi Libri tres, magna Medicinæ secreta et varia Experimenta continentes," Lugd. 1601. The first of these relates to the lapis bezoardicus; the second, to the use and properties of steel, which he was the first after Rhazes to recommend as a deobstruent, according to Dr. Freind; and the third, to the efficacy of snow. His name is perpetuated by the botanical genus Monarda, in the class diandria of Linnæus.[2]

MONBODDO. See BURNET, JAMES.

MONCALVO. See CACCIA.

MONCKTON (SIR PHILIP, knt.), was the son of sir Francis Monckton, knt. of Cavil Hall, and of Newbold, both in the East-riding of Yorkshire, and descended from an

[1] Niceron, vol. XV.—Moreri.—Eloy, Dict. Hist. de Medicine.—Gen. Dict.—Saxii Onomast.

[2] Antonio Bibl. Hisp.—Moreri.—Eloy, Dict. Hist. de Medicine.—Rees's Cyclopædia.

ancient family in that county, who possessed the lordship of Monckton before the place was made a nunnery, which was in the 20th Edward II. (1326). Sir Philip was born at Heck, near Howden, in Yorkshire, and was high sheriff for that county in the 21st Charles II. (1669). He served for some time in parliament for Scarborough, and had been knighted in 1643. His loyalty to Charles I. brought him under the cognizance of the usurpers, and for his loyal services he underwent two banishments, and several imprisonments during the course of the civil war; his grandfather, father, and himself, being all at one time sequestered by Cromwell. In consideration of these services and sufferings, king Charles II. in 1653, wrote a letter to him in his own hand (which was delivered by major Waters) promising that if it pleased God to restore him, he should share with him in his prosperity, as he had been content to do in his adversity; but he afterwards experienced the same ingratitude as many of his father's friends, for when he waited on the lord chancellor Clarendon with a recommendation from the earl of Albemarle for some compensation for his services, he was treated with the utmost insolence, and dismissed with marked contempt. Sir Philip had been a prisoner in Belvoir castle, and was released on col. Rossiter's letter to the lord general Fairfax in his favour. He fought at the several battles of Hessey Moor, Marston Moor, Aderton Moor, and at Rowton Heath, near Chester, where he was wounded in his right arm, and was forced to manage his horse with his teeth whilst he fought with his left, when he was again wounded and taken prisoner. He was likewise at the siege of Pontefract castle, and at York. He married miss Eyre, of an ancient family, of Hassop, in Derbyshire. His manuscripts are now in the possession of his descendant, the lord viscount Galway.[1]

MONCKTON (HON. ROBERT), great grandson of the preceding, and a major-general in the army, was born about 1728, and was the son of John Monckton, the first viscount Galway, and baron of Killard, by his wife the lady Elizabeth Manners, daughter to John second duke of Rutland. He was sent with a detachment to Nova Scotia in 1755, and served under general Wolfe against Quebec. He dislodged a body of the enemy from the point of Levi, and formed a plan for landing the troops near the heights

[1] Lodge's Peerage.—Private information.

of Abraham, and assisted in the execution for conducting the right wing at the battle of Quebec, where he was dangerously wounded. He received the thanks of the House of Commons, and afterwards went to New York, where he recovered of his wounds. He was also at the taking of Martinico, and was sometime governor of Portsmouth, where Fort Monckton was so called in honour of him. He died in 1782, leaving the character of a brave, judicious, and humane officer. In his account of the taking of Martinico in 1762, he mentions an attack made by the French troops from Morne Garnier on some of our posts, in which they were repulsed, and such was the ardour of our troops, that they passed the ravine with the enemy, seized their batteries, and took post there. It is also said that on this occasion the English party had no colours with them when they took possession of the batteries, and supplied the want of them by a shirt and a red waistcoat. From the many instances which have been given of General Monckton's liberality, the following may be selected as deserving to be remembered. When the troops were sent to Martinico, general Amherst took away the usual allowance of baugh and forage-money. General Monckton, knowing the difficulties which subaltern officers have to struggle with in the best situation, felt for their distress, and in some degree to make it up to them, ordered the negroes which were taken, to be sold, and the money divided among the subalterns. On finding that it would not produce them five pounds a-piece, he said he could not offer a gentleman a less sum, and made up the deficiency, which was about 500*l.* out of his own pocket. He kept a constant table of forty covers for the army, and ordered that the subalterns chiefly should be invited, saying, he had been one himself; and if there was a place vacant, he used to reprimand his aid-de-camp.[1]

MONCONYS (BALTHASAR), a celebrated traveller, was the son of the lieutenant-criminel of Lyons. After having studied philosophy and mathematics in his native city and in Spain, he visited the East in order to seek for the books of Mercurius Trismegistus and Zoroaster; but finding nothing to detain him, returned to France, and was esteemed by the learned, particularly the amateurs of chemistry and astrology. He died April 28, 1665. His travels have

[1] Gent. Mag. See Index.—Private information.

been printed under the title of "Journal de ses voyages en Portugal, Provence, Italie, Egypt, &c. &c. redigé par le sieur de Liergues, son fils," Lyons, 1665—6, 3 vols. 4to. They are ill-written, his style being loose and diffuse, but they contain many curious particulars. It appears that he was in England in 1663, as he gives several interesting anecdotes of the court of Charles II. and of the manners of the times. He travelled through various countries as tutor to the sons of noblemen, one of whom, the duke de Chevereuse, was with him in England. Brunet gives the title of what appears to be another work of travels by Monconys, "Voyage en divers endroits de l'Europe, en Afrique et au Levant," Paris (Holland) 1695, 5 vols. 12mo.[1]

MONCRIF (FRANCIS AUGUSTIN PARADIS DE), a member of the French academy, was born at Paris in 1687. He was a very elegant writer, and his works have gone through various editions. His principal performances are, "An Essay on the necessity and means of Pleasing," which is an ingenious book of maxims. He wrote "Les Ames Rivales," an agreeable romance, containing lively and just descriptions of French manners. He was also author of various pieces of poetry, small theatrical pieces, complimentary verses, madrigals, &c. Moncrif died at Paris in 1770, at the age of eighty-three, and left behind him a great character for liberality, and amiable manners.[2]

MONDINO. See MUNDINUS.

MONGAULT (NICOLAS HUBERT), an ingenious and learned Frenchman, and one of the best writers of his time, was born at Paris in 1674. At sixteen he entered into the congregation of the fathers of the oratory, and was afterwards sent to Mans to learn philosophy. That of Aristotle then obtained in the schools, and was the only one which was permitted to be taught; nevertheless Mongault, with some of that original spirit which usually distinguishes men of uncommon abilities from the vulgar, ventured, in a public thesis, which he read at the end of the course of lectures, to oppose the opinions of Aristotle, and to maintain those of Des Cartes. Having studied theology with the same success, he quitted the oratory in 1699; and soon after went to Thoulouse, and lived with Colbert, archbishop of that place, who had procured him a priory

[1] Moreri.—Maty's Review, vol. V. p. 39.

[2] Necrologie des Hommes Celébres, for 1771.—D'Alembert's Hist. des Membres de l'Academie.—Dict. Hist.

in 1698. In 1710 the duke of Orleans, regent of the kingdom, committed to him the education of his son, the duke of Chartres; which important office he discharged so well that he acquired universal esteem. In 1714, he had the abbey Chartreuve given him, and that of Villeneuve in 1719. The duke of Chartres, becoming colonel-general of the French infantry, chose the abbé Mongault to fill the place of secretary-general; made him also secretary of the province of Dauphiny; and, after the death of the regent, his father, raised him to other considerable employments. All this while he was as assiduous as his engagements would permit in cultivating polite literature; and, in 1714, published at Paris, in 6 vols. 12mo, an edition of "Tully's Letters to Atticus," with an excellent French translation, and judicious comment upon them. This work has been often reprinted, and is justly reckoned admirable; for, as Middleton has observed, in the preface to his "Life of Cicero," the abbé Mongault "did not content himself with the retailing the remarks of other commentators, or out of the rubbish of their volumes with selecting the best, but entered upon his task with the spirit of a true critic, and, by the force of his own genius, has happily illustrated many passages which all the interpreters before him had given up as inexplicable." He published also a very good translation of "Herodian," from the Greek, the best edition of which is that of 1745, in 12mo. He died at Paris, Aug. 15, 1746, aged almost seventy-two.

He was a member of the French academy, and of the academy of inscriptions and belles lettres; and was fitted to do honour to any society. In the first volume of the "Memoirs of the Academy of Inscriptions" there are two fine dissertations of his: one "upon the divine honours paid to the governors of the Roman provinces, during the continuance of the republic;" the other, "upon the temple, which Cicero conceived a design of consecrating to the memory of his beloved daughter Tullia, under the title of Fanum."[1]

MONK (GEORGE), duke of Albemarle, memorable for having been the principal instrument in the restoration of Charles II. to his crown and kingdoms, was descended from a very ancient family, and born at Potheridge, in Devonshire, Dec. 6, 1608. He was a younger son; and, no

[1] Moreri.—Dict. Hist.

provision being expected from his father, sir Thomas Monk, whose fortune was reduced, he dedicated himself to arms from his youth. He entered in 1625, when not quite seventeen, as a volunteer under sir Richard Grenville, then at Plymouth, and just setting out under lord Wimbledon on the expedition against Spain. The year after he obtained a pair of colours, in the expedition to the isle of Rhee; whence returning in 1628, he served the following year as ensign in the Low Countries, where he was promoted to the rank of captain. In this station he was present in several sieges and battles; and having, in ten years service, made himself absolute master of the military art, he returned to his native country on the breaking out of the war between Charles I. and his Scotish subjects. His reputation, supported by proper recommendations, procured him the rank of lieutenant-colonel, in which post he served in both the king's northern expeditions; and was afterwards a colonel, when the Irish rebellion took place. In the suppression of this he did such considerable service, that the lords justices appointed him governor of Dublin: but the parliament intervening, that authority was vested in another.' Soon after, on his signing a truce with the rebels, by the king's order, September 1643, he returned with his regiment to England; but, on his arrival at Bristol, was met by orders both from Ireland and Oxford, directing the governor of that place to secure him. The governor, however, believing the suspicions conceived against him groundless, suffered him to proceed to Oxford on his bare parole; and there he so fully justified himself to lord Digby, then secretary of state, that he was by that nobleman introduced to the king; but his regiment was given to colonel Warren, who had been his major. As some amends for this, the king made him major-general in the Irish brigade, then employed in the siege of Nantwich, in Cheshire; at which place he arrived just soon enough to share in the unfortunate surprisal of that whole brigade by sir Thomas Fairfax. He was sent to Hull, and thence conveyed in a short time to the Tower of London, where he remained in close confinement till Nov. 13, 1646; and then, as the only means to be set at liberty, he took the covenant, engaged with the parliament, and agreed to accept a command under them in the Irish service. Some have charged him with ingratitude for thus deserting the king, who had been very kind to him during his con-

finement, and in particular had sent him from Oxford 100*l.* which was a great sum for his majesty, then much distressed. It has, however, been pleaded in his favour, that he never listened to any terms made him by the parliamentarians while the king had an army on foot. Whatever strength may be in this apology, it is certain that when his majesty was in the hands of his enemies, he readily accepted of a colonel's commission; and, as he had been engaged against the Irish rebels before, he thought it consistent with the duty he owed, and which he had hitherto inviolably maintained to the king, to oppose them again. He set out for Ireland, Jan. 28, 1646-7, but returned in April on account of some impediments. Soon after, he had the command in chief of all the parliament's forces in the north of Ireland conferred upon him; upon which he went again, and for the following two years performed several exploits worthy of an able and experienced soldier. Then he was called to account for having treated with the Irish rebels; and summoned to appear before the parliament, who, after hearing him at the bar of the house, passed this vote, Aug. 10, 1649, "That they did disapprove of what major-general Monk had done, in concluding a peace with the grand and bloody Irish rebel, Owen Roe O'Neal, and did abhor the having any thing to do with him therein; yet are easily persuaded, that the making the same by the said major-general was, in his judgment, most for the advantage of the English interest in that nation; and, that he shall not be further questioned for the same in time to come." This vote highly offended the major-general, though not so much as some passages in the House, reflecting on his honour and fidelity. He was, perhaps, the more offended at this treatment, as he was not employed in the reduction of Ireland under Oliver Cromwell; who, all accounts agree, received considerable advantage from this very treaty with O'Neal. Monk's friends endeavoured to clear his reputation; his reasons for agreeing with O'Neal were also printed; yet nothing could wipe off the stain of treating with Irish rebels, till it was forgotten in his future fortune.

About this time his elder brother died without issue male; and the family estate by entail devolving upon him, he repaired it from the ruinous condition in which his father and brother had left it. He had scarce settled his private affairs, when he was called to serve against the

Scots (who had proclaimed Charles II.) under Oliver Cromwell; by whom he was made lieutenant-general of the artillery, and had a regiment given him. His services were now so important, that Cromwell left him commander in chief in Scotland, when he returned to England to pursue Charles II. In 1652, he was seized with a violent fit of illness, which obliged him to go to Bath for the recovery of his health: after which, he set out again for Scotland, was one of the commissioners for uniting that kingdom with the new-erected commonwealth, and, having successfully concluded it, returned to London. The Dutch war having now been carried on for some months, lieutenant-general Monk was joined with the admirals Blake and Dean in the command at sea; in which service, June 2, 1653, he contributed greatly by his courage and conduct to the defeat of the Dutch fleet. Monk and Dean were on board the same ship; and, Dean being killed the first broadside, Monk threw his cloak over the body, and gave orders for continuing the fight, without suffering the enemy to know that we had lost one of our admirals. Cromwell, in the mean time, was paving his way to the supreme command, which, Dec. 16, 1653, he obtained, under the title of protector; and, in this capacity, soon concluded a peace with the Dutch. Monk remonstrated warmly against the terms of this peace; and his remonstrances were well received by Oliver's own parliament. Monk also, on his return home, was treated so respectfully by them, that Oliver is said to have grown jealous of him, as if he had been inclined to another interest, but, receiving satisfaction from the general on that head, he not only took him into favour, but, on the breaking out of fresh troubles in Scotland, sent him there as commander in chief. He set out in April 1654, and finished the war by August; when he returned from the Highlands, and fixed his abode at Dalkeith, a seat belonging to the countess of Buccleugh, within five miles of Edinburgh: and here he resided during the remaining time that he stayed in Scotland, which was five years, amusing himself with rural pleasures, and beloved by the people, though his government was more arbitrary than any they had experienced. He exercised this government as one of the protector's council of state in Scotland, whose commission bore date in June 1655. Cromwell, however, could not help distrusting him at times, on account of his popularity; nor was this distrust entirely

without the appearance of foundation. It is certain the king entertained good hopes of him, and to that purpose sent to him the following letter from Colen, Aug. 12, 1655.

"One, who believes he knows your nature and inclinations very well, assures me, that, notwithstanding all ill accidents and misfortunes, you retain still your old affection to me, and resolve to express it upon the first seasonable opportunity; which is as much as I look for from you. We must all patiently wait for that opportunity, which may be offered sooner than we expect: when it is, let it find you ready; and, in the mean time, have a care to keep yourself out of their hands, who know the hurt you can do them in a good conjuncture, and can never but suspect your affection to be, as I am confident it is, towards

Yours, &c. CHARLES REX."

However, Monk made no scruple of discovering every step taken by the cavaliers which came to his knowledge, even to the sending the protector this letter; and joined in promoting addresses to him from the army, one of which was received by the protector March 19, 1657, in which year Monk received a summons to Oliver's house of lords. Upon the death of Oliver, Monk joined in an address to the new protector Richard, whose power, nevertheless, he foresaw would be but short-lived; it having been his opinion, that Oliver, had he lived much longer, would scarce have been able to preserve himself in his station. And indeed Cromwell himself began to be apprehensive of that great alteration which happened after his death, and fearful that the general was deeply engaged in those measures which procured it; if we may judge from a letter written by him to general Monk a little before, to which was added the following remarkable postscript: "There be that tell me, that there is a certain cunning fellow in Scotland, called George Monk, who is said to lie in wait there to introduce Charles Stuart; I pray you, use your diligence to apprehend him, and send him up to me." It belongs to history to relate all the steps which led to the restoration of Charles II. and which were ably conducted by Monk. Immediately after that event, he was loaded with pensions and honours; was made knight of the garter, one of the privy-council, master of the horse, a gentleman of the bed-chamber, first lord-commissioner of the treasury; and soon after created a peer, being made baron Monk of Potheridge, Beauchamp, and Tees, earl of Torrington, and duke of

Albemarle, with a grant of 7000*l.* per annum, estate of inheritance, besides other pensions. He received a very peculiar acknowledgment of regard on being thus called to the peerage; almost the whole house of commons attending him to the very door of the house of lords, while he behaved with great moderation, silence, and humility. This behaviour was really to be admired in a man, who, by his personal merit, had raised himself within the reach of a crown, which he had the prudence, or the virtue, to wave: yet he preserved it to the end of his life: insomuch, that the king, who used to call him his political father, said, very highly to his honour, "the duke of Albemarle demeaned himself in such a manner to the prince he had obliged, as never to seem to overvalue the services of general Monk." During the remainder of his life he was consulted and employed upon all great occasions by the king, and at the same time appears to have been esteemed and beloved by his fellow-subjects. In 1664, on the breaking out of the first Dutch war, he was, by the duke of York, who commanded the fleet, intrusted with the care of the admiralty: and, the plague breaking out the same year in London, he was intrusted likewise with the care of the city by the king, who retired to Oxford. He was, at the latter end of the year, appointed joint-admiral of the fleet with prince Rupert, and distinguished himself with great bravery against the Dutch. In September 1666, the fire of London occasioned the Duke of Albemarle to be recalled from the fleet, to assist in quieting the minds of the people; who expressed their affection and esteem for him, by crying out publicly, as he passed through the ruined streets, that, "if his grace had been there, the city had not been burned." The many hardships and fatigues he had undergone in a military life began to shake his constitution somewhat early; so that about his 60th year he was attacked with a dropsy; which, being too much neglected, perhaps on account of his having been hitherto remarkably healthy, advanced very rapidly, and put a period to his life, Jan. 3, 1669-70, when he was entering his 62d year. He died in the esteem of his sovereign, and his brother the duke of York, as appears not only from the high posts he enjoyed, and the great trust reposed in him by both, but also from the tender concern shewn by them, in a constant inquiry after his state during his last illness, and the public and princely regard paid to his memory after his decease; for, his fu-

neral was honoured with all imaginable pomp and solemnity, and his ashes admitted to mingle with those of the royal blood; he being interred, April 4, 1670, in Henry the VIIth's chapel at Westminster, after his corpse had lain in state many weeks at Somerset-house.

The duke of Albemarle's character has been variously represented, and some parts of it cannot, perhaps, be defended without an appeal to those principles of policy which are frequently at variance with morality. Hume, however, thinks it a singular proof of the strange power of faction, that any malignity (alluding to such writers as Burnet, Harris, &c.) should pursue the memory of a nobleman, the tenour of whose life was so unexceptionable, and who, by restoring the ancient and legal and free government to three kingdoms plunged in the most destructive anarchy, may safely be said to be the subject in these islands, who, since the beginning of time, rendered the most durable and most essential services to his native country. The means also, by which he atchieved his great undertakings, were almost entirely unexceptionable. "His temporary dissimulation," continues Hume, "being absolutely necessary, could scarcely be blameable. He had received no trust from that mongrel, pretended, usurping parliament whom he dethroned; therefore could betray none: he even refused to carry his dissimulation so far as to take the oath of abjuration against the king." Yet Hume allows that in his letter to Sir Arthur Hazelrig (in the Clarendon papers) he is to be blamed for his false protestations of zeal for a commonwealth.

This extraordinary man was an author: a light in which he is by no means generally known, and yet in which he did not want merit. After his death, was published, by authority, a treatise which he composed while a prisoner in the Tower: it is called, "Observations upon military and political Affairs, written by the honourable George Duke of Albemarle," &c. London, 1671, small folio. Besides a dedication to Charles II. signed John Heath, the editor, it contains thirty chapters of martial rules, interspersed with political observations, and is in reality a kind of military grammar. We have, besides, "The Speech of general Monk in the House of Commons, concerning the settling the conduct of the Armies of Three Nations, for the Safety thereof;" another delivered at Whitehall, Feb. 21, 1659, to the members of parliament, at their meeting

before the re-admission of their formerly-secluded members; and "Letters relating to the Restoration," London, 1714-15.[1]

MONK (Hon. Mary), daughter of Lord Molesworth, and wife to George Monk, esq. was celebrated for her poetical talents. She acquired by her own application a perfect knowledge of the Latin, Italian, and Spanish languages; and, from a study of the best authors, a decided taste for poetical composition. She appears to have written for her own amusement, rather than with any view to publication. Her poems were not printed till after her death, when they were published under the title of "Marinda; Poems and Translations upon several Occasions," London, 1716, 8vo. A dedication to Caroline, princess of Wales, was prefixed to them by lord Molesworth, the father of Mrs. Monk, who speaks of the poems as the production "of the leisure hours of a young woman, who, in a remote country retirement, without other assistance than that of a good library, and without omitting the daily care due to a large family, not only acquired the several languages here made use of, but the good morals and principles contained in those books, so as to put them in practice, as well during her life and languishing sickness, as at the hour of her death; dying not only like a Christian, but a Roman lady, and becoming at once the grief and the comfort of her relations." She died in 1715, at Bath. On her deathbed she wrote some very affecting verses to her husband, which are not printed in her works, but may be found in vol. II. of the "Poems of Eminent Ladies," and in "Cibber's Lives."[2]

MONMOUTH (Geoffroy). See JEFFREY.

MONNIER (Peter Charles le), an eminent French astronomer and mathematician, was born at Paris, Nov. 23, 1715. His education was chiefly directed to the sciences, to which he manifested an early attachment; and his progress was such that at the age of twenty-one, he was chosen as the co-operator of Maupertuis, in the measure of a degree of the meridian at the polar circle. At the period when the errors in Flamsteed's catalogue of the stars began to be manifest, he undertook to determine anew the positions of the zodiacal stars as being the most useful to

[1] Biog. Brit.—Life by Gumble, 1671, 8vo, and by Skinner, edited by Webster, 2d edition, 1724.—Letters by eminent persons, 1813, 3 vols. 8vo.

[2] Ballard's Memoirs.—Cibber's Lives.—Harris's Ware.

astronomers. In 1743 he traced at St. Sulpice a grand meridian line, in order to ascertain certain solar motions, and also the small variations in the obliquity of the ecliptic. In 1746, he determined, after numerous observations, the great inequalities of Saturn, produced by the action of Jupiter; and his work served as a foundation for the paper of Euler on this subject, which gained the prize at the academy of sciences in 1748. Soon after this, Le Monnier published his "Astronomical Institutions," a work which was so much the more useful, as it was then the only one in France that contained the first principles of astronomy. Having undertaken to determine the errors of the lunar tables, he directed his labours peculiarly to that satellite, which he observed with assiduity during the entire period of eighteen years, at the end of which the same errors should recommence. His principal works, besides the foregoing, are "Lunar Nautical Astronomy," "Tables of the Sun," and "Corrections of those of the Moon." He took great pleasure in astronomical observations, and to him has been ascribed the great improvement that has taken place in France in practical astronomy.

During his long career he was considered among his friends as the soul of astronomy, and made numerous proselytes to this study by his advice, example, and instructions. It is to him we chiefly owe the early progress of two celebrated astronomers, Lalande and Pingré. Le Monnier died in 1799, in the 84th year of his age. He had a brother, LEWIS WILLIAM, a very able experimental philosopher, but who is not to be confounded with an abbé of that name who translated Terence and Persius into French, and who was the author of fables, tales, and epistles. The latter died in 1796.[1]

MONNOYE (BERNARD DE LA), a learned French poet, was born in Dijon, the capital of Burgundy, June 15, 1641. He was a man of parts and learning, had a decided taste for poetry; and, in 1671, had a fair opportunity of displaying his talents. The subject of the prize of poetry, founded by the members of the French academy at this time, was, "The Suppressing of Duelling by Lewis XIV." As this was the first contest of the kind, the candidates were numerous and eager; but la Monnoye succeeded, and had the honour of being the first who won the prize founded by the French academy; by which he gained a

[1] Hist. de l'Astronomie depuis 1781 jusqu'a 1811, par M. Voiron.

reputation that increased ever after. In 1673, he was a candidate for the new prize, the subject of which was, "The protection with which his Gallic majesty honoured the French academy;" but his poem came too late. He won the prize in 1675, on "The glory of arms and learning under Lewis XIV;" and that also of 1677, on "The Education of the Dauphin." On this occasion, the highest compliment was made him by the abbé Regnier; who said, that "it would be proper for the French academy to elect Mr. de la Monnoye upon the first vacancy, because, as he would thereby be disqualified from writing any more, such as should then be candidates would be encouraged to write." It was indeed said, that he discontinued to write for these prizes at the solicitation of the academy; a circumstance which, if true, reflects higher honour on him than a thousand prizes. He wrote many other successful pieces, and was no less applauded in Latin poetry than in the French. Menage and Bayle have both bestowed the highest encomiums on his Latin poetry. His Greek and Italian poems are likewise much commended by the French critics.

But poetry was not la Monnoye's only province: to a perfect skill in poetry, he joined a very accurate and extensive knowledge of the languages. He was also an acute critic: and no man applied himself with greater assiduity to the study of history, ancient and modern. He was perfectly acquainted with all the scarce books, that had anything curious in them, and was well versed in literary history. He wrote "Remarks on the Menagiana:" in the last edition of which, printed in 1715, in 4 vols. 12mo, are included several pieces of his poetry, and a curious dissertation on the famous book "De tribus Impostoribus." His "Dissertation on Pomponius Lætus," at least, an extract of it, is inserted in the new edition of Baillet's "Jugemens des Sçavans," published in 1722, with a great number of remarks and corrections by la Monnoye. He also embellished the "Anti-Baillet of Menage," with corrections and notes. He was a great benefactor to literature, by his own productions, and the assistance which he communicatd very freely, upon all occasions, to other authors. Among others, he favoured Bayle with a great number of curious particulars for his "Dictionary," which was liberally acknowledged. He died at Paris, Oct. 15, 1728, in his 88th year.

Mr. de Sallingre published at the Hague "A Collection of Poems by la Monnoye," with his eulogium, to which we owe many of the particulars given above. He also left behind him "A Collection of Letters," mostly critical; several curious "Dissertations;" three hundred "Select Epigrams from Martial, and other Poets, ancient and modern, in French verse;" and several other works in prose and verse, in French, Latin, and Greek, ready for the press. A collection of his works in 3 vols. 8vo, was published in 1769. He deserved that the French academy should admit into their list a person on whom they had so often bestowed their laurels, and he might, doubtless, have obtained that honour sooner, had he sued for it: but, as he declined such solicitation, he was not elected till 1713, on the death of abbé Regner des Marias. He married Claude Henriot, whom he survived, after living many years with her in the strictest amity; as appears from a copy of his verses, and also from the epitaph he wrote for himself and his wife. He had accumulated a very curious and valuable library, but was obliged, by the failure of the Missisippi scheme, to propose selling it, in order to support his family. This the duke de Villeroi hearing, settled an annual pension of 6000 livres upon him; for which he expressed his gratitude, in a poem addressed to that nobleman. It is said, however, that the duke did it only upon condition, that himself should inherit the library after the death of la Monnoye, who accepted the terms.[1]

MONNOYER. See BAPTIST, JOHN.

MONRO (ALEXANDER, M. D.), an eminent anatomist, and the father of the medical school of Edinburgh, was descended both by his paternal and maternal parents from distinguished families in the north of Scotland. He was born in London, in September 1697, where his father, then a surgeon in the army of king William in Flanders, resided upon leave of absence in the winter. On quitting the army, Mr. Monro settled in Edinburgh; and perceiving early indications of talent in Alexander, he gave him the best instruction which Edinburgh then afforded, and afterwards sent him to London, where he attended the anatomical courses of Cheselden, and while here, laid the foundation of his most important work on the bones. He then pursued his studies at Paris and Leyden, where his

[1] Gen. Dict.—Moreri.

industry and promising talents recommended him to the particular notice of Boerhaave. On his return to Edinburgh, in the autumn of 1719, he was appointed professor and demonstrator of anatomy to the company of surgeons, the joint demonstrators having spontaneously resigned in his favour, and soon after began also to give public lectures on anatomy, aided by the preparations which he had made when abroad; and at the same time Dr. Alston, then a young man, united with him in the plan, and began a course of lectures on the materia medica and botany. These courses may be regarded as the opening of that medical school, which has since extended its fame, not only throughout Europe, but over the new world. Mr. Monro suggested this plan; and by the following circumstance, probably, contributed to lead his son into a mode of lecturing, which subsequently carried him to excellence. Without the young teacher's knowledge, he invited the president and fellows of the College of Physicians, and the whole company of surgeons, to honour the first day's lecture with their presence. This unexpected company threw the doctor into such confusion, that he forgot the words of the discourse, which he had written and committed to memory. Having left his papers at home, he was at a loss for a little time what to do: but, with much presence of mind, he immediately began to shew some of the anatomical preparations, in order to gain time for recollection; and very soon resolved not to attempt to repeat the discourse which he had prepared, but to express himself in such language as should occur to him from the subject, which he was confident that he understood. The experiment succeeded: he delivered himself well, and gained great applause as a good and ready speaker. Thus discovering his own strength, he resolved henceforth never to recite any written discourse in teaching, and acquired a free and elegant style of delivering lectures.

In the same year, 1720, a regular series of medical instruction was instituted at Edinburgh, through the interest of Dr. Monro's father: these two lectureships were put upon the university establishment, to which were soon after added those of Drs. Sinclair, Rutherford, Innes, and Plummer. This system of medical education was, however, incomplete, without affording some opportunity to the students of witnessing the progress and treatment of diseases, as well as of hearing lectures. A proposal was,

therefore, made to erect and endow an hospital by subscription; and Dr. Monro published a pamphlet, explaining the advantages of such an institution. The royal infirmary was speedily raised, endowed, and established by charter; and the institution of clinical lectures, which were commenced by Dr. Monro on the surgical cases, and afterwards by Dr. Rutherford, in 1748, on the medical cases, completed that admirable system of instruction, upon which the reputation and usefulness of the medical school of Edinburgh have been subsequently founded.

Dr. Monro, who was indefatigable in the labours of his office, soon made himself known to the professional world by a variety of ingenious and valuable publications. His first and principal publication was his "Osteology, or Treatise on the Anatomy of the Bones," which appeared in 1726, and passed through eight editions during his life, and was translated into most of the languages of Europe. To the later editions of this work he subjoined a concise *neurology*, or description of the nerves, and a very accurate account of the lacteal system and thoracic duct.

Dr. Monro was also the father and active supporter of a society, which was established by the professors and other practitioners of the town, for the purpose of collecting and publishing papers on professional subjects, and to which the public is indebted for six volumes of "Medical Essays and Observations by a Society at Edinburgh," the first of which appeared in 1732. Dr. Monro was the secretary of this society; and after the publication of the first volume, when the members of the society became remiss in their attendance, the whole labour of collection and publication was carried on by himself; "insomuch that after this," says his biographer, "scarce any other member ever saw a paper of the five last volumes, except those they were the authors of, till printed copies were sent them by the bookseller." Of this collection, many of the most valuable papers were written by Dr. Monro, on anatomical, physiological, and practical subjects: the most elaborate of these is an "Essay on the Nutrition of the Fœtus," in three dissertations. Haller, speaking of these volumes as highly valuable to the profession, adds, "Monrous ibi eminet."

After the conclusion of this publication, the society was revived, at the suggestion of the celebrated mathematical professor, Colin Maclaurin, and was extended to the ad-

mission of literary and philosophical topics. Dr. Monro again took an active part in its proceedings, as one of its vice-presidents, especially after the death of Maclaurin, when two volumes of its memoirs, entitled "Essays Physical and Literary," were published, and some materials for a third collected, to which Dr. Monro contributed several useful papers. The third was not published during his life. His last publication was an "Account of the Success of Inoculation in Scotland," written originally as an answer to some inquiries addressed to him from the committee of the faculty of physicians at Paris, appointed to investigate the merits of the practice. It was afterwards published at the request of some of his friends, and contributed to extend the practice in Scotland. Besides the works which he published, he left several MSS. written at different times, of which the following are the principal: *viz.* A History of Anatomical Writers; An Encheiresis Anatomica; Heads of many of his Lectures; A Treatise on Comparative Anatomy; A Treatise on Wounds and Tumours; and, An Oration de Cuticula. This last, as well as the short tract on comparative anatomy, has been printed in an edition of his whole works, in one volume quarto, published by his son, Dr. Alexander Monro, at Edinburgh, in 1781. This tract had been published surreptitiously in 1744, from notes taken at his lectures; but is here given in a more correct form.

In 1759, Dr. Monro resigned his anatomical chair, which he had so long occupied with the highest reputation, to his son, just mentioned; but he still continued to lecture as one of the clinical professors on the cases in the infirmary. His life was also a scene of continued activity in other affairs, as long as his health permitted. For he was not only a member, but a most assiduous attendant, of many societies and institutions for promoting literature, arts, sciences, and manufactures in Scotland; he was also a director of the bank of Scotland, a justice of the peace, a commissioner of high roads, &c. and was punctual in the discharge of all his duties. His character in private life was as amiable and exemplary as it was useful in public. To the literary honours, which he attained at home, were added those of a fellow of the royal society of London, and an honorary member of the royal academy of surgery, at Paris.

Dr. Monro was a man of middle stature, muscular, and possessed of great strength and activity; but was subject for many years to a spitting of blood on catching the least cold, and through his life to frequent inflammatory fevers. After an attack of the influenza, in 1762, he was afflicted with symptoms of a disease of a painful and tedious nature, which continued ever after, until it terminated his existence. This was a fungous ulcer of the bladder and rectum, the distress of which he bore with great fortitude and resignation, and died with perfect calmness, on the 10th of July, 1767, at the age of seventy.

Two of his sons became distinguished physicians: Dr. ALEXANDER, his successor, and who has filled his chair since his death, is well known throughout Europe by his valuable publications. It was not until 1801 that to relieve himself from the fatigues of the professorship, he associated with himself, his son, the third Alexander Monro, who bids fair to perpetuate the literary honours of his family. Dr. DONALD Monro, the other son of the first Alexander, settled as a physician in London, became a fellow of the royal college of physicians, and senior physician to the army. He wrote, besides several smaller medical treatises, "Observations on the Means of preserving the Health of Soldiers," 1780, 2 vols. 8vo; a treatise on medical and pharmaceutical chemistry, and the Materia Medica, 1788, 4 vols. 8vo; and the life of his father, prefixed to the edition of his works published by his son, Alexander, 1781, 4to. He died in July 1802, aged seventy one. It is from this life of the first Dr. Monro, that the preceding account is taken.[1]

MONRO (JOHN), an eminent physician, was descended from the ancient family of that name, in the county of Ross, in North Britain; and was born at Greenwich, in the county of Kent, on the 16th of November, 1715, O. S. His grandfather, Dr. Alexander Monro, was principal of the university of Edinburgh, and, just before the revolution in 1688, had been nominated by king James the IId, to fill the vacant see of the Orkneys; but the alteration which took place in the church-establishment of Scotland at that period, prevented his obtaining possession of this bishopric; and the friendship which prevailed between him and the celebrated lord Dundee, the avowed opponent

[1] Life as above.—Rees's Cyclopædia.

of king William, added to his being thought averse to the new order of things, exposed him to much persecution from the supporters of the revolution, and occasioned him to retire from Edinburgh to London, whither he brought with him his only son, then a child. James Monro, the son of Dr. Alexander, after taking his academical degrees in the university of Oxford, practised with much success as a physician in London; and, dedicating his studies principally to the investigation of that branch of medicine which professes to relieve the miseries arising from insanity, was elected physician to the hospital of Bridewell and Bethlem.

Dr. John Monro was the eldest son of Dr. James, and was educated at Merchant-Taylors school in London, whence he was removed in 1723 to St. John's college, Oxford, of which he became a fellow. In 1743, by the favour of sir Robert Walpole, with whom his father lived on terms of friendship, he was elected to one of the travelling fellowships founded by Dr. Radcliffe, and soon after went abroad. He studied physic, first at Edinburgh, and afterwards at Leyden, under the celebrated Boerhaave; after which he visited various parts of Europe. He resided some time at Paris in 1745, whence he returned to Holland; and, after a short stay in that country, he passed through part of Germany into England, carefully observing whatever merited the notice of a man of learning and taste. After quitting Italy he paid a second visit to France, and, having continued some time in that country, returned to England in 1751.

During his absence on the continent, the university of Oxford conferred upon him the degree of doctor of physic, by diploma; and his father's health beginning to decline soon after his arrival in England, he was, in July 1751, elected joint physician with him to Bridewell and Bethlem hospitals, and on his death, which happened in the latter end of 1752, he became sole physician thereof.

From this time he confined his practice entirely to cases of insanity, in which branch of the medical art he attained to a higher degree of eminence than was possessed by any of his predecessors or contemporaries. In 1758, Dr. Battie having published "A Treatise on Madness," wherein he spoke, as Dr. Monro conceived, disrespectfully of the former physicians of Bethlem hospital, he thought it incumbent upon him to take some notice of the publication;

and, in the same year, published a small pamphlet, entitled, "Remarks on Dr. Battie's Treatise on Madness." His ideas of this dreadful malady, as well as the motives which induced him to compose these remarks, are very concisely and elegantly expressed in the advertisement which is prefixed to the work. "Madness is a distemper of such a nature, that very little of real use can be said concerning it; the immediate causes will for ever disappoint our search, and the cure of that disorder depends on management as much as medicine. My own inclination would never have led me to appear in print; but it was thought necessary for me, in my situation, to say something in answer to the undeserved censures which Dr. Battie has thrown upon my predecessors."

Dr. Monro defines madness to be a "vitiated judgment;" though he declares, at the same time, he "cannot take upon him to say, that even this definition is absolute and perfect." His little work contains the most judicious and accurate remarks on this unhappy disorder; and the character which, in the course of it, he draws of his father, is so spirited, and so full of the warmth of filial affection, as to merit being selected. "To say he understood this distemper beyond any of his contemporaries is very little praise; the person who is most conversant in such cases, provided he has but common sense enough to avoid metaphysical subtilties, will be enabled, by his extensive knowledge and experience, to excel all those who have not the same opportunities of receiving information. He was a man of admirable discernment, and treated this disease with an address that will not soon be equalled; he knew very well, that the management requisite for it was never to be learned but from observation; he was honest and sincere, and though no man was more communicative upon points of real use, he never thought of reading lectures on a subject that can be understood no otherwise than by personal observation: physic he honoured as a *profession*, but he despised it as a *trade;* however partial I may be to his memory, his friends acknowledge this to be true, and his enemies will not venture to deny it."

In 1753, Dr. Monro married Miss Elizabeth Smith, second daughter of Mr. Thomas Smith, merchant, of London, by whom he had six children. The eldest of these, John, was designed for the profession of physic, and had made a considerable progress in his studies, but died, after a short

illness, at St. John's college, Oxford, in 1779, in the 25th year of his age. The loss of his eldest son was severely felt by Dr. Monro, to whom he was endeared by his many amiable qualities and promising abilities; and this loss was aggravated by that of his only daughter, Charlotte, who was carried off in the 22d year of her age, by a rapid consumption, within four years afterwards. She was a young lady, who, to a native elegance of manners, added excellent sense, and an uncommon sweetness of disposition. It is not wonderful, therefore, that her loss should prove a severe blow to a father who loved her with the most lively affection. He was now in his 68th year, and had hitherto enjoyed an uncommon share of good health; but the constant anxiety he was under during his daughter's illness, preyed upon his mind, and brought on a paralytic stroke in January 1783. The strength of his constitution, however, enabled him to overcome the first effects of this disorder, and to resume the exercise of his profession; but his vigour, both of mind and body, began from this time to decline. In 1787, his youngest son, Dr. Thomas Monro (who, on the death of his eldest brother, had applied himself to the study of physic,) was appointed his assistant at Bethlem hospital; and he thenceforward gradually withdrew himself from business, till the beginning of 1791, when he retired altogether to the village of Hadley, near Barnet; and in this retirement he continued till his death, which happened, after a few days illness, on the 27th of December, in the same year, and in the 77th year of his age.

Dr. Monro was tall and handsome in his person, and of a robust constitution of body. Though naturally of a grave cast of mind, no man enjoyed the pleasures of society with a greater relish. To great warmth of temper he added a nice sense of honour; and, though avowedly at the head of that branch of his profession to which he confined his practice, yet his behaviour was gentle and modest, and his manners refined and elegant in an eminent degree. He possessed an excellent understanding, and great humanity of disposition; but the leading features of his character were disinterestedness and generosity; as he has said of *his father*, so may it, with equal truth, be said of *himself*—"physic he honoured as a *profession*, but he despised it as a *trade*." Never did he aggravate the misery of those who were in want, by accepting what could ill be

spared; whilst he frequently contributed as much by his bounty as his professional skill to alleviate the distress he was forced to witness. It was the remark of a man of acute observation, who knew him intimately, "that he had met with many persons who *affected* to hold money in contempt, but Dr. Monro was the only man he had found who really *did despise* it."

He possessed a very elegant taste for the fine arts in general, and his collection, both of books and prints, was very extensive. He was uncommonly well versed in the early history of engraving; and the specimens he had collected of the works of the first engravers were very select and curious. From these, as well as from the communications of Dr. Monro, the late ingenious Mr. Strutt derived great assistance in the composition of his history of engravers. Though he never appeared as an author, except in the single instance mentioned above, he possessed a mind stored with the beauties of ancient as well as modern literature. Horace and Shakspeare were his favourite authors; and his notes and remarks on the latter were considerable: these he communicated to Mr. Steevens, previous to his publication of the works of our immortal poet; anxious to contribute his mite to the elucidation of those passages which time has rendered obscure. His fondness for reading was great, and proved a considerable resource to him in the evening of life; and fortunately he was able to enjoy his books till within a very few days of his death.

Dr. Monro was buried in the church-yard of Hadley; and, of his children, three only survived him: James, who commanded the ship Houghton, in the service of the East India company; Charles; and Thomas, who succeeded him, and still is physician to Bethlem and Bridewell hospitals. Besides these, and his son and daughter, whose deaths are mentioned above, he had a younger son, Culling, who died an infant.[1]

MONSON (SIR WILLIAM), a brave English admiral, was the third son of sir John Monson, of South Carlton, in Lincolnshire, and born in 1569. For about two years he studied at Baliol college, Oxford: but, being of an active and martial disposition, he soon grew weary of a contemplative life, and applied himself to the sea-service, in which

[1] Written by one of the editors of the last edition of this Dictionary from private and authentic information.

he became very expert. In the beginning of queen Elizabeth's war with Spain, he entered on board of ship without the knowledge of his parents; but in 1587 we find he went out commander of a vessel, and in 1588, he served in one of the queen's ships, but had not the command of it. In 1589, he was vice-admiral to the earl of Cumberland, in his expedition to the Azores islands, and at the taking of Fayal; but, in their return, suffered such hardships, and contracted such a violent illness from them, as kept him at home the whole year 1590. "The extremity we endured," says he, "was more terrible than befel any ship during the eighteen years' war: for, laying aside the continual expectation of death by shipwreck, and the daily mortality of our men, I will speak of our famine, that exceeded all men and ships I have known in the course of my life. For sixteen days together we never tasted a drop of drink, either beer, wine, or water; and though we had plenty of beef and pork of a year's salting, yet did we forbear eating of it for making us the drier. Many drank salt water, and those that did, died suddenly, and the last words they usually spake, was, 'drink, drink, drink!' And I dare boldly say, that, of five hundred men that were in that ship seven years before, at this day there is not a man alive but myself and one more."

In 1591, he served a second time under the earl of Cumberland; and the commission was, as all the former were, to act against the Spaniards. They took several of their ships; and captain Monson, being sent to convoy one of them to England, was surrounded and taken by six Spanish gallies, after a long and bloody fight. On this occasion they detained him as an hostage for the performance of certain covenants, and carried him to Portugal, where he was kept prisoner two years at Cascais and Lisbon. Not discouraged by this ill-luck, he entered a third time into the earl's service, in 1593; and he behaved himself in this, as in all other expeditions, like a brave and able seaman. In 1594, he was created master of arts at Oxford; in 1595, he was married; in 1596, he served in the expedition to Cadiz, under Walter Devereux, earl of Essex, to whom he did great service by his wise and moderate counsel, and was deservedly knighted. He was employed in several other expeditions, and was highly honoured and esteemed during Elizabeth's reign. Military men were not king James's favourites: therefore, after the

death of the queen, he never received either recompence or preferment, more than his ordinary entertainment or pay, according to the services he was employed in. However, in 1604, he was appointed admiral of the Narrow Seas, in which station he continued till 1616; during which time he supported the honour of the English flag, against the insolence of the infant commonwealth of Holland, of which he frequently complains in his "Naval Tracts;" and protected our trade against the encroachments of France.

Notwithstanding his long and faithful services, he had the misfortune to fall into disgrace; and, through the resentment of some powerful courtiers, was imprisoned in the Tower in 1616: but, after having been examined by the chief justice Coke and secretary Winwood, he was discharged. He wrote a vindication of his conduct, entitled "Concerning the insolences of the Dutch, and a Justification of sir William Monson;" and directed it to the lord chancellor Ellesmere, and sir Francis Bacon, attorney-general and counsellor. His zeal against the Dutch, and his promoting an inquiry into the state of the navy, contrary to the inclination of the earl of Nottingham, then lord high admiral, seems to have been the occasion of his troubles. He had also the misfortune to bring upon himself a general and popular odium, in retaking lady Arabella Steuart, after her escape out of England in June 1611, though it was acting agreeably to his orders and duty. This lady was confined to the Tower for her marriage with William Seymour, esq. as was pretended; but the true cause of her confinement was, her being too high allied, and having a title or claim to the crown of England. Sir William, however, soon recovered his credit at court: for, in 1617, he was called before the privy council, to give his opinion, how the pirates of Algiers might be suppressed, and the town attacked. He shewed the impossibility of taking Algiers, and was against the expedition; notwithstanding which, it was rashly undertaken by Villiers duke of Buckingham. He was also against two other undertakings, as ill-managed, in 1625 and 1628, namely, the expeditions to Cadiz and the isle of Rhee. He was not employed in these actions, because he objected to the minister's measures; but, in 1635, it being found necessary to equip a large fleet, in order to break a confederacy that was forming between the French and the Dutch, he was appointed vice-admiral in that armament, and performed

his duty with great honour and bravery. After that he was employed no more, but spent the remainder of his days in peace and privacy, at his seat at Kinnersley in Surrey, where he digested and finished his "Naval Tracts," published in Churchill's "Collection of Voyages." He died there, Feb. 1642-3, in his seventy-third year, and left a numerous posterity, the ancestors of the present noble family of Monson, baron Monson of Burton, in the county of Lincoln.[1]

MONSTRELET (ENGUERRAND DE), an eminent French historian, was descended of a noble family, but the names of his parents, and the period of his birth have not been discovered. The place of his birth was probably Picardy, and the time, prior to the close of the fourteenth century. No particulars of his early years are known, except that he evinced, when young, a love for application, and a dislike to indolence. The quotations also from Sallust, Livy, Vegetius, and other ancient authors, that occur in his Chronicles, shew that he must have made some progress in Latin literature. He appears to have been resident in Cambray when he composed his history, and passed there the remainder of his life. In 1436 he was nominated to the office of lieutenant du Gavenier of the Cambresis; the *gavenier* was the collector or receiver of the annual dues payable to the duke of Burgundy, by the subjects of the church in the Cambresis, for the protection of them as earl of Flanders. Monstrelet also held the office of bailiff to the chapter of Cambray from 1436 to 1440, when another was appointed. The respect and consideration which he had now acquired, gained him the dignity of governor of Cambray in 1444, and in the following year he was nominated bailiff of Wallaincourt. He retained both of those places until his death, which happened about the middle of July, in 1453. His character in the register of the Cordeliers, and by the abbot of St. Aubert, was that of "a very honourable and peaceable man;" expressions, says his biographer, that appear simple at first sight, but which contain a real eulogium, if we consider the troublesome times in which Monstrelet lived, the places he held, the interest he must have had sometimes to betray the truth in favour of one of the factions which then divided France,

[1] Biog. Brit.—Campbell's Lives of the British Admirals.—Collins's Peerage, new edit.

and caused the revolutions the history of which he has published during the life of the principal actors.

Monstrelet's work, of which there are folio editions, the first without date, the others 1518, 3 vols. 1572, &c. is called "Chronicles," but deserves rather to be classed as history, all the characteristics of historical writing being found in it notwithstanding its imperfections and omissions. He traces events to their source, developes the causes, illustrates them with the minutest details; and bestows the utmost attention in producing his authorities from edicts, declarations, &c. His narrative begins on Easter Day in 1400, where that of Froissart ends, and extends to the death of the duke of Burgundy in 1467, but the last thirteen years were written by an unknown author, and it has since been continued by other hands to 1516. After the example of Froissart, he does not confine himself to events that passed in France; he embraces, with almost equal detail, the most remarkable circumstances which happened during his time in Flanders, England, Scotland, and Ireland. But it becomes unnecessary here to expatiate on the particular merits of this work, as they are now known to the English public by the excellent translation lately published by Thomas Johnes, esq. at the Hafod press, in 1810, and which, with his preceding English edition of Froissart, is justly entitled to form a part in every useful library. From the biographical preface to Mr. Johnes's Monstrelet, we have gleaned the above particulars.[1]

MONTAGUE (CHARLES, Earl of HALIFAX), an English statesman and poet, was born April 16, 1661, at Horton in Northamptonshire. He was the son of Mr. George Montague, a younger son of the earl of Manchester. He was educated first in the country, and then removed to Westminster, where, in 1677, he was chosen a king's scholar, and recommended himself to the celebrated master of the school, Busby, by his felicity in extemporary epigrams. He contracted a very intimate friendship with Mr. Stepney; and, in 1682, when Stepney was elected to Cambridge, the election of Montague not being to proceed till the year following, he was afraid lest by being placed at Oxford, he might be separated from his companion, and therefore solicited to be removed to Cambridge,

[1] Preface as above, from the Memoires de l'Academie de Belles Lettres, vol. XLIII. by M. Dacier.

without waiting for the advantages of another year. He was now in his twenty-first year, and his relation, Dr. Montague, was then master of Trinity college in which he was placed a fellow-commoner, and took him under his particular care. Here he commenced an acquaintance with the great Newton, which continued through his life, and was at last attested by a legacy.

In 1685, he wrote some verses on the death of king Charles, which made such an impression on the earl of Dorset, that he was invited to town, and introduced by that universal patron to the other wits. In 1687, he joined with Prior in "The City Mouse and the Country Mouse," one of his best compositions, which was intended as a burlesque of Dryden's "Hind and Panther." Commencing his political career, he signed the invitation to the prince of Orange, and sat in the convention. He about the same time married the countess dowager of Manchester, and intended to have taken orders; but afterwards altering his purpose, he purchased for 1500*l.* the place of one of the clerks of the council.

After he had written his epistle on the victory of the Boyne, his patron Dorset introduced him to king William, with this expression: "Sir, I have brought a *mouse* to wait on your majesty." To which the king is said to have replied, "You do well to put me in the way of making a *man* of him;" and ordered him a pension of five hundred pounds. This story, however current, says Dr. Johnson, seems to have been made after the event. The king's answer implies a greater acquaintance with our proverbial and familiar diction than king William could possibly have attained.

In March 1691, Mr. Montague first displayed his abilities in the debates upon the bill for regulating trials in cases of high treason; the design of this bill, among other things, was to allow counsel to prisoners charged with that offence, while the trial was depending. Montague rose up to speak for it, but after uttering a few sentences, was struck so suddenly with surprise, that, for a while, he was not able to go on. Recovering himself, he took occasion, from this circumstance, "to enforce the necessity of allowing counsel to prisoners, who were to appear before their judges; since he, who was not only innocent, and unaccused, but one of their own members, was so dashed

when he was to speak before that wise and illustrious assembly*."

In this year, 1691, he was made one of the commissioners of the treasury, and called to the privy council; and in 1694 was appointed second commissioner and chancellor of the exchequer, and under-treasurer. In 1695, he entered into the design of re-coining all the current money of the nation; which, though great difficulties attended it, he completed in the space of two years. In 1696, he projected the scheme for a general fund, which gave rise to the sinking fund, afterwards established by sir Robert Walpole. The same year, he found out a method to raise the sinking credit of the Bank of England; and, in 1697, he provided against the mischiefs from the scarcity of money, by raising, for the service of the government, above two millions in exchequer-notes; on which occasion he was sometimes called the British Machiavel. Before the end of this session of parliament, it was resolved by the House of Commons, that "Charles Montague, esq. chancellor of the exchequer, for his good services to the government, did deserve his majesty's favour." This vote, when we consider that the public affairs called for the skill of the ablest statesmen, and that he was at this time not more than thirty-six years of age, may be admitted as a proof of the high esteem entertained of his abilities.

In 1698, being advanced to the first commission of the treasury, he was appointed one of the regency in the king's absence: the next year he was made auditor of the exchequer, and the year after created baron Halifax. He was, however, impeached by the Commons; but the articles were dismissed by the Lords.

At the accession of queen Anne he was dismissed from the council: and in the first parliament of her reign was again attacked by the Commons, and again escaped by the protection of the Lords. In 1704, he wrote an answer to

* Mr. Reed observes that this anecdote is related by Mr. Walpole, in his Catalogue of Royal and Noble Authors, of the earl of Shaftesbury, author of the "Characteristics;" but it appears to be a mistake, if we are to understand that the words were spoken by Shaftesbury at this time, when he had no seat in the House of Commons; nor did the bill pass at this time, being thrown out by the House of Lords. It became a law in the 7th William, when Halifax and Shaftesbury both had seats. The editors of the "Biographia Britannica" adopt Mr. Walpole's story, but they are not speaking of this period. The story first appeared in the Life of lord Halifax, published in 1715.

Bromley's speech against occasional conformity. He headed the inquiry into the danger of the church. In 1706, he proposed and negociated the union with Scotland; and when the elector of Hanover had received the garter, after the act had passed for securing the protestant succession, he was appointed to carry the ensigns of the order to the electoral court. He sat as one of the judges of Sacheverell; but voted for a mild sentence. Being now no longer in favour, he contrived to obtain a writ for summoning the electoral prince to parliament as duke of Cambridge. At the queen's death he was appointed one of the regency, during her successor's absence from his kingdoms; and, as soon as George I. had taken possession of the throne, he was created earl of Halifax, installed knight of the garter, and expected to have been appointed lord high treasurer; but as he was only created first commissioner, he was highly chagrined, nor was he pacified by the above honours, or by the transfer of the place of auditor of the exchequer to his nephew. Inflamed, says Mr. Coxe, by disappointed ambition, he entered into cabals with the tory leaders, for the removal of those with whom he had so long cordially acted; but his death put an end to his intrigues. While he appeared to be in a very vigorous state of health, he was suddenly taken ill, May 15, and died on the 19th, 1715.

As he was a patron of poets, his own works did not miss of celebration. Addison began to praise him early, and was followed or accompanied by other poets; perhaps by almost all, except Swift and Pope, who forbore to flatter him in his life, because he had disappointed their hopes; and after his death spoke of him, Swift with slight censure, and Pope in the character of Bufo with acrimonious contempt*.

He was, as Pope says, "fed with dedications;" and Tickell affirms that no dedication was unrewarded. Dr. Johnson's remarks on this are too valuable to be omitted.

* Pope's contemptuous character of lord Halifax as Bufo occurs in the "Prologue to the Satires," and yet in the "Epilogue" to the same, he says in a note that Halifax was "a peer no less distinguished by his love of letters than his abilities in parliament." In the preface to the Iliad, he also speaks highly of him, but they had not at that time fallen out. The cause of their quarrel is stated in Johnson's life of Pope, with a ludicrous anecdote respecting Halifax's talents as a critic. Swift's dislike was founded on the same cause as Pope's, disappointment of certain expectations from lord Halifax, of whom he said that "his encouragements were only good words and good dinners."

"To charge all unmerited praise with the guilt of flattery, and to suppose that the encomiast always knows and feels the falsehoods of his assertions, is surely to discover great ignorance of human nature and human life. In determinations depending not on rules, but on experience and comparison, judgment is always in some degree subject to affection. Very near to admiration is the wish to admire. Every man willingly gives value to the praise which he receives, and considers the sentence passed in his favour as the sentence of discernment. We admire in a friend that understanding which selected us for confidence; we admire more, in a patron, that judgment which, instead of scattering bounty indiscriminately, directed it to us; and, if the patron be an author, those performances which gratitude forbids us to blame, affection will easily dispose us to exalt. To these prejudices, hardly culpable, interest adds a power always operating, though not always, because not willingly, perceived. The modesty of praise wears gradually away; and perhaps the pride of patronage may be in time so increased, that modest praise will no longer please." The opinion of the same critic, on the poetry of Montague, may safely be quoted, as it seems to be the general one. "It would now be esteemed no honour, by a contributor to the monthly bundle of verses, to be told, that, in strains either familiar or solemn, he sings like Montague." His poems and speeches, with memoirs of his life, were published in 1715. The former were inserted in Dr. Johnson's edition of the English Poets, but although they have served to make his name more familiar with the public, it is in political history that his character appears to greatest advantage.[1]

MONTAGUE (EDWARD), earl of Sandwich, an English general, admiral, and statesman, was the only surviving son of sir Sidney Montague, the youngest son of Edward lord Montague of Boughton. He was born July 27, 1625, and after a liberal education was very early introduced into public life. His career may be said to have commenced at the age of eighteen; for in August 1643 he was commissioned to raise a regiment in the service of the parliament, and to act against Charles I. He then joined the army, and acquitted himself with great courage at the

[1] Biog. Brit.—Life prefixed to his Works.—Johnson's Life in English Poets.—Cibber's Lives.—Swift's and Pope's Works; see Indexes.—Park's edition of the Royal and Noble Authors.

storming of Lincoln, the battles of Marston-moor and Naseby, and on other occasions, before he had arrived at his twentieth year. He sat also in the House of Commons as representative for Huntingdonshire before he was of age, and had afterwards a seat at the board of treasury under Cromwell. After the Dutch war he went from the army to the navy, had a command in the fleet, and Cromwell had so good an opinion of him, as to associate him with the celebrated admiral Blake in his expedition to the Mediterranean. In 1656 he returned to England with some rich prizes, and received the thanks of the parliament, as well as renewed instances of Cromwell's favour. In the following year he was appointed to command the fleet in the Downs, the object of which was to watch the Dutch, to carry on the war with Spain, and to facilitate the enterprize of Dunkirk. After the death of Cromwell, he accepted, under Richard, the command of a large fleet which was sent to the North, on board of which he embarked in the spring of 1659. In April he wrote to the kings of Sweden and Denmark, and to the Dutch admiral Opdam, informing them that his instructions were, not to respect the private advantage of England by making war, but the general tranquillity of Europe, by engaging the Powers of the North to enter into an equitable peace; and in the negociations which he carried on with other ministers to effect this purpose, he is said to have displayed the talents of a consummate statesman.

He appears, however, about this time, to have conceived a dislike against his employers; for which two reasons are assigned; the one, that previous to his sailing, the parliament had tied him down to act only in conjunction with their commissioners, one of whom was Algernon Sidney; and the other, that they had given away his regiment of horse. While thus employed, and with these feelings, Charles II. sent him two letters, one from himself, and the other from chancellor Hyde, the purpose of which was to induce him to withdraw from the service of parliament, and, as a necessary step, to return with the fleet to England, where it might be ready to act in conjunction with sir George Booth and others, who were already disposed to promote the restoration. He accordingly set sail for England, but had the mortification to find that sir George Booth was in the Tower, the parliament in full authority, and a charge against himself brought by Algernon Sidney.

He set out, however, for London, and defended his conduct to parliament with so much plausibility, that the only consequence was his being dismissed from his command.

His retirement was not of long duration; and upon the nearer approach of the restoration, general Monk having procured him to be replaced in his former rank in the navy, he convoyed the king to England, who made him a knight of the garter, and soon afterwards created him baron Montague of St. Neots in Huntingdonshire, viscount Hinchinbroke in the same county, and earl of Sandwich in Kent. He was likewise sworn a member of the privy council, made master of the king's wardrobe, admiral of the narrow seas, and lieutenant admiral to the duke of York, as lord high admiral of England. When the Dutch war began in 1664, the duke of York took upon him the command of the fleet as high admiral, and the earl of Sandwich commanded the blue squadron; and by his well-timed efforts, a great number of the enemy's ships were taken. In the great battle, June 3, 1665, when the Dutch lost their admiral Opdam, and had eighteen men of war taken, and fourteen destroyed, a large share of the honour of the victory was justly assigned to the earl of Sandwich, who also on Sept. 4, of the same year, took eight Dutch men of war, two of their best East India ships, and twenty sail of their merchantmen.

Soon after his return to England, he was sent to the court of Madrid, to negociate a peace between Spain and Portugal, which he not only effected in the most satisfactory manner, but also concluded with the court of Spain, one of the most beneficial treaties of commerce that ever was made for this nation. On the renewal of the Dutch war in 1672, his lordship embarked again with the duke of York, and commanded the blue squadron. The fleet came in sight of the Dutch about break of day, May 28, and in the subsequent engagement he performed such exploits as could not fail to have rendered the victory complete, had he been properly seconded by his squadron, but a Dutch fire-ship, covered by the smoke of the enemy, having grappled the Royal James (that on which the earl of Sandwich fought), set her in a flame, and the brave earl perished with several gallant officers. His body being found about a fortnight afterwards, was, by his majesty's orders brought to London, and interred with great solemnity in Henry VII.'s chapel, Westminster-abbey. It was sup-

posed by many, though unjustly, that the duke of York did not support him as he might have done towards the beginning of the action; but it was agreed by all, that sir Joseph Jordan, the earl's vice-admiral, might have disengaged him. His loss occasioned great reflections on the duke; and in the parliament which met at Westminster in Oct. 1680, when the exclusion bill was in debate, some members openly charged him in the House of Commons with the death of the earl of Sandwich.

The character of this nobleman may be inferred from the above particulars. Of his bravery and skill both as a commander and statesman, there cannot be any difference of opinion; but there are the strongest inconsistencies in his political career, and perhaps greater inconsistencies in the dispensation of court-favours after the restoration. He had contributed to dethrone the father, and had offered the son's crown to the usurper; yet for his slow services at the very eve of the restoration, Charles II. heaped rewards and honours upon him, while he neglected thousands who had, at the risk of life and property, adhered to the royal cause through all its vicissitudes.

Lord Orford, who has given this nobleman a place in his "Catalogue of Royal and Noble Authors," mentions of his writing, "A Letter to Secretary Thurloe," in the first volume of "Thurloe's State-papers;" "Several Letters during his Embassy to Spain," published with "Arlington's Letters;" and "Original Letters and Negotiations of Sir Richard Fanshaw, the Earl of Sandwich, the Earl of Sunderland, and Sir William Godolphin, wherein divers matters between the three Crowns of England, Spain, and Portugal, from 1603 to 1678, are set in a clear light," in 2 vols. 8vo. He was also the author of a singular translation, called "The Art of Metals, in which is declared, the manner of their Generation, and the Concomitants of them, in two books, written in Spanish by Albaro Alonzo Barba, M. A. curate of St. Bernard's parish, in the imperial city of Potosi, in the kingdom of Peru, in the West Indies, in 1640; translated in 1669, by the right honourable Edward earl of Sandwich," 1674, a small 8vo. A short preface of the editor says: "The original was regarded in Spain and the West Indies as an inestimable jewel; but that, falling into the earl's hands, he enriched our language with it, being content that all our lord the king's people should be

philosophers." There are also some astronomical observations of his in No. 21 of the Philosophical Transactions.[1]

MONTAGUE (JOHN), fourth earl of SANDWICH, son of Edward Richard Montague, lord viscount Hinchinbroke, and Elizabeth only daughter of Alexander Popham, esq. of Littlecote in the county of Wilts, was born in the parish of St. Martin in the Fields, Westminster, Nov. 3, 1718. He was sent at an early age to Eton school, where, under the tuition of Dr. George, he made a considerable proficiency in the classics. In 1735, he was admitted of Trinity college, Cambridge, and during his residence there, he and the late lord Halifax were particularly distinguished for their college exercises; and were the first noblemen who declaimed publicly in the college chapel. After spending about two years at Cambridge, he set out on a voyage round the Mediterranean, his account of which has recently been published. Mr. Ponsonby, late earl of Besborough, Mr. Nelthorpe, and Mr. Mackye, accompanied his lordship (for he was now earl of Sandwich) on this agreeable tour, with Liotard the painter, as we have noticed in his article (vol. XX.) On his lordship's return to England, he brought with him, as appears by a letter written by him to the rev. Dr. Dampier, "two mummies and eight embalmed ibis's from the catacombs of Memphis; a large quantity of the famous Egyptian papyrus; fifteen intaglios; five hundred medals, most of them easier to be read than that which has the inscription ΓΑΜΙΩΝ; a marble vase from Athens, and a very long inscription as yet undecyphered, on both sides of a piece of marble of about two feet in height." This marble was afterwards presented to Trinity college, and the inscription was explained by the late learned Dr. Taylor, in 1743, by the title of *Marmor Sandvicense.*

Being now of age, he took his seat in the House of Lords, and began his political career by joining the party then in opposition to sir Robert Walpole. On the formation of the ministry distinguished by the appellation of *broad-bottom*, he was appointed second lord of the admiralty, Dec. 15, 1744. In consequence of the active part which he took in raising men to quell the rebellion in 1745, he obtained rank in the army. His political talents must at

[1] Campbell's Lives of the Admirals.—Collins's Peerage by sir E. Brydges.—Park's edition of the Royal and Noble Authors.

this time have been acknowledged, as in 1746 he was appointed plenipotentiary to the congress to be holden at Breda, and next year his powers were renewed, and continued till the definitive treaty of peace was signed at Aix-la-Chapelle in Oct. 1748. On his return he was sworn of the privy-council, and appointed first lord of the admiralty; and on the king's embarking for Hanover, he was declared one of the lords justices during his majesty's absence. In June 1751, he was displaced from the admiralty, and did not again hold any public office till 1755, when he became one of the joint vice-treasurers of Ireland. In April 1763, he was again appointed first lord of the admiralty; and the death of lord Hardwicke causing a vacancy in the office of high steward of the university of Cambridge, lord Sandwich became a candidate to succeed him, but failed, after a very close contest. In 1765 he was again out of office, but in 1768 was made joint-postmaster with lord Le Despencer. In Jan. 1771, under lord North's administration, he was a third time appointed first lord of the admiralty, which he held during the whole stormy period of the American war, and resigned only on the dissolution of the ministry which had carried it on. His conduct in the admiralty was allowed to redound greatly to his credit. He reformed many abuses in the dock-yards; increased the establishment of the marines; set the example of annual visitations to the dock-yards; was the promoter and patron of several voyages of discovery; and upon the whole, his attention to and knowledge of the duties of the naval department, although sometimes the objects of jealous inquiry, had probably never been exceeded.

In 1783, under the coalition cabinet he accepted the rangership of the parks, which he held only until the following year, and then returned to the calm satisfaction of a private station. In 1791, a complaint in the bowels, to which he had been subject, obliged him to try the waters of Bath; but, receiving no benefit, he returned to his house in town in the latter end of February 1792, where after languishing for some weeks, he died April 30.

"The earl of Sandwich," says his biographer, "was rather to be considered as an able and intelligent speaker, then a brilliant and eloquent orator. In his early parliamentary career, he displayed uncommon knowledge of the sort of composition adapted to make an impression on a popular assembly; and from a happy choice of words, and

a judicious arrangement of his argument, he seldom spoke without producing a sensible effect on the mind of every impartial auditor. In the latter part of his political life, and especially during the American war, his harangues were less remarkable for their grace and ornament, than for sound sense, and the valuable and appropriate information which they communicated. His speeches, therefore, were regarded as the lessons of experience and wisdom. He was never ambitious of obtruding himself upon the house. He had a peculiar delicacy of forbearance, arising from a sense of propriety; which, if more generally practised, would tend very much to expedite the public business by compressing the debates, now usually drawn out to an immeasurable and tiresome length, within more reasonable bounds. If, after having prepared himself on any important question, when he rose in the house any other lord first caught the chancellor's eye, he sat down with the most accommodating patience; and, if the lord, who spoke before him, anticipated the sentiments which he meant to offer, he either did not speak at all, or only spoke to such points as had not been adverted to by the preceding speaker. Whenever, therefore, he rose, the House was assured that he had something material to communicate: he was accordingly listened to with attention, and seldom sat down without furnishing their lordships with facts at once important and interesting; of which no other peer was so perfectly master as himself. During the period of the American war he was frequently attacked in both houses for his official conduct or imputed malversation. When any such attempts were made in the House of Peers, he heard his accusers with patience, and with equal temper as firmness refuted their allegations, exposing their fallacy or their falsehood. On all such occasions, he met his opponents fairly and openly, in some instances concurring in their motions for papers, which his adversaries imagined would prove him a negligent minister; in others resisting their object, by shewing the inexpediency or the impolicy of complying with their requests. In the parliamentary contest, to which the unfortunate events of the American war gave rise, he is to be found more than once rising in reply to the late earl of Chatham; whose extraordinary powers of eloquence inspired sufficient awe to silence and intimidate even lords of acknowledged ability. Lord Sandwich never in such cases suffered himself to be

dazzled by the splendor of oratorical talents; or ever spoke without affording proof that his reply was necessary and adequate. In fact, his lordship never rose without first satisfying himself, that the speaker he meant to reply to was in error; and that a plain statement of the facts in question would dissipate the delusion, and afford conviction to the house. By this judicious conduct his lordship secured the respect of those whom he addressed, and commanded at all times an attentive hearing."

In his private character, his biographer bears testimony to the easy politeness and affability of his manners; his chearfulness and hospitality; the activity of his disposition; and his readiness to perform acts of kindness. Of his morals less can be said. He was indeed a man of pleasure, in all the extent of that character; his most harmless enjoyment was music, in which he was at once a man of taste, a warm enthusiast, and a liberal patron. He is said to have been the author of a pamphlet, entitled "A State of Facts relative to Greenwich hospital," 1779, in reply to captain Baillie's "Case of the Royal Hospital at Greenwich," published in 1778. Since his death has been published, "A Voyage performed by the Earl of Sandwich round the Mediterranean, in the years 1738 and 1739, written by himself." This was edited by his chaplain the rev. John Cooke in 1799, with a memoir of the noble author, from which we have extracted the above particulars. This noble lord's narrative is less interesting now than it would have been about the period when it was written, and is indeed very imperfect and unsatisfactory, but the plan and execution of such a voyage are creditable to his lordship's taste and youthful ambition.[1]

MONTAGU (LADY MARY WORTLEY), an English lady of distinguished talent, by marriage related to the Sandwich family, was the eldest daughter of Evelyn Pierrepoint, duke of Kingston, and the lady Mary Fielding, daughter of William earl of Denbigh. She was born about 1690, and lost her mother in 1694. Her capacity for literary attainments was such as induced her father to provide her with the same preceptors as viscount Newark, her brother; and under their tuition, she made great proficiency in the Greek, Latin, and French languages. Her studies were

[1] Memoir as above.—Collins's Peerage, by Sir E. Brydges.—Mouth. Rev. vol. XXXIII. N. S.

afterwards superintended by bishop Burnet, and that part of life which by females of her rank is usually devoted to trifling amusements, or more trifling "accomplishments," was spent by her in studious retirement, principally at Thoresby and at Acton, near London. Her society was confined to a few friends, among whom the most confidential appears to have been Mrs. Anne Wortley, wife of the hon. Sidney Montagu, second son of the heroic earl of Sandwich. In this intimacy originated her connection with Edward Wortley Montagu, esq. the eldest son of this lady; and after a correspondence of about two years, they were privately married by special licence, which bears date August 12, 1712. Mr. Wortley was a man possessed of solid rather than of brilliant parts, but in parliament, where at different periods of his life he had represented the cities of Westminster and Peterborough, and the boroughs of Huntingdon and Bossiney, he acquired considerable distinction as a politician and a speaker. In 1714 he was appointed one of the lords commissioners of the treasury; and on this occasion his lady was introduced to the court of George I. where her beauty, wit, and spirit were universally admired. She lived also in habits of familiar acquaintance with two of the greatest geniuses of the age, Addison and Pope; but it did not require their discernment to discover that, even at this time, she was a woman of very superior talents.

In 1716, Mr. Wortley resigned his situation as a lord of the treasury, on being appointed ambassador to the Porte, in order to negociate peace between the Turks and Imperialists. Lady Mary determined to accompany him in this difficult and, during war, dangerous journey, and while travelling, and after her arrival in the Levant, amused herself and delighted her friends by a regular correspondence, chiefly directed to her sister the countess of Mar, lady Rich, and Mrs. Thistlethwaite, both ladies of the court, and to Mr. Pope. Previously to her arrival at the capital of the Ottoman empire, the embassy rested about two months at Adrianople, to which city the Sultan, Achmed the third, had removed his court. It was here that she first was enabled to become acquainted with the customs of the Turks, and to give so lively and so just a picture of their domestic manners and usages of ceremony. Her admission into the interior of the seraglio was one of her most remarkable adventures, and most singular privileges, and

gave rise to many strange conjectures, which it is not now necessary to revive. It is more important to record that, during her residence at Constantinople, she was enabled to confer on Europe a benefit of the greatest consequence; namely, inoculation for the small-pox, which was at that time universal in the Turkish dominions. This practice she examined with such attention as to become perfectly satisfied with its efficacy, and gave the most intrepid and convincing proof of her belief, in 1717, by inoculating her son, who was then about three years old. Mr. Maitland, who had attended the embassy in a medical character, first endeavoured to establish the practice in London, and was encouraged by lady Mary's patronage. In 1721 the experiment was successfully tried on some criminals. With so much ardour did lady Mary, on her return, enforce this salutary innovation among mothers of her own rank, that, as we find in her letters, much of her time was necessarily dedicated to various consultations, and to the superintendence of the success of her plan. In 1722, she had a daughter of six years old, inoculated, who was afterwards countess of Bute; and in a short time the children of the royal family, that had not had the small-pox, underwent the same operation with success; then followed some of the nobility, and the practice gradually prevailed among all ranks, although it had to encounter very strong prejudices; and was soon extended, by Mr. Maitland to Scotland, and by other operators to most parts of Europe.

Mr. Wortley's negociations at the Porte having failed, owing to the high demands of the Imperialists, he received letters of recall, Oct. 28, 1717, but did not commence his journey till June 1718; in October of the same year he arrived in England. Soon after, lady Mary was solicited by Mr. Pope to fix her summer residence at Twickenham, with which she complied, and mutual admiration seemed to knit these kindred geniuses in indissoluble bonds. A short time, however, proved that their friendship was not superhuman. Jealousy of her talents, and a difference in political sentiments, appear to have been the primary causes of that dislike which soon manifested itself without ceremony and without delicacy. Lady Mary was attached to the Walpole administration and principles. Pope hated the whigs, and was at no pains to conceal his aversion in conversation or writing. What was worse, lady Mary had for some time omitted to consult him upon any new poeti-

cal production, and even when he had been formerly very free with his emendations, was wont to say, "Come, no touching, Pope, for what is good, the world will give to you, and leave the bad for me;" and she was well aware that he disingenuously encouraged that idea. But the more immediate cause of their implacability, was a satire in the form of a pastoral, entitled "Town Eclogues." These were some of lady Mary's earliest poetical attempts, and had been written previously to her leaving England. After her return, they were communicated to a favoured few, and no doubt highly relished from their supposed, or real personal allusions. Both Pope and Gay suggested many additions and alterations, which were certainly not adopted by lady Mary; and as copies, including their corrections, were found among the papers of these poets, their editors have attributed three out of six to them. "The Basset Table," and "The Drawing Room," are given to Pope; and the "Toilet" to Gay. The publication, however, of these poems, in the name of Pope, by Curl, a bookseller who hesitated at nothing mean or infamous, appears to have put a final stop to all intercourse between Pope and lady Mary. "Irritated," says her late biographer, "by Pope's ceaseless petulance, and disgusted by his subterfuge, she now retired totally from his society, and certainly did not abstain from sarcastic observations, which were always repeated to him." The angry bard retaliated in the most gross and public manner against her and her friend lord Hervey. Of this controversy, which is admirably detailed by Mr. Dallaway, we shall only add, that Dr. Warton and Dr. Johnson agree in condemning the prevarication with which Pope evaded every direct charge of his ungrateful behaviour to those whose patronage he had once servilely solicited; and even his panegyrical commentator, Dr. Warburton, confesses that there were allegations against him, which "he was not quite clear of*."

Lady Mary, however, preserved her envied rank in the world of fashion and of literature until 1739, when her health declining, she took the resolution to pass the remainder of her days on the continent. Having obtained Mr. Wortley's consent, she left England in the month of July, and hastened to Venice, where she formed many

* After all this Pope has found a zealous advocate in Mr. Hayley.—See his "Desultory Remarks on the Letters of Eminent Persons," prefixed to his edition of Cowper's Works.

connexions with the noble inhabitants, and determined to establish herself in the north of Italy. Having been gratified by a short tour to Rome and Naples, she returned to Brescia, one of the palaces of which city she inhabited, and also spent some months at Avignon and Chamberry. Her summer residence she fixed at Louverre, on the shores of the lake of Isco, in the Venetian territory, whither she had been first invited on account of the mineral waters, which she found greatly beneficial to her health. There she took possession of a deserted palace, she planned her garden, applied herself to the business of a country life, and was happy in the superintendance of her vineyards and silk-worms. Books, and those chiefly English, sent by her daughter lady Bute, supplied the want of society. Her visits to Genoa and Padua were not unfrequent, but about 1758, she quitted her solitude, and settled entirely at Venice, where she remained till the death of Mr. Wortley in 1761. She then yielded to the solicitations of her daughter, and after an absence of twenty-two years, she began her journey to England, where she arrived in October. But her health had suffered much, and a gradual decline terminated in death, on the 21st of August, 1762, and in the seventy-third year of her age.

The year following her death, appeared "Letters of Lady M——y W——y M——," in 3 vols. 12mo, of which publication Mr. Dallaway has given a very curious history. By this it appears that after lady Mary had collected copies of the letters which she had written during Mr. Wortley's embassy, she transcribed them in two small quarto volumes, and upon her return to England in 1761, gave them to Mr. Sowden, a clergyman at Rotterdam, to be disposed of as he thought proper. After her death, the late earl of Bute purchased them of Mr. Sowden, but they were scarcely landed in England when the above mentioned edition was published. On farther application to Mr. Sowden, it could only be gathered that two English gentlemen once called on him to see the letters, and contrived, during his being called away, to go off with them, although they returned them next morning with many apologies. Whoever will look at the three 12mo volumes, may perceive that with the help of a few amanuenses, there was sufficient time to transcribe them during this interval. Cleland was the editor of the publication, and probably one of the "gentlemen" concerned in the trick of obtaining the copies.

The appearance of these letters, however, excited universal attention, nor on a re-perusal of them at this improved period of female literature, can any thing be deducted from Dr. Smollett's opinion in the "Critical Review," of which he was then conductor. "The publication of these letters will be an immortal monument to the memory of lady M. W. M. and will shew, as long as the English language endures, the sprightliness of her wit, the solidity of her judgment, the elegance of her taste, and the excellence of her real character. These letters are so bewitchingly entertaining, that we defy the most phlegmatic man on earth to read one without going through with them, or after finishing the third volume, not to wish there were twenty more of them." Other critics were not so enraptured, and seemed to doubt their authenticity, which, however, is now placed beyond all question by the following publication, "The Works of the right hon. lady M. W. M. including her correspondence, poems, and essays, published by permission (of the Earl of Bute) from her genuine papers," London, 1803, 5 vols. 12mo, with Memoirs of her Life by Mr. Dallaway, drawn up with much taste and delicacy, and to which we are indebted for the preceding sketch. This edition, besides her poems, and a few miscellaneous essays, contains a great number of letters never before printed, perhaps of equal importance with those which have long been before the world, as they appear not to have been intended for publication, which the others certainly were, and we have in these new letters a more exact delineation of her character in advanced life. This if it be not always pleasing, will afford many instructive lessons. Her poetry, without being of the superior kind, is yet entitled to high praise, and had she cultivated the acquaintance of the muses with more earnestness, and had not disdained the scrupulous labour by which some of her contemporaries acquired fame, it is probable she might have attained a higher rank. She certainly was a woman of extraordinary talents, and acquired the honours of literary reputation at a time when they were not bestowed on the undeserving. It is, however, incumbent upon us to add, that the moral tendency of her letters may be justly questioned; many of the descriptions of Eastern luxuries and beauty are such as cannot be tolerated in an age of decency, and a prudent guardian will hesitate long before he can admit the letters from Constantinople among

books fit for the perusal of the young. Her amiable relative, the late Mrs. Montague, represents Lady Mary as one who "neither thinks, speaks, acts, or dresses like any body;" and many traits of her moral conduct were also, it is to be hoped, exclusively her own.[1]

MONTAGUE (EDWARD WORTLEY), only son of the preceding lady Mary, was born in October 1713, and in the early part of his life seems to have been the object of his mother's tenderest regard, though he afterwards lost her favour. In 1716, he was taken by her on his father's embassy to Constantinople, and while there, was, as we have noticed in her life, the first English child on whom the practice of inoculation was tried. Returning to England with his parents in 1719, he was placed at Westminster-school, where he gave an early sample of his wayward disposition, by running away, and eluding every possible search, until about a year after he was accidentally discovered at Blackwall, near London, in the character of a vender of fish, a basket of which he had then on his head. He had bound himself, by regular indenture, to a poor fisherman, who said he had served him faithfully, making his bargains shrewdly, and paying his master the purchase-money honestly. He was now again placed at Westminster-school, but in a short time escaped a second time, and bound himself to the master of a vessel which sailed for Oporto, who, supposing him a deserted friendless boy, treated him with great kindness and humanity. This treatment, however, produced no corresponding feelings; for the moment they landed at Oporto, Montague ran away up the country, and contrived to get employment for two or three years in the vintage. Here at length he was discovered, brought home, and pardoned; but with no better effect than before. He ran away a third time; after which his father procured him a tutor, who made him so far regular that he had an appointment in one of the public offices; and, in 1747, he was elected one of the knights of the shire for the county of Huntingdon; but in his senatorial capacity he does not appear to have any way distinguished himself; nor did he long retain his seat, his expences so far exceeding his income, that he found it prudent once more to leave England, about the latter end of 1751. His first excursion was to Paris, where, in a short

[1] Life as above.

time, he was imprisoned in the Chatelet, for a fraudulent gambling transaction: how he escaped is not very clear, but he published a defence of himself, under the title of "Memorial of E. W. Montague, esq. written by himself, in French, and published lately at Paris, against Abraham Payba, a Jew by birth, who assumed the fictitious name of James Roberts. Translated into English from an authentick copy sent from Paris," 1752, 8vo.

In the parliament which assembled in 1754, Mr. Montague was returned for Bossiney: and in 1759 he published his "Reflections on the Rise and Fall of the ancient Republics, adapted to the present state of Great Britain," 8vo. This work contains a concise, and not inelegant, relation of the Grecian, Roman, and Carthaginian states, interspersed with occasional allusions to his own country, the constitution of which he appears to have studied with care. It is somewhat singular that Mr. Forster, the person whom his father had engaged as his tutor, endeavoured to claim the merit of this work; but not, as Mr. Seward remarks, until more than a year after Mr. Montague's death, when he could receive no contradiction.

His father died in January 1761, at the advanced age of eighty, and by his will, made in 1755, bequeathed to his son an annuity of one thousand pounds a-year, to be paid to him during the joint lives of himself and his mother lady Mary; and after her death an annuity of two thousand pounds a-year, during the joint lives of himself and his sister lady Bute. By the same will he empowered Mr. Montague to make a settlement on any woman he might marry, not exceeding eight hundred pounds a-year; and to any son of such marriage he devised a considerable estate in the West Riding of Yorkshire. It was this last clause which gave rise to a story that he had advertised for a wife, promising to marry "any widow or single lady, of genteel birth and polished manners, and five, six, seven, or eight months in her pregnancy." Such an advertisement certainly appeared, but not sooner than 1776, within a few months of his death, and when he was abroad; all which render the story rather improbable.

His mother died in 1762, and left him only one guinea, he having offended her irreconcileably: but as he was now independent by his father's liberal bequest, he once more took leave of his native country, and passed the remainder of his life in foreign parts. In 1762, while at

Turin, he wrote two letters to the earl of Macclesfield, which were read at the Royal Society, and afterwards published in a quarto pamphlet, entitled, "Observations upon a supposed antique bust at Turin." In the Philosophical Transactions are also, by him, "New Observations on Pompey's Pillar," and an account of his journey from Cairo in Egypt to the Written Mountains in the desarts of Sinai. It is said that he published "An Explication of the Causes of Earthquakes;" but it is not recollected where. His travels in the East occupied some years, and in the course of them he first abjured the protestant for the Roman catholic religion, and then the latter for Mahometanism, all the rites and ceremonies of which he performed with a punctuality which inclines us to think that he was in some degree deranged. He died at length at Padua in May 1776, and was buried under a plain slab, in the cloister of the Hermitants, with an inscription recording his travels and his talents. The latter would have done honour to any character, but in him were obscured by a disposition which it would be more natural to look for in romance than in real life.[1]

MONTAGUE (ELIZABETH), a learned and ingenious English lady, was the daughter of Matthew Robinson, esq. of West Layton, in Yorkshire, of Coveney, Cambridgeshire, and of Mount Morris in Kent, by Elizabeth daughter and heiress of Robert Drake, esq. She was born at York, Oct. 2, 1720, but lived, for some of her early years, with her parents at Cambridge, where she derived great assistance in her education from Dr. Conyers Middleton, whom her grandmother had taken as a second husband. Her uncommon sensibility and acuteness of understanding, as well as her extraordinary beauty as a child, rendered her an object of great notice and admiration in the university, and Dr. Middleton was in the habit of requiring from her an account of the learned conversations at which, in his society, she was frequently present: not admitting of the excuse of her tender age as a disqualification, but insisting, that although at the present time she could but imperfectly understand their meaning, she would in future derive great benefit from the habit of attention inculcated by this practice. Her father, a man of considerable intel-

[1] See many additional particulars, adventures, and eccentricities of this singular character, in Mr. Nichols's History of Leicestershire and Life of Bowyer.

MONTAIGNE, or MONTAGNE (MICHAEL DE), an eminent French writer, was born at the castle of Montaigne, in the Perigord, Feb. 8, 1533. His father, seigneur of Montaigne, and mayor of Bourdeaux, bestowed particular attention on his education, perceiving in him early proofs of talents that would one day reward his care. His mode of teaching him languages is mentioned as somewhat singular at that time, although it has since been frequently practised. He provided him with a German attendant, who did not know French, and who was enjoined to speak to him in Latin, and in consequence young Montaigne is said to have been a master of that language at the age of six years. He was taught Greek also as a sort of diversion, and because his father had heard that the brains of children may be injured by being roused too suddenly out of sleep, he caused him to be awakened every morning by soft music. All this care he repaid by the most tender veneration for the memory of his father. Filial piety, indeed, is said to have been one of the most remarkable traits of his character, and he sometimes displayed it rather in a singular manner. When on horseback he constantly wore a cloak which had belonged to his father, not, as he said, for convenience, but for the pleasure it gave him. "Il me semble m'envelopper de lui,"—"I seem to be *wrapped up* in my father;" and this, which from any other wit would have been called the personification of a pun, was considered in Montaigne as a sublime expression of filial piety.

At the age of thirteen he had finished his course of studies, which he began at the college of Bourdeaux, under Crouchy, the celebrated Buchanan, and Muret, all learned and eminent teachers, and his progress bore proportion to their care. Being designed for the bar by his father, he married the daughter of a counsellor of parliament at Bourdeaux, when in his thirty-third year, and for some time himself sustained that character, but afterwards abandoned a profession to which he probably was never cordially attached. His favourite study was that of human nature, to pursue which he travelled through various parts of France, Germany, Swisserland, and Italy, making his observations on every thing curious or interesting in society, and receiving many marks of distinction. At Rome, in 1581, he was admitted a citizen; and the same year he was chosen mayor of Bourdeaux, and in this office gave such satisfaction to his fellow-citizens, that in 1582 they

employed him in a special mission to court on important affairs, and after his mayoralty expired, they again elected him into the same office. In 1588 he appeared to advantage at the assembly of the states of Blois, and although not a deputy, took a share in their proceedings and cabals. During one of his visits at court, Charles IX. decorated him with the collar of the order of St. Michael, without any solicitation, which, when young, he is said to have coveted above all things, it being at that time the highest mark of honour among the French nobility, and rarely bestowed.

Returning afterwards to his family residence, he devoted himself to study, from which he suffered some disturbance during the civil wars. On one occasion a stranger presented himself at the entrance of his house, pretending that while travelling with his friends, a troop of soldiers had attacked their party, taken away their baggage, killed all who made resistance, and dispersed the rest. Montaigne, unsuspectingly, admitted this man, who was the chief of a gang, and wanted admittance only to plunder the house. In a few minutes two or three more arrived, whom the first declared to be his friends that had made their escape, and Montaigne compassionately made them welcome. Soon after, however, he perceived the court of his chateau filled with more of the party, whose behaviour left him in no doubt as to their intentions. Montaigne preserved his countenance unaltered, and ordered them every refreshment the place afforded, and presented this with so much kindness and politeness, that the captain of the troop had not the courage to give the signal for pillage.

In his old age Montaigne was much afflicted with the stone and nephritic colic, but could never be prevailed upon to take medicines, in which he never had any faith. The physicians, he used to say, "know Galen, but they know nothing of a sick person;" and such was his confidence in the powers of nature, that he refused even a common purgative, when the indication was plain. He died Sept. 15, 1592, in his sixtieth year.

His reputation is founded on his "Essays," which were at one time extremely popular, and which are still read with pleasure by a numerous class of persons. La Harpe says of him, "As a writer, he has impressed on our language (the French) an energy which it did not before pos-

sess, and which has not become antiquated, because it is that of sentiments and ideas. As a philosopher he has painted man as he is; he praises without compliment, and blames without misanthropy." In 1774 was published at Rome (Paris), "Memoirs of a Journey into Italy," &c. by Montaigne, the editor of which has given us a few less known particulars of the author. He says that "with a large share of natural vivacity, passion, and spirit, Montaigne's life was far from being that of a sedentary contemplatist, as those may be inclined to think, who view him only in the sphere of his library and in the composition of his essays. His early years by no means passed in the arms of leisure. The troubles and commotions whereof he had been an eye-witness during five reigns, which he had seen pass successively before that of Henry IV. had not in any degree contributed to relax that natural activity and restlessness of spirit. They had been sufficient to call it forth even from indolence itself. He had travelled a good deal in France, and what frequently answers a better purpose than any kind of travel, he was well acquainted with the metropolis, and knew the court. We see his attachment to Paris in the third book of his Essays. Thuanus likewise observes, that Montaigne was equally successful in making his court to the famous duke of Guise, Henry of Lorraine, and to the king of Navarre, afterwards Henry IV. king of France. He adds, that he was at his estate at Blois when the duke of Guise was assassinated, 1558. Montaigne foresaw, says he, that the troubles of the nation would only end with the life of that prince, or of the king of Navarre; and this instance we have of his political sagacity. He was so well acquainted with the character and disposition of those princes, so well read in their hearts and sentiments, that he told his friend Thuanus, the king of Navarre would certainly have returned to the religion of his ancestors (that of the Romish communion) if he had not been apprehensive of being abandoned by his party. Montaigne, in short, had talents for public business and negociation, but his philosophy kept him at a distance from political disturbances; and he had the address to conduct himself without offence to the contending parties, in the worst of times."

More recently, in 1799, his memory has been revived in France by an extravagant eloge from the pen of a French lady, Henrietta Bourdic-viot, who assures us that

"it was in the works of Montaigne that she acquired the knowledge of her duties." But we rather incline to the more judicious character given of this author by Dr. Joseph Warton. "That Montaigne," says this excellent critic, "abounds in native wit, in quick penetration, in perfect knowledge of the human heart, and the various vanities and vices that lurk in it, cannot justly be denied. But a man who undertakes to transmit his thoughts on life and manners to posterity, with the hope of entertaining and amending future ages, must be either exceedingly vain or exceedingly careless, if he expects either of these effects can be produced by wanton sallies of the imagination, by useless and impertinent digressions, by never forming or following any regular plan, never classing or confining his thoughts, never changing or rejecting any sentiment that occurs to him. Yet this appears to have been the conduct of our celebrated essayist; and it has produced many awkward imitators, who, under the notion of writing with the fire and freedom of this lively old Gascon, have fallen into confused rhapsodies and uninteresting egotisms. But these blemishes of Montaigne are trifling and unimportant, compared with his vanity, his indecency, and his scepticism. That man must totally have suppressed the natural love of honest reputation, which is so powerfully felt by the truly wise and good, who can calmly sit down to give a catalogue of his private vices, publish his most secret infirmities, with the pretence of exhibiting a faithful picture of himself, and of exactly pourtraying the minutest features of his mind. Surely he deserves the censure Quintilian bestows on Demetrius, a celebrated Grecian statuary, that he was *nimius in veritate, et similitudinis quam pulchritudinis amantior*; more studious of likeness than of beauty."

The first edition of Montaigne's Essays was published by himself in 1580, 8vo, in two books only, which were augmented afterwards to the present number. Of the subsequent editions, those by P. Coste are reckoned the best, and of these, Tonson's edition, 1724, in 3 vols. 4to, is praised by the French bibliographers, as the most beautiful that has ever appeared. We have also two English translations. Montaigne's life was first written by the president Bouhier, and prefixed to a supplementary volume of his works in 1740. Montaigne appeared once as the editor of some of the works of Stephen de la Boetie, in

1571; and ten years afterwards translated the "Natural Theologie" of Raimond de Sebonda, a learned Spaniard, and prefixed prefaces to both.[1]

MONTALEMBERT (MARK RENE DE), senior member of the academy of sciences of France, was born July 16, 1714, at Angouleme. His family had been a long time rendered illustrious in arms by André De Montalembert, count d'Essé, lieutenant-general to the king, commander of his armies in Scotland, governor of Terouane near St. Omers, and who died on the breach, the 12th of June 1553. In 1732 the young Montalembert entered into the army, and distinguished himself at the sieges of Kehl and Philipsburg in 1736. He was afterwards captain of the guards to the prince of Conti. In peace he studied the mathematics and natural philosophy: he read a memoir to the academy of sciences, upon the evaporation of the water in the salt works at Turcheim, in the palatinate, which he had examined, and was made a member in 1747. There are in the volumes in the academy some memoirs from him upon the rotation of bullets, upon the substitution of stoves for fire-places, and upon a pool, in which were found pike purblind, and others wholly without sight. From 1750 to 1755 he established the forges at Angoumois and Perigord, and there founded cannon for the navy. In 1777 three volumes were printed of the correspondence which he held with the generals and ministers, whilst he was employed by his country in the Swedish and Russian armies during the campaigns of 1757 and 1761, and afterwards in Britanny and the isle of Oleron, when fortifying it. He fortified also Stralsund, in Pomerania, against the Prussian troops, and gave an account to his court of the military operations in which it was concerned; and this in a manner which renders it an interesting part of the History of the Seven-years War. In 1776 he printed the first volume of an immense work upon Perpendicular Fortification, and the art of Defence; demonstrating the inconveniences of the old system, for which he substitutes that of casemates, which admit of such a kind of firing, that a place fortified after his manner appears to be impregnable. His system has been, however, not always approved or adopted. His treatise was extended to ten volumes in quarto, with a great number of plates; the last volume was published

[1] Moreri.—Niceron, vol. XVI.—Adventurer, No. 49.—Dict. Hist.

in 1792, and will doubtless carry his name to posterity as an author as well as a general. He married, in 1770, Marie de Comarieu, who was an actress, and the owner of a theatre, for whom the general sometimes composed a dramatic piece. In 1784 and 1786 he printed three operatical pieces, set to music by Cambini and Tomeoni: they were, "La Statue," "La Bergère qualitê," and "La Bohémienne." Alarmed at the progress of the revolution, he repaired to England in 1789 or 1790, and leaving his wife there, procured a divorce, and afterwards married Rosalie Louise Cadet, to whom he was under great obligation during the Robespierrian terror, and by whom he had a daughter born in July 1796. In his memoir published in 1790, it may be seen that he had been arbitrarily dispossessed of his iron forges, and that having a claim for six millions of livres due to him, he was reduced to a pension, but ill paid, and was at last obliged to sell his estate at Maumer, in Angoumois, for which he was paid in assignats, and which were insufficient to take him out of that distress which accompanied him throughout his life. He was sometimes almost disposed to put an end to his existence, but had the courage to resume his former studies, and engaged a person to assist him in compleating some new models. His last public appearance was in the institute, where he read a new memoir upon the mountings *(affect)* of ship-guns. On this occasion he was received with veneration by the society, and attended to with religious silence: a man of eighty-six years of age had never been heard to read with so strong a voice. His memoir was thought of so much importance, that the institute wrote to the minister of marine, who sent orders to Brest for the adoption of the suggested change. He was upon the list for a place in the institute, and was even proposed as the first member for the section of mechanics, but learning that Bonaparte was spoken of for the institute, he wrote a letter, in which he expressed his desire to see the young conqueror of Italy honoured with this new crown. His strength of mind he possessed to the last, for not above a month before his death he wrote reflections upon the siege of St. John d'Acre, which contained further proofs of the solidity of his defensive system, but at last he fell ill of a catarrh, which degenerated into a dropsy, and carried him off March 22, 1802.[1]

[1] Dict. Hist.—Biographie Moderne.

MONTANUS, an ancient heresiarch among the Christians, founded a new sect in the second century of the church, which were called Montanists. They had also the name of Phrygians and Cataphrygians, because Montanus was either born, or at least first known, at Ardaba, a village of Mysia, which was situated upon the borders of Phrygia. Here he set up for a prophet, although it seems he had but lately embraced Christianity: but it is said that he had an immoderate desire to obtain a first place in the church, and that he thought this the most likely means of raising himself. In this assumed character he affected to appear inspired with the Holy Spirit, and to be seized and agitated with divine ecstacies; and, under these disguises he uttered prophecies, in which he laid down doctrines, and established rites and ceremonies, entirely new. This wild behaviour was attended with its natural consequences and effects upon the multitude; some affirming him to be a true prophet; others, that he was possessed with an evil spirit. To carry on his delusion the better, Montanus associated to himself Priscilla and Maximilla, two wealthy ladies, who acted the part "of prophetesses;" and, "by the power of whose gold," as Jerome tells us, "he first seduced many churches, and then corrupted them with his abominable errors." He seems to have made Pepuza, a town in Phrygia, the place of his first residence; and he artfully called it Jerusalem, because he knew the charm there was in that name, and what a powerful temptation it would be in drawing from all parts the weaker and more credulous Christians. Here he employed himself in delivering obscure and enigmatical sayings, under the name of prophecies; and made no small advantage of his followers, who brought great sums of money and valuable presents, by way of offerings. Some of these prophecies of Montanus and his women are preserved by Epiphanius, in which they affected to consider themselves only as mere machines and organs, through which God spake unto his people.

The peculiarities of this sect of Christians are explicitly set forth by St. Jerome. They are said to have been very heterodox in regard to the Trinity; inclining to Sabellianism, "by crowding," as Jerome expresses it, "the Father, Son, and Holy Ghost, into the narrow limits of one person." Epiphanius, however, contradicts this, and affirms them to have agreed with the church in the doctrine of the

Trinity. The Montanists held all second marriages to be unlawful, asserting that although the apostle Paul permitted them, it was because he "only knew in part, and prophesied in part;" but that, since the Holy Spirit had been poured upon Montanus and his prophetesses, they were not to be permitted any longer. But the capital doctrines of the Montanists are these: "God," they say, "was first pleased to save the world, under the Old Testament, from eternal damnation by Moses and the prophets. When these agents proved ineffectual, he assumed flesh and blood of the Virgin Mary, and died for us in Christ, under the person of the Son. When the salvation of the world was not effected yet, he descended lastly upon Montanus, Priscilla, and Maximilla, into whom he infused that fulness of his Holy Spirit, which had not been vouchsafed to the apostle Paul; for, Paul only knew in part, and prophesied in part." These doctrines gained ground very fast; and Montanus soon found himself surrounded with a tribe of people, who would probably have been ready to acknowledge his pretensions, if they had been higher. To add to his influence over their minds, he observed a wonderful strictness and severity of discipline, was a man of mortification, and of an apparently most sanctified spirit. He disclaimed all innovations in the grand articles of faith; and only pretended to perfect what was left unfinished by the saints. By these means he supported for a long time the character of a most holy, mortified, and divine person, and the world became much interested in the visions and prophecies of him and his two damsels Priscilla and Maximilla; and thus the face of severity and saintship consecrated their reveries, and made real possession pass for inspiration. Several good men immediately embraced the delusion, particularly Tertullian, Alcibiades, and Theodotus, who, however, did not wholly approve of Montanus's extravagancies; but the churches of Phrygia, and afterwards other churches, grew divided upon the account of these new revelations; and, for some time, even the bishop of Rome cherished the imposture. Of the time or manner of Montanus's death we have no certain account. It has been asserted, but without proof, that he and his coadjutress Maximilla were suicides.[1]

[1] Mosheim.—Cave, vol. I.—Lardner's Works.

MONTANUS (BENEDICT ARIAS), a very learned Spaniard, was born at Frexenel, in Estremadura, in 1527, and was the son of a notary. He studied in the university of Alcala, where he made great proficiency in the learned languages. Having taken the habit of the Benedictines, he accompanied, in 1562, the bishop of Segovia to the council of Trent, where he first laid the foundation of his celebrity. On his return to Spain, he retired to a hermitage situated on the top of a rock, near Aracena, where it was his intention to have devoted his life to meditation, but Philip II. persuaded him to leave this retreat, and become editor of a new Polyglot, which was to be printed by Christopher Plantin at Antwerp. On this employment he spent four years, from 1568 to 1572, and accomplished this great work in 8 volumes folio. The types were cast by the celebrated William Lebé, whom Plantin had invited from Paris for this purpose. This Polyglot, besides what is given in the Alcala Bible, contains the Chaldaic paraphrases, a Syriac version of the New Testament, in Syriac and Hebrew characters, with a Latin translation, &c. While Montanus was beginning to enjoy the reputation to which his labours in this work so well entitled him, Leo de Castro, professor of oriental languages at Salamanca, accused him before the inquisitions of Rome and Spain, as having altered the text of the holy Scriptures, and confirmed the prejudices of the Jews by his Chaldaic paraphrases. In consequence of this, Montanus was obliged to take several journies to Rome, to justify himself, which he did in the most satisfactory manner. Being thus restored, Philip II. offered him a bishopric; but he preferred his former retirement in the hermitage at Aracena, where he hoped to finish his days. There he constructed a winter and a summer habitation, and laid out a pleasant garden, &c.; but had scarcely accomplished these comforts, when Philip II. again solicited him to return to the world, and accept the office of librarian to the Escurial, and teach the oriental languages. At length he was permitted to retire to Seville, where he died in 1598, aged seventy-one.

Arias was one of the most learned divines of the sixteenth century. He was a master of the Hebrew, Chaldaic, Syriac, Arabic, and Greek and Latin languages, and spoke fluently in German, French, and Portuguese. He was sober, modest, pious, and indefatigable. His company was sought by the learned, the great, and the pious; and his

conversation was always edifying. Besides the Antwerp Polyglot, he was the author of, 1. "Index correctorius Lib. Theologicorum, Catholici regis authoritate editus," Antwerp, 1571, 4to. 2. "Commentaria in duodecim prophetas minores," ibid. 1571, 4to; reprinted 1582. 3. "Elucidationes in quatuor Evangelia & in Act. Apost." ibid. 1575, 4to. 4. "Elucidationes in omnia S. S. apostolorum scripta, &c." ibid. 1588, 4to. 5. "De optimo imperio, sive in Librum Josue commentarius," ibid. 1583. 6. "De varia Republica, sive Comment. in librum Judicum," ibid. 1592, 4to. 7. "Antiquitatum Judaicarum, lib. novem," Leyden, 1593. 8. "Liber generationis et regenerationis Adam, sive historia generis humani," Antwerp, 1593, 4to; a second part in 1601. 9. "Davidis, aliorumque Psalmi ex Heb. in Lat. carmen conversi," ibid. 1574, 4to. 10. "Commentarii in triginta priores Psalmos," ibid. 1605: with a few other works enumerated by Antonio and Niceron.[1]

MONTANUS, or DA MONTE (JOHN BAPTIST), was an Italian physician of so much reputation, that he was regarded by his countrymen as a second Galen. He was born at Verona in 1488, of the noble family of Monte in Tuscany, and sent to Padua by his father, to study the civil law. But his bent lay towards physic; which, however, though he made a vast progress in it, so displeased his father, that he entirely withdrew from him all support. He therefore travelled abroad, and practised physic in several cities with success, and increased his reputation among the learned, as an orator and poet. He lived some time at Rome, with cardinal Hyppolitus; then removed to Venice; whence, having in a short time procured a competency, he retired to Padua. Here, within two years after his arrival, he was preferred by the senate to the professor's chair; and he was so attached to the republic, which was always kind to him, that, though tempted with liberal offers from the emperor, Charles V. Francis I. of France, and Cosmo duke of Tuscany, he retained his situation. He was greatly afflicted with the stone in his latter days, and died in 1551. He was the author of many works; part of which were published by himself, and part by his pupil John Crato after his death. They were, however, principally comments upon the ancients, and illustrations of their theories; and

[1] Antonio Bibl. Hisp.—Biog. Universelle in Arias.—Dupin.—Niceron, vol. XXVIII.—Foppen Bibl. Belg.—Saxii Onomasticon.

have therefore ceased to be of importance, since the originals have lost their value. He translated into Latin the works of Aëtius, which he published at the desire of cardinal Hyppolitus. He also translated into Latin verse the poem of Museus; and made translations of the Argonautics attributed to Orpheus, and of Lucian's Tragopodagra.[1]

MONTBELIARD (PHILIBERT-GUENEAU), a French naturalist, was born in 1720, at Semur, in Auxois. He spent the early part of his youth at Dijon, and afterwards came to Paris, where he made himself known as a man of science. He continued with reputation, the "Collection Academique," a periodical work, which gave a view of every thing interesting contained in the "Memoirs" of the different learned societies in Europe. He was chosen by Buffon to be his associate in his great work on natural history, and the continuation of his ornithology was committed to him. He is described by Buffon, "as of all men, the person whose manner of seeing, judging, and writing, was most conformable to his own." When the class of birds was finished, Montbeliard undertook that of insects, relative to which he had already furnished several articles to the New Encyclopedia, but his progress was cut short by his death, which took place at Semur, Nov. 28, 1785.[2]

MONTE. See MONTANUS.

MONTECUCULI (RAYMOND DE), a very celebrated Austrian general, was born in 1608, of a distinguished family in the Modenese. Ernest Montecuculi, his uncle, who was general of artillery in the imperial troops, made him pass through all the military ranks, before he was raised to that of commander. The young man's first exploit was in 1634, when at the head of 2000 horse, he surprised 10,000 Swedes who were besieging Nemeslaw, in Silesia, and took their baggage and artillery; but he was shortly after defeated and made prisoner by general Bannier. Having obtained his liberty at the end of two years, he joined his forces to those of J. de Wert, in Bohemia, and conquered general Wrangel, who was killed in the battle. In 1627, the emperor appointed Montecuculi marechal de camp general, and sent him to assist John Casimir, king of Poland. He defeated Razolzi, prince of Transylvania, drove out the Swedes, and distinguished

[1] Eloy Dict. Hist. de Medecine. [2] Dict. Hist.

himself greatly against the Turks in Transylvania, and in Hungary, by gaining the battle of St. Gothard, in 1664. Montecuculi commanded the imperial forces against France in 1673, and acquired great honour from the capture of Bonn, which was preceded by a march, conducted with many stratagems to deceive M. Turenne. The command of this army was nevertheless taken from him the year following, but he received it again in 1675, that he might oppose the great Turenne, on the Rhine. Montecuculi had soon to bewail the death of this formidable enemy, on whom he bestowed the highest encomiums: "I lament," said he, "and I can never too much lament, the loss of a man who appeared more than man; one who did honour to human nature." The great prince of Condé was the only person who could contest with Montecuculi, the superiority which M. de Turenne's death gave him. That prince was therefore sent to the Rhine, and stopped the imperial general's progress, who nevertheless considered this last campaign as his most glorious one; not because he was a conqueror, but because he was not conquered by two such opponents as Turenne and Condé. He spent the remainder of his life at the emperor's court, devoting himself to the belles lettres; and the academy of naturalists owes its establishment to him. He died October 16, 1680, at Linez, aged seventy-two. This great general left some very excellent "Memoires" on the military art; the best French edition of which is that of Strasburg, 1735; to which that of Paris, 1746, 12mo, is similar.[1]

MONTE-MAYOR (GEORGE DE), a celebrated Castillian poet, was born at Monte-mayor, whence he took his name, probably in the early part of the sixteenth century, one authority says in 1520. It is thought he owed his reputation more to genius than study; in his early years he was in the army, and amidst the engagements of a military life, cultivated music and poetry. He appears to have afterwards obtained an employment, on account of his musical talents, in the suite of Philip II.; and was also patronized by queen Catherine, sister to the emperor Charles V. He died in the prime of life in 1562. His reputation now rests on his "Diana," a pastoral romance, which has always been admired on the continent, and translated into various languages. The last edition of the original is that

[1] Dict. Hist.—Moreri.

of Madrid, 1795, 8vo. Gaspar Polo published a continuation, "La Diana enamorada cinco libros que prosequen los VII. de Jorge de Montemayor," Madrid, 1778, 8vo, a work which, Brunet says, is more esteemed than that of Montemayor.[1]

MONTESQUIEU (CHARLES DE SECONDAT, baron of), a very celebrated French writer, was descended of an ancient and noble family of Guienne, and born at the castle of Brede near Bourdeaux, Jan. 18, 1689. The greatest care was taken of his education; and, at the age of twenty, he had actually prepared materials for his "Spirit of Laws," by a well-digested extract from those immense volumes which compose the body of the civil law; and which he had studied both as a civilian and a philosopher. Maupertuis informs us that he studied this science almost from his infancy, and that the first product of his early genius was a work, in which he undertook to prove, that the idolatry of most part of the pagans did not deserve eternal punishment, but this he thought fit to suppress. In Feb. 1714, he became a counsellor of the parliament of Bourdeaux, and was received president à mortier, July 13, 1716, in the room of an uncle, who left him his fortune and his office. He was admitted, April 3, 1716, into the academy of Bourdeaux, which was then only in its infancy. A taste for music, and for works of entertainment, had, at first, assembled the members who composed it; but the societies for belles lettres being grown, in his opinion, too numerous, he proposed to have physics for their chief object; and the duke de la Force, having, by a prize just founded at Bourdeaux, seconded this just and rational proposal, Bourdeaux acquired an academy of sciences.

Montesquieu is said not to have been eager to shew himself to the public, but rather to wait for "an age ripe for writing." It was not till 1721, when he was thirty-two years of age, that he published his "Persian Letters." The description of oriental manners, real or supposed, of the pride and phlegm of Asiatic love, is but the smallest object of these "Letters;" which were more particularly intended as a satire upon French manners, and treat of several important subjects, which the author investigates rather fully, while he only seems to glance at them. Though this work was exceedingly admired, yet he did not

[1] Ant. Bibl. Hisp.—Dict. Hist.—Brunet Manuel du Libraire.

openly declare himself the author of it. He expresses himself sometimes freely about matters of religion, and therefore as soon as he was known to be the author, he had to encounter much censure and serious opposition, for at that time the philosophizing spirit was not tolerated in France. In 1725, he opened the parliament with a speech, the depth and eloquence of which were convincing proofs of his great abilities as an orator; and the year following he quitted his charge.

A place in the French academy becoming vacant by the death of monsieur de Sacy, in 1728, Montesquieu, by the advice of his friends, and supported also by the voice of the public, offered himself for it. Upon this, the minister, cardinal Fleury, wrote a letter to the academy, informing them, that his majesty would never agree to the election of the author of the "Persian Letters;" that he had not himself read the book; but that persons in whom he placed confidence, had informed him of its dangerous tendency. Montesquieu, thinking it prudent immediately to encounter this opposition, waited on the minister, and declared to him, that, for particular reasons, he had not owned the "Persian Letters," but that he would be still farther from disowning a work, for which he believed he had no reason to blush; and that he ought to be judged after a reading, and not upon information. At last, the minister did what he ought to have begun with; he read the book, loved the author, and learned to place his confidence better. The French academy, says D'Alembert, was not deprived of one of its greatest ornaments, nor France of a subject, of which superstition or calumny was ready to deprive her; for Montesquieu, it seems, had frankly declared to the government, that he could not think of continuing in France after the affront they were about to offer, but should seek among foreigners for that safety, repose, and honour, which he might have hoped in his own country. He was received into the academy, Jan. 24, 1728; and his discourse upon that occasion, which was reckoned a very fine one, is printed among his works*.

* His conduct has been differently represented by Voltaire. Montesquieu, says that author, took a very judicious step to make the minister his friend. He printed, in a few days, a new edition of his book, in which every thing was omitted that could be condemned by a cardinal or a minister. Montesquieu himself carried the work to the cardinal, who seldom read, and he perused part of it. This air of confidence, supported by the influence of some persons of credit, regained the cardinal's interest; and Montesquieu,

As before his admission into the academy, he had given up his civil employments, and devoted himself entirely to his genius and taste, he resolved to travel, and went first, in company with lord Waldegrave our ambassador, to Vienna, where he often saw prince Eugene; in whom he thought he could discover some remains of affection for his native country. He left Vienna to visit Hungary; and, passing thence through Venice, went to Rome. There he applied himself chiefly to examine the works of Raphael, of Titian, and of Michael Angelo, although he had not made the fine arts a particular study. After having travelled over Italy, he came to Switzerland, and carefully examined those vast countries which are watered by the Rhine. He stopped afterwards some time in the United Provinces; and, at last, went to England, where he stayed three years, and contracted intimate friendships with many of the most distinguished characters of the day. He in particular received many marks of attention from queen Caroline. In the portrait of Montesquieu, written by himself, and published lately among some posthumous pieces, he gives the following proof of his gallantry in reply: "Dining in England with the duke of Richmond, the French envoy there La Boine, who was at table, and was ill qualified for his situation, contended that England was not larger than the province of Guienne. I opposed the envoy. In the evening, the queen said to me, 'I am informed, sir, that you undertook our defence against M. de la Boine.' 'Madam,' I replied, 'I cannot persuade myself that a country over which you reign, is not a great kingdom.'"

During his travels to gain a personal acquaintance with the manners, genius, and laws of the different nations of Europe, he met with some singular adventures. Whilst he was at Venice he wrote much and inquired more: his writings, which he did not keep sufficiently secret, had alarmed the state; he was informed of it, and it was hinted to him that he had some reason to be apprehensive that in crossing from Venice to Fucina, he might probably be arrested. With this information he embarked: about the middle of the passage, he saw several gondolas approach, and row round his vessel: terror seized him, and in his

obtained a seat in the academy. This seems unworthy of Montesquieu; but his conduct to Dupin, hereafter mentioned, is a greater proof of littleness of mind, and renders the above probable.

panic he collected all his papers which contained his observations on Venice, and cast them into the sea. The author of the "New Memoirs of Italy" says, that the state had no design against his person, but only to discover what plans he might have formed.

After his return, he retired for two years to his estate at Brede, and there finished his work "On the Causes of the Grandeur and Declension of the Romans," which appeared in 1734, and in which he has rendered a common topic highly interesting. By seizing only the most fruitful branches of his subject, he has contrived to present within a small compass a great variety of objects. But whatever reputation he acquired by this work, it was but preparatory to the more extensive fame of his "Spirit of Laws," of which he had, as already noticed, long formed the design. Yet scarcely was it published, in 1748, when it was attacked by the same adversaries who had objected to the "Persian Letters," who at first treated it with levity, and even the title of it was made a subject of ridicule; but the more serious objections made to it on the score of religion* alarmed the author, who therefore drew up "A Defence of the Spirit of Laws;" in which, while he could not pretend that it was without faults, he endeavoured to prove that it had not all the faults ascribed to it. It is said that when the "Spirit of Laws" made its appearance, the Sorbonne found in it several propositions contrary to the doctrine of the catholic church. These doctors entered into a critical investigation of the work, which they generally censured; but as among the propositions condemned, there were found some concerning ecclesiastical jurisdiction which were attended with many difficulties, and as Montesquieu had promised to give a new edition, in which he would correct any passages that had appeared against religion, this censure of the Sorbonne did not appear.

The systematical part of the "Spirit of Laws" was that of which Montesquieu seemed the most tenacious; this

* Among his critics was M. Dupin, a farmer-general, who wrote an answer to the "Spirit of Laws;" but after a few copies had been distributed, Montesquieu made his complaint to madame Pompadour, who sent for the writer, and told him she took the "Spirit of the Laws," and its author, under her protection: in consequence of this, Dupin was obliged to submit, and the whole edition of his answer was consigned to the flames. This was not to the credit of Montesquieu, who should have learnt a different lesson from England, in which he said he had been excited to thought and reflection.

indeed was the most important and the most difficult. His system, however, of the climates, inconclusive and ill-founded as it is, appears borrowed from Bodin's "Method of studying History," and Charron's "Treatise on Wisdom." Still the numerous useful observations, ingenious reflections, salutary plans, and strong images, that are diffused through the work, added to the admirable maxims we there meet with for the good of society, gave the work a very high reputation in France, as well as throughout Europe in general. It has now lost much of its popularity, but at one time no book was more read and studied.

The admirers of Montesquieu have wished that he had applied himself to the writing of history; but it may be doubted whether his imagination would not have proved too lively for that attention to facts and authorities which is absolutely necessary to historical narrative. He had, however, finished the history of Lewis XI. of France, and the public was upon the point of reaping the benefit of his labours, when a singular mistake deprived them of it. Montesquieu one day left the rough draught and the copy of this history upon his table, when he ordered his secretary to burn the draught, and lock up the copy. The secretary obeyed in part, but left the copy upon the table: Montesquieu returning some hours after into his study, observed this copy, which he took for the draught, and threw it into the fire. On this and the preceding anecdote, one of his countrymen, in the true spirit of French compliment, observes, "that the elements, as well as men in power, seemed jealous of his superior merit, as water and fire deprived us of two of his most valuable productions."

In 1751, a literary dispute arose concerning the translation of the Bible into French: the question was, whether the second person singular, which is dismissed in all polite conversation, should be preserved? Fontenelle was on the affirmative side, as well as Montesquieu. Remarks were written on this determination, in which the writer, among other things, observes, "That the author of the Persian Letters with his eastern taste, could not fail being an advocate for *thou*."

About this time, among other marks of esteem bestowed on Montesquieu, Dassier, who was celebrated for cutting of medals, and particularly the English coin, went from London to Paris, to engrave that of the author of the Spirit

of Laws; but Montesquieu modestly declined it. The artist said to him one day, "Do not you think there is as much pride in refusing my proposal, as if you accepted it?" Disarmed by this pleasantry, he yielded to Dassier's request.

Montesquieu was peaceably enjoying that esteem which his merits had procured him, when he fell sick at Paris in 1755. His health, naturally delicate, had begun to decay for some time, partly by the slow but sure effect of deep study, and partly by the way of life he was obliged to lead at Paris. He was oppressed with cruel pains soon after he fell sick, nor had he his family, or any relations, near him; yet he preserved to his last moments great firmness and tranquillity of mind. "In short," says his elogist, "after having performed every duty which decency required, he died with the ease and well-grounded assurance of a man who had never employed his talents but in the cause of virtue and humanity." His last hours are said to have been disturbed by the Jesuits, who wished him to retract some of his opinions on religion; and some say he made a formal disavowal of these. He died February 10, 1755, aged 66.

Besides the works already mentioned, Montesquieu wrote others of less reputation, but which might have conferred celebrity on a writer of inferior merit. The most remarkable of them is the "Temple of Gnidus," which was published soon after the "Persian Letters." Montesquieu, says D'Alembert, after having been Horace, Theophrastus, and Lucian, in those, was Ovid and Anacreon in this new essay. In this he professes to describe the delicacy and simplicity of pastoral love, such as it is in an inexperienced heart, not yet corrupted with the commerce of the world: and this he has painted in a sort of poem in prose; for, such we may reasonably call a piece so full of images and descriptions as the "Temple of Gnidus." Its voluptuous style at first made it be read with avidity, but it is now considered as unworthy of the author. Besides this, there is a small piece, called "Lysimachus," and another, still smaller, "On Taste;" but this is indeed only a fragment. Several of his works have been translated at different times into English, but are not now much read in this country. In France, however, he is still considered as one of their standard authors, and within these few years, several splendid editions of his collected works have been published

both in 4to and 8vo, with additions from the author's manuscripts.

To the personal character of Montesquieu, as given by his eulogists and biographers, we have never heard any objection. He was not less amiable, say they, for the qualities of his heart, than those of his mind. He ever appeared in the commerce of the world with good humour, cheerfulness, and gaiety. His conversation was easy, agreeable, and instructive, from the great number of men he had lived with, and the variety of manners he had studied. It was poignant like his style, full of salt and pleasant sallies, free from invective and satire. No one could relate a narration with more vivacity, readiness, grace, and propriety. He knew that the close of a pleasing story is always the chief object; he therefore hastened to reach it, and always produced a happy effect, without creating too great an expectation. His frequent flights were very entertaining; and he constantly recovered himself by some unexpected stroke, which revived a conversation when it was drooping; but they were neither theatrically played off, forced, or impertinent. The fire of his wit gave them birth; but his judgment suppressed them in the course of a serious conversation: the wish of pleasing always made him suit himself to his company, without affectation or the desire of being clever. The agreeableness of his company was not only owing to his disposition and genius, but also to the peculiar method he observed in his studies. Though capable of the deepest and most intricate meditations, he never exhausted his powers, but always quitted his lucubrations before he felt the impulse of fatigue. He had a sense of glory; but he was not desirous of obtaining without meriting it. He never attempted to increase his reputation by those obscure and shameful means which dishonour the man, without increasing the fame of the author. Worthy of the highest distinction and the greatest rewards, he required nothing, and was not astonished at being forgotten: but he dared, even in the most critical circumstances, to protect, at Court, men of letters who were persecuted, celebrated, and unhappy, and obtained them favour. Although he lived with the great, as well from his rank as a taste for society, their company was not essential to his happiness. He sequestered himself, whenever he could, in his villa: there with joy he embraced philosophy, erudition, and ease. Surrounded in his lei-

sure hours with rustics, after having studied man in the commerce of the world and the history of nations, he studied him even in those simple beings, whose sole instructor was nature, and in them he found information. He cheerfully conversed with them: like Socrates he traced their genius, and he was as much pleased with their unadorned narrations as with the polished harangues of the great, particularly when he terminated their differences, and alleviated their grievances by his benefactions. He was in general very kind to his servants: nevertheless, he was compelled one day to reprove them; when turning towards a visitor, he said with a smile, "These are clocks that must be occasionally wound up." Nothing does greater honour to his memory than the œconomy with which he lived; it has indeed been deemed excessive in an avaricious and fastidious world, little formed to judge of the motive of his conduct, and still less to feel it. Beneficent and just, Montesquieu would not injure his family by the succours with which he aided the distressed, nor the extraordinary expence occasioned by his travels, the weakness of his sight, and the printing of his works. He transmitted to his children, without diminution or increase, the inheritance he received from his ancestors: he added nothing to it but his fame, and the example of his life.

Montesquieu married, in 1715, Jeanne de Lartigue, daughter to Peter de Lartigue, lieutenant-colonel of the regiment of Maulevrier. By this lady he had two daughters and a son, JOHN BAPTISTA DE SECONDAT, counsellor of the parliament of Bourdeaux, who died in that city in 1796, at the age of seventy-nine. He was author of many works; particularly of "Observations de Physique et d'Histoire Naturelle sur les Eaux Minerales de Pyrenees," 1750; "Considerations sur la Commerce et la Navigation de la Grande Bretagne," 1740; "Considerations sur la Marine Militaire de France," 1756. He resided a considerable time in London, and was elected a member of the Royal Society.[1]

MONTETH, or MONTEITH (ROBERT), a Scotch historian, was born at Salmonet, between Airth and Grange, on the south-side of the Firth-of-Forth, whence he was called abroad *Salmonettus Scoto-Britannus*. Of his life we have been able to discover very few particulars. The tra-

[1] Eloge by D'Alembert and by Maupertuis.—Dict. Hist.

dition is, that he was obliged to leave Scotland upon his being suspected of adultery with the wife of sir James Hamilton of Preston-field. Monteith appears to have been a chaplain of cardinal de Retz, who also made him a canon of Notre Dame, and encouraged him in writing his history. See Joli, Memoires, tom. II. page 86, where he is called "homme scavant & de merite." Cardinal de Retz also mentions him, vol. III. p. 323. His brother was lieutenant-colonel of Douglas's regiment (the royal), and killed in Alsace. In the privilege for printing Monteith's History, granted the 13th of September 1660, to Jaques St. Clair de Roselin, he is styled "le defunct St. Montet." In the title-page he is called *Messire*. This work embraces the period of Scotch history from the coronation of Charles I. to the conclusion of the rebellion. In his preface he professes the utmost impartiality, and as far as we have been able to look into the work, he appears to have treated the history of those tumultuous times with much candour. His leaning is of course to the regal side of the question. In 1735 a translation of this work, which was originally published in French, and was become very rare, was executed at London in one vol. fol. by J. Ogilvie, under the title of a "History of the Troubles of Great Britain." The author was held in high esteem by Menage, who wrote two Latin epigrams in his praise. The time of his death we have not been able to discover. He must be distinguished from a Robert Mouteith, the compiler of a scarce and valuable collection of all the epitaphs of Scotland, published in 1704, 8vo, under the title of "An Theater of Mortality."[1]

MONTFAUCON (BERNARD DE), a Benedictine of the congregation of St. Maur, and one of the most learned antiquaries France has produced, was born Jan. 17, 1655, at Soulage in Languedoc, whither his parents had removed on some business; and was educated at the castle of Roquetaillade in the diocese of Alet, where they ordinarily resided. His family was originally of Gascony, and of the ancient lords of Montfaucon-le-Vieux, first barons of the comté de Comminges. The pedigree of a man of learning is not of much importance, but Montfaucon was an antiquary, and has given us his genealogy in his "Bibl. Bibliothecarum manuscriptorum," and it must not, therefore, be

[1] Preface to his history.—Republic of Letters, vol. IX. p. 173.

forgotten, that besides his honourable ancestors of the thirteenth and fourteenth centuries, he was the son of Timoleon de Montfaucon, lord of Roquetaillade and Conillac in the diocese of Alet, by Flora de Maignan, daughter of the baron d'Albieres. He was the second of four brothers. From his early studies in his father's house he was removed to Limoux, where he continued them under the fathers of the Christian doctrine, and it is said that the reading of Plutarch's Lives inspired him first with a love for history and criticism. A literary profession, however, was not his original destination, for we find that he set out with being a cadet in the regiment of Perpignan, and served one or two campaigns in Germany in the army of marshal Turenne. He also gave a proof of his courage by accepting a challenge from a brother officer who wished to put it to the test. About two years after entering the army, the death of his parents, and of an officer of distinction under whom he served, with other circumstances that occurred about the same time, appear to have given him a dislike to the military life, and induced him to enter the congregation of St. Maur in 1675 at the age of twenty. In this learned society, for such it was for many years, he had every opportunity to improve his early education, and follow the literary pursuits most agreeable to him. The first fruits of his application appeared in a kind of supplement to Cottelerius, entitled "Analecta Græca sive varia opuscula, Gr. & Lat." Paris, 4to, 1688, with notes by him, Antony Pouget and James Lopin. In 1690 he published a small volume 12mo, entitled "La verité de l'Histoire de Judith," in which he attempts to vindicate the authenticity of that apocryphal book, and throws considerable light on the history of the Medes and Assyrians. His next publication of much importance was a new edition in Gr. & Lat. of the works of St. Athanasius, which came out in 1698, 3 vols. fol. This, which is generally known by the name of the Benedictine edition, gave the world the first favourable impression of Montfaucon's extensive learning and judgment. He had some assistance in it from father Lopin, before-mentioned, who, however, died before the publication.

In the same year, Montfaucon, who had turned his thoughts to more extensive collections of antiquities than had ever yet appeared, determined to visit Italy for the sake of the libraries, and employed three years in consult-

ing their manuscript treasures. After his return, he published in 1702, an account of his journey and researches, under the title of "Diarium Italicum, sive monumentum veterum, bibliothecarum, musæorum, &c. notitiæ singulares, itinerario Italico collectæ; additis schematibus et figuris," Paris, 4to. Of this an English translation was published in 1725, folio, by as great a curiosity as any that father Montfaucon had met with in his travels, the famous orator Henley, who had not, however, at that time disgraced his character and profession. In 1709, Ficorini published a criticism on the "Diarium" which Montfaucon answered in the "Journal des Sçavans," and some time after he met with a defender in a work entitled "Apologia del diario Italico," by father Busbaldi, of Mont-Cassin. During Montfaucon's residence at Rome, he exercised the function of procurator-general of his congregation at that court; and it was also while there, in 1699, that he had occasion to take up his pen in defence of an edition of the works of St. Augustine published by some able men of his order, but which had been attacked, as he thought, very illiberally. His vindication was a 12mo volume, entitled "Vindiciæ editionis sancti Augustini à Benedictis adornata, adversus epistolam abbatis Germani autore D. B. de Riviere." The edition referred to is that very complete one by the Benedictins, begun to be published in 1679, at Antwerp, and completed in 1700, 11 vols. folio.

In 1706, Montfaucon published in 2 vols. folio, a collection of the ancient Greek ecclesiastical writers, with a Latin translation, notes, dissertations, &c. The most considerable part of this collection is "Eusebius of Cæsarea's Commentary upon the Psalms," mentioned by St. Jerome, and which we overlooked in our account of Eusebius. Here is also Eusebius's commentary on Isaiah, and some inedited works of St. Athanasius, for which reason this "Collectio nova patrum" (for such is its title) is recommended as a companion to Montfaucon's edition of Athanasius's works. A second edition of both was published at Padua in 1777, 4 vols. folio; but although it professes to be improved "curis novissimis," it does not enjoy the reputation of the originals. In 1708 he published one of his most important works, and which alone would have given him strong claims on the learned world, his "Palæographia Græca, sive de ortu et progressu literarum Græcarum, et de variis omnium sæculorum scriptionis Græcæ

generibus; itemque de abbreviationibus et notis variarum artium et disciplinarum. Additis figuris et schematibus ad fidem manuscriptorum codicum," folio. This invaluable work has done the same in reference to the discovery of the age of Greek MSS. which the "De re diplomatica" of Mabillon has done to ascertain the age of those in Latin. At the end of this work, are John Comnenus's description of Mount Athos, Gr. and Lat. with a learned preface; and a dissertation by the president Bouhier on the ancient Greek and Latin letters.

In 1709 Montfaucon published Philo-Judæus on a contemplative life, in French, "Le Livre de Philon de la vie contemplative, &c." translated from the Greek with notes, and an attempt to prove that the Therapeutæ of whom Philo speaks were Christians. Having sent a copy of this to president Bouhier, the latter returned him a polite letter of thanks, but stated that he could not agree with him in his opinion respecting the religion of the Therapeutæ. This brought on a correspondence which was published at Paris in 1712, 12mo, under the title of "Letres pour & contre sur la fameuse question, si les solitaires appellés Therapeutes etoient Chretiens." The learned Gisbert Cuper was also against the opinion of Montfaucon on this question; and it is, we believe, now generally thought that his arguments were more ingenious than convincing. In 1710, Montfaucon published an "Epistola" on the fact, mentioned by Rufinus, that St. Athanasius baptised children when himself a child. In this work he investigates the date of the death of St. Alexander, bishop of Alexandria, and that of the death of St. Athanasius. This was followed in 1713 by an edition of what remains of the "Hexapla of Origen," 2 vols. folio, and a fine edition of the works of St. Chrysostom, begun in 1718, and completed in 1738 in 13 vols. folio.

In 1715 appeared his "Bibliotheca Cosliniana, olim Seguieriana, seu MSS. omnium Græcorum quæ in ea continentur accurata descriptio," Paris, folio. This contains a list of 400 Greek MSS. with the age of each, and often a specimen of the style, &c. In 1719, the year in which he was chosen a member of the academy of inscriptions and belles lettres, appeared his great work, and such as no nation had yet produced, entitled "L'Antiquité expliquée et representée en figures," Paris, 5 vols. usually bound in 10; to which was added in 1724, a supplement, in 5 vols. the

whole illustrated by a vast number of elegant, accurate, and expensive engravings, representing nearly 40,000 objects of antiquity, engraved from statues, medals, &c. in the various cabinets of Europe. In such a vast collection as this, it is as unnecessary to add that there are many errors, as it would be unjust to censure them with all the parade of criticism. In the case of a work which so many hundred recent scholars and antiquaries have quoted, and which laid the foundation for the improvements of later times, it would be fastidious to withhold the praises so justly due to the laborious author. Whole societies, indeed, would think much of their joint efforts, if they had accomplished a similar undertaking. It remains to be noticed, however, that the first edition of the above dates, is the most valuable. That reprinted in 1722 with the supplement of 1757 is by no means of equal reputation. Some copies made up from the edition in 10 vols. of 1719, and the supplement of 1757, are also in little esteem. This was followed by another interesting work, which is now become scarce, "Les Monumens de la monarchie Françoise, avec les fig. de chaque regne, que l'injure du temps a épargnées," Paris, 1729—1733, 5 vols. folio. This collection, of which he published a prospectus in 1725, may be properly called "The Antiquities of France," and includes all those classes, civil, ecclesiastical, warlike, manners, &c. which form a work of that title in modern language. His last, and not the least important of his works, was published in 1739, 2 vols. folio, under the title of "Bibliotheca bibliothecarum MSS. nova, ubi quæ innumeris pœne manuscriptorum bibliothecis continentur ad quodvis litteraturæ genus spectantia et notatu digna, describuntur, et indicantur." Two years after the learned author died suddenly at the abbey of St. Germain des Pres, Dec. 21, 1741, at the advanced age of eighty-seven. Besides the works above mentioned, Montfaucon contributed many curious and valuable essays on subjects of antiquity, &c. to the memoirs of the academy of inscriptions and belles lettres, and other literary journals.

Montfaucon enjoyed during his long life the esteem of the learned world, and was not more regarded for the extensive learning than the amiable qualities of his private character. He was modest, polite, affable, and always ready to communicate the information with which his indefatigable studies and copious reading supplied him.

Foreigners who sought to be introduced to him, returned from his conversation, equally delighted with his manners, and astonished at his stores of learning. The popes Benedict XIII. and Clement XI. and the emperor Charles VI. honoured him with particular marks of their regard; but honours or praise, in no shape, appeared to affect the humility and simplicity of his manners.[1]

MONTGERON (Lewis Basil Carre' de), born in 1686, at Paris, was the son of Guy Carré, maître des réquêtes. He was but twenty-five when he purchased a counsellor's place in the parliament, and acquired some degree of credit in that situation by his wit and exterior accomplishments. He had, by his own account, given himself up to all manner of licentiousness, for which his conscience frequently checked him, and although he endeavoured to console himself with the principles of infidelity, his mind was still harassed, when accident or design led him to visit the tomb of M. Paris the deacon, September 7, 1731, with the crowd which, from various motives, were assembled there. If we may believe his own account, he went merely to scrutinize, with the utmost severity, the (pretended) miracles wrought there, but felt himself, as he says, suddenly struck and overwhelmed by a thousand rays of light, which illuminated him, and, from an infidel, he immediately became a Christian, but in truth was devoted from that moment to fanaticism, with the same violence and impetuosity of temper which had before led him into the most scandalous excesses. In 1732 he was involved in a quarrel which the parliament had with the court, and was, with others, banished to Auvergne. Here he formed a plan for collecting the proofs of the miracles wrought at the tomb of the abbé Paris, making them clear to demonstration, as he called it, and presenting them to the king. At his return to Paris, he prepared to put this plan in execution, went to Versailles, July 29, 1737, and presented the king with a quarto volume magnificently bound, which he accompanied with a speech. In consequence of this step Montgeron was sent to the bastile, then confined some months in a Benedictine abbey belonging to the diocese of Avignon, removed soon after to Viviers, and carried from thence to be shut up in the citadel of Valence, where he died in 1754, aged sixty-eight. The

[1] Moreri.—Saxii Onomast.—Dict. Hist.—Clarke's Bibliographical Dictionary.

work which he presented to the king is entitled "La Verité des Miracles opérés par l'Intercession de M. de Paris," &c. 4to. This first volume by M. Montgeron has been followed by two more, and he is said also to have left a work in MS. against the incredulous, written while he was a prisoner. De Montgeron would, however, have scarcely deserved a place here, if bishop Douglas, in his "Criterion," had not bestowed so much pains on examining the pretended miracles which he records, and thus rendered his history an object of some curiosity.[1]

MONTGOLFIER (STEPHEN JAMES), the inventor of air-balloons, was born at Aunonay, and was originally a paper-maker, and the first who made what is called vellum-paper. Whence he took the hint of the aerostatic balloons seems uncertain, but in 1782 he made his first experiment at Avignon, and after other trials, exhibited before the royal family on Sept. 19, 1783, a grand balloon, near sixty feet high and forty-three in diameter, which ascended with a cage containing a sheep, a cock, and a duck, and conveyed them through the air in safety to the distance of about 10,000 feet. This was followed by another machine of Montgolfier's construction, with which a M. Pilatre de Rozier ascended. This daring adventurer lost his life afterwards along with his companion Romain, by the balloon catching fire, an event which did not prevent balloons from being introduced into this and other countries. After repeated trials, however, the utility of these expensive and hazardous machines seems doubtful, and for some years they have been of little use, except to fill the pockets of needy adventurers. Montgolfier was rewarded for the discovery by admission into the academy of sciences, the ribbon of St. Michael, and a pension. He died in 1799.[2]

MONTMORT (PETER RAYMOND DE), an able mathematician, was born at Paris in the year 1678, and intended for the profession of the law, to enable him to qualify for a place in the magistracy. From dislike of this destination, he withdrew into England, whence he passed over into the Low Countries, and travelled into Germany, where he resided with a near relation, M. Chambois, the plenipotentiary of France at the diet of Ratisbon. He returned to

[1] Dict. Hist.—Douglas's Criterion, p. 132, &c. edit. 1807.
[2] Dict. Hist.—Rees's Cyclopædia, art. Aerostation.

France in 1699, and after the death of his father, who left him an ample fortune, devoted his talents to the study of philosophy and the mathematics, under the direction of the celebrated Malebranche, to whom he had, some years before, felt greatly indebted for the conviction of the truth of Christianity, by perusing his work on "The Search after Truth." In 1700 he went a second time to England, and on his return, assumed the ecclesiastical habit, and was made a canon in the church of Notre-Dame, at Paris. About this time he edited, at his own expence, the works of M. Guisnèe on "The Application of Algebra to Geometry," and that of Newton on the "Quadrature of Curves." In 1703 he published his "Analytical Essay on Games of Chance," and an improved edition in 1714. This was most favourably received by men of science in all countries. In 1715 he paid a third visit to England, for the purpose of observing a solar eclipse, and was elected a fellow of the Royal Society, to which learned body he soon afterwards transmitted an important treatise on "Infinite Series," which was inserted in the Philosophical Transactions for the year 1717. He was elected an associate of the Royal Academy of Sciences at Paris in 1716, and died at the early age of forty-one, of the small-pox. He sustained all the relations of life in the most honourable manner, and though subject to fits of passion, yet his anger soon subsided, and he was ever ashamed of the irritability of his temper. Such was his steady attention that he could resolve the most difficult problems in company, and among the noise of playful children. He was employed several years in writing "A History of Geometry," but he did not live to complete it.[1]

MONTUCLA (JOHN STEPHEN), a celebrated mathematician, was born at Lyons in the year 1725, and giving early indications of a love of learning, was placed under the instructions of the Jesuits, with whom he acquired an intimate acquaintance with the ancient and modern languages, and some knowledge of the mathematics. At the age of sixteen he went to Toulouse to study the law, and was admitted an advocate, though without much intention of practising at the bar. Having completed his studies, he went to Paris, cultivated an acquaintance with the most distinguished literary characters, and it was owing to his

[1] Moreri.—Dict. Hist.—Rees's Cyclopædia.

intercourse with them, that he was induced to undertake his "History of the Mathematical Sciences." But in the interim he published new editions, with additions and improvements, of several mathematical treatises which were already held in the highest estimation. The first of these was "Mathematical Recreations," by M. Ozanam, which has been since translated into English, and published in London, in 4 vols. 8vo. To all the works which he edited, after Ozanam's, he gave the initials of his name. He also contributed his assistance for some years to "The French Gazette;" and in 1755 he was elected a member of the Royal Academy of Sciences at Berlin. In the following year, when the experiment of inoculation was about to be tried on the first prince of the blood, Montucla translated from the English an account of all the recent cases of that practice, which had been sent from Constantinople, by lady Mary Wortley Montague. This translation he added to the memoir of De la Condamine on the subject. Previously to this publication, he had given to the world his "History of Inquiries relative to the Quadrature of the Circle." The encouragement which this met with from very able judges of its merit, afforded him great encouragement to apply with ardour to his grand design, "The History of the Mathematics;" and in 1758 he published this "History," in two volumes, 4to, which terminates with the close of the 17th century. It answered the expectations of all his friends, and of men of science in all countries, and the author was instantly elevated to a high rank in the learned world. His fame was widely diffused, and he was pressed from all quarters to proceed with the mathematical history of the 18th century, which he had announced for the subject of a third volume, and for which he had made considerable preparations; but he was diverted from his design, by receiving the appointment of secretary to the Intendance at Grenoble. Here he spent his leisure hours chiefly in retirement, and in scientific pursuits. In 1764, Turgot, being appointed to establish a colony at Cayenne, took Montucla with him as his "secretary," to which was added the title of "astronomer to the king," and although he returned without attaining any particular object with regard to the astronomical observations, for which he went out, he had an opportunity of collecting some valuable tropical plants, with which he enriched the king's hothouses at Versailles. Soon after his return, he was ap-

pointed chief clerk in an official department, similar to that known in this country by the name of the "Board of Works," which he retained till the place was abolished in 1792, when he was reduced to considerable pecuniary embarrassments. Under the pressure of these circumstances, he began to prepare a new and much enlarged edition of his "History," which he presented to the world in 1799, in two volumes, quarto. In this edition are many important improvements; and many facts, which were barely announced in the former impression, are largely detailed and illustrated in this. After the publication of these two volumes, the author proceeded with the printing of the third; but death terminated his labours, when he had arrived at the 336th page. The remainder of the volume, and the whole of the fourth, were printed under the inspection of Lalande. Montucla had been a member of the National Institute from its original establishment. He had obtained various employments under the revolutionary government, though he was but meanly paid for his labour, and had to struggle with many difficulties to furnish his family with the bare necessaries of life. At length he was reduced to seek the scanty means of support by keeping a lottery-office, till the death of Saussure put him in the possession of a pension of about one hundred pounds per annum, which he enjoyed only four months. He died in December 1799, in the 75th year of his age. He was a man of great modesty, and distinguished by acts of generosity and liberality, when it was in his power. He was also friendly, cheerful, and of very amiable manners.[1]

MOOR (KAREL DE), an excellent portrait-painter, was born at Leyden, in 1656, and at first was a disciple of Gerard Douw, and afterwards of Abraham Vanden Tempel, whose death compelled him to return to Leyden from Amsterdam, where he studied awhile with Francis Mieris, and at last went to Dort, to practise with Godfrey Schalcken, to whom he was superior as a designer; but he coveted to learn Schalcken's manner of handling. As soon as Moor began to follow his profession, the public acknowledged his extraordinary merit; and he took the most effectual method to establish his reputation, by working with a much stronger desire to acquire fame, than to increase his fortune. He painted portraits in a beautiful style, in some of them

[1] Hist. of the Mathematics, vol. IV.—Rees's Cyclopædia.

imitating the taste, the dignity, the force, and the delicacy of Vandyck; and in others, he shewed the striking effect and spirit of Rembrandt. In his female figures, the carnations were tender and soft; and in his historical compositions, the air of his heads had variety and grace. His draperies are well chosen, elegantly disposed in very natural folds, and appear light, flowing, and unconstrained. His pictures are always neatly and highly finished; he designed them excellently, and grouped the figures of his subjects with great skill. His works were universally admired, and some of the most illustrious princes of Europe seemed solicitous to employ his pencil. The grand duke of Tuscany desired to have the portrait of De Moor, painted by himself, to be placed in the Florentine gallery; and, on the receipt of it, that prince sent him, in return, a chain of gold, and a large medal of the same metal. The Imperial ambassador count Sinzendorf, by order of his master, engaged him to paint the portraits of prince Eugene, and the duke of Marlborough, on horseback; and in that performance, the dignity and expression of the figures, and also the attitudes of the horses, appeared so masterly, that it was beheld with admiration, and occasioned many commendatory poems, in elegant Latin verse, to be published to the honour of the artist; and the emperor, on seeing that picture, created De Moor a knight of the empire. He died in 1738, in his eighty-second year. [1]

MOOR (MICHAEL), a very learned divine of the Roman catholic persuasion, was born in Dublin in 1640. After being taught at a grammar-school for some time, he was sent to France, and had his first academical learning at the college of Nantz, whence he removed to Paris, and completed his studies in philosophy and divinity, in both which he attained great reputation, as he did likewise for his critical skill in the Greek language. He taught philosophy and rhetoric in the Grassin college for some years: but at length returning to Ireland, was, with considerable reluctance, prevailed upon to take priest's orders, and had some preferment while the popish bishops had any influence. When James II. came to Ireland, Dr. Moor was recommended to him, often preached before him, and had influence enough to prevent his majesty from conferring

[1] Pilkington.—D'Argenville, vol. III.

Trinity-college, Dublin, on the Jesuits, to which he had been advised by his confessor father Peters. Dr. Moor being made provost of this college, by the recommendation of the Roman catholic bishops, was the means of preserving the valuable library, at a time when the college was a popish garrison, the chapel a magazine, and many of the chambers were employed as prisons for the protestants. But the Jesuits could not forgive him for preventing their gaining the entire property of the college, and took advantage to ruin him with the king, from a sermon he preached before James II. at Christ Church. His text was, Matt. xv. 14. "If the blind lead the blind, both shall fall into the ditch." In this discourse Dr. Moor had the boldness to impute the failure of the king's affairs to his following too closely the councils of the Jesuits, and insinuated that they would be his utter ruin. Father Peters, who had a defect in his eyes, persuaded the king that the text was levelled at his majesty through his confessor, and urged that Moor was a dangerous subject, who endeavoured to stir up sedition among the people. James was so weak as to believe all this, and ordered Dr. Moor immediately to quit his dominions. Moor complied, as became an obedient subject, but hinted at his departure, "that he only went as the king's precursor, who would soon be obliged to follow him." Moor accordingly went to Paris, where the reputation of his learning procured him a favourable reception; and king James, after the battle of the Boyne, followed him, as he had predicted. But here it appears that the king had influence enough to oblige Moor to leave France as he had done Ireland, probably by misrepresenting his conduct to the Jesuits.

Moor now went to Rome, where his learning procured him very high distinction. He was first made censor of books, and then invited to Montefiascone, and appointed rector of a seminary newly founded by cardinal Mark Antony Barbarigo, and also professor of philosophy and Greek. Pope Innocent XII. was so much satisfied with his conduct in the government of this seminary, that he contributed the sum of two thousand Roman crowns yearly towards its maintenance; and Clement XI. had such a high opinion of Moor that he would have placed his nephew under his tuition, had he not been prevented, as was supposed, by the persuasions of the Jesuits. On the death of James II. Dr. Moor was invited to France, and such was

his reputation there, that he was made twice rector of the university of Paris, and principal of the college of Navarre, and was appointed regius professor of philosophy, Greek, and Hebrew. He died, in his eighty-fifth year, at his apartments in the college of Navarre, Aug. 22, 1726. It is evident he could have been no common character, who attained so many honours in a foreign land. His writings, however, are perhaps not much known. One of them, "De Existentia Dei, et humanæ mentis immortalitate," &c. published at Paris, 1692, 8vo, is said by Harris to have been translated into English by Mr. Blackmore, perhaps sir Richard, but we have not been able to find this work in any of our public libraries. Dr. Moor also published "Hortatio ad studium linguæ Græcæ et Hebraicæ," Montefiascone, 1700, 12mo; and "Vera sciendi Methodus," Paris, 1716, 8vo, against the philosophy of Des Cartes.[1]

MOORE (EDWARD), an English poetical and miscellaneous writer, was the grandson of the rev. John Moore of Devonshire, one of the ejected non-conformists, who died Aug. 23, 1717, leaving two sons in the dissenting ministry. Of these, Thomas, the father of our poet, removed to Abingdon in Berkshire, where he died in 1721, and where Edward was born March 22, 1711-12, and for some time brought up under the care of his uncle. He was afterwards placed at the school of East Orchard in Dorsetshire, where he probably received no higher education than would qualify him for trade. For some years he followed the business of a linen-draper, both in London and in Ireland, but with so little success that he became disgusted with his occupation, and, as he informs us in his preface, "more from necessity than inclination," began to encounter the vicissitudes of a literary life. His first attempts were of the poetical kind, which still preserve his name among the minor poets of his country. In 1744, he published his "Fables for the Female Sex," which were so favourably received as to introduce him into the society of some learned and some opulent contemporaries. The hon. Mr. Pelham was one of his early patrons; and, by his "Trial of Selim," he gained the friendship of lord Lyttelton, who felt himself flattered by a compliment turned with much ingenuity, and decorated by wit and spirit. But as, for some time, Moore derived no substantial advantage from patronage, his chief

[1] Harris's edition of Ware.

dependance was on the stage, to which, within five years, he supplied three pieces of considerable, although unequal, merit. "The Foundling," a comedy, which was first acted in 1748, was decried from a fancied resemblance to the "Conscious Lovers." His "Gil Blas," which appeared in 1751, met with a more severe fate, and, notwithstanding the sprightliness of the dialogue, not altogether unjustly. "The Gamester," a tragedy, first acted Feb. 7, 1753, was our author's most successful attempt, and is still a favourite. In this piece, however, he deviated from the custom of the modern stage, as Lillo had in his "George Barnwell," by discarding blank verse; and perhaps nothing short of the power by which the catastrophe engages the feelings, could have reconciled the audience to this innovation. But his object was the misery of the life and death of a gamester, to which it would have been difficult to give a heroic colouring; and his language became what would be most impressive, that of truth and nature. Davies, in his Life of Garrick, seems inclined to share the reputation of the "Gamester" between Moore and Garrick. Moore acknowledges, in his preface, that he was indebted to that inimitable actor for "many popular passages," and Davies believes that the scene between Lewson and Stukely, in the fourth act, was almost entirely his, because he expressed, during the time of action, uncommon pleasure at the applause given to it. Whatever may be in this conjecture, the play, after having been acted to crowded houses for eleven nights, was suddenly withdrawn. The report of the day attributed this to the intervention of the leading members of some gaming clubs. Davies thinks this a mere report "to give more consequence to those assemblies than they could really boast." From a letter, in our possession, written by Moore to Dr. Warton, it appears that Garrick suffered so much from the fatigue of acting the principal character as to require some repose. Yet this will not account for the total neglect, for some years afterwards, of a play, not only popular, but so obviously calculated to give the alarm to reclaimable gamesters, and perhaps bring the whole gang into discredit. The author mentions, in his letter to Dr. Warton, that he expected to clear about four hundred pounds by his tragedy, exclusive of the profits by the sale of the copy.

It is asserted by Dr. Johnson, in his life of lord Lyttelton, that, in return for Moore's elegant compliment, "The Trial of Selim," his lordship paid him with "kind words, which, as is common, raised great hopes, that at last were disappointed." It is possible, however, that these hopes were of another kind than it was in his lordship's power to gratify*; and it is certain that he substituted a method of serving Moore, which was not only successful for a considerable time, but must have been agreeable to the feelings of a delicate and independent mind. About the years 1751-2, periodical writing began to revive in its most pleasing form, but had hitherto been executed by men of learning only. Lord Lyttelton projected a paper, in concert with Dodsley, which should unite the talents of certain men of rank, and receive such a tone and consequence from that circumstance, as mere scholars can seldom hope to command or attain. Such was the origin of the "World," for every paper of which Dodsley stipulated to pay Moore three guineas, whether the papers were written by him, or by the volunteer contributors. Lord Lyttelton, to render this bargain more productive to the editor, solicited and obtained the assistance of the earls of Chesterfield, Bath, and Corke, and of Messrs. Walpole, Cambridge, Jenyns, and other men of rank and taste, who gave their assistance, some with great regularity, and all so effectually as to render the "World" far more popular than any of its contemporaries.

In this work, Moore wrote sixty-one papers, in a style easy and unaffected, and treated the whims and follies of the day with genuine humour. His thoughts are often original, and his ludicrous combinations argue a copious fancy. Some of his papers, indeed, are mere playful exercises which have no direct object in view, but in general, in his essays, as well as in all his works, he shews himself the friend of morality and public decency. In the last number, the conclusion of the work is made to depend on a fictitious accident which had occasioned the author's

* Of this Moore was not always sensible. On one occasion, when lord Lyttelton bestowed a small place on Bower, to which our poet thought he had a higher claim, he behaved in such a manner to his patron as to occasion a coolness. Horace Walpole undertook to reconcile them. Moore did not know that Walpole had written the "Letters to the Whigs," which, in his zeal for Lyttelton, he had undertaken to answer. Horace, however, kept his own secret, and performed the office of mediator. Walpole's Letters, in Works, vol. V.

death. When the papers were collected into volumes for a second edition, Moore superintended the publication, and actually died while this last number was in the press; a circumstance which induces the wish that death may be less frequently included among the topics of wit.

During the publication of the World, and probably before, Moore wrote some lighter pieces and songs for the public gardens. What his other literary labours were, or whether he contributed regularly to any publications, is not known. A very few weeks before his death he projected a Magazine, in which Gataker and some other of his colleagues in the "World" were to be engaged. His acknowledged works are not numerous, consisting only of the poems here noticed, and of his three plays. These were published by him, in a handsome quarto volume, in 1756, by subscription, dedicated to the duke of Newcastle, brother to his deceased patron Mr. Pelham. The subscribers were very numerous, and included many persons of the highest rank and talents, but he did not long enjoy the advantages of their liberality. He died Feb. 28, 1757, at his house at Lambeth, of an inflammation on his lungs, the consequence of a fever improperly treated.

In 1750, he married Miss Hamilton, daughter of Mr. Charles Hamilton, table-decker to the princesses; a lady who had herself a poetical turn. By this lady, who in 1758 obtained the place of necessary-woman to the queen's apartments, and who still survives, he had a son Edward, who died in the naval service in 1773. Moore's personal character appears to have been unexceptionable, and his pleasing manners and humble demeanour rendered his society acceptable to a very numerous class of friends. His productions were those of a genius somewhat above the common order, unassisted by learning. His professed exclusion of Greek and Latin mottoes from the papers of the World (although they were not rejected when sent), induces us to think that he had little acquaintance with the classics, and there is indeed nothing in any of his works that indicates the study of a particular branch of science. When he projected the Magazine above mentioned, he told the Wartons, "in confidence, that he wanted a dull plodding fellow of one of the universities, who understood Latin and Greek."

Of his poetry, simplicity and smoothness appear to be the leading features; hence he is easily intelligible, and

consequently instructive, and his "Fables" have always been popular. All his pieces are of the light kind, produced with little effort, and to answer temporary purposes. We find nowhere indications that he could have succeeded in the higher species of poetry. His songs have much originality of thought, but sometimes a looseness of expression which would not now be tolerated. The "Trial of Selim" is an ingenious and elegant panegyric, but it ought to have sufficed to have once versified the forms of law. The "Trial of Sarah *** alias Slim Sal," has too much the air of a copy. He ranks but low as a writer of odes, yet "The Discovery," addressed to Mr. Pelham, has many beauties, and among those the two last stanzas may be safely enumerated.[1]

MOORE (JOHN), an eminent English prelate, was the son of Thomas Moore of Market-Harborough in Leicestershire, where he was born. He was admitted June 28, 1662, of Clare-hall college, Cambridge, where he took the degree of B. A. in 1665, M. A. in 1669, and D. D. in 1681. He was also fellow of that college, and afterwards became chaplain to Heneage Finch, earl of Nottingham, by whose interest he rose to considerable preferments, and in particular, was promoted to the first prebendal stall in the cathedral church of Ely. His next preferment was the rectory of St. Austin's, London, to which he was admitted Dec. 3, 1687, but he quitted that Oct. 26, 1689, on his being presented by king William and queen Mary (to whom he was then chaplain in ordinary) to the rectory of St. Andrew's, Holborn, vacant by the promotion of Dr. Stillingfleet to the see of Worcester. On the deprivation of Dr. William Lloyd, bishop of Norwich, for not taking the oaths to their majesties, he was advanced to that see, and consecrated July 5, 1691, and was thence translated to Ely, July 31, 1707, in which he remained until his death. He died at Ely-house, in Holborn, July 31, 1714, in his sixty-eighth year. He was interred on the north side of the presbytery of his cathedral church, near his predecessor bishop Patrick, where an elegant monument was erected to his memory.

This divine was, after his advancement to the episcopal dignity, one of the most eminent patrons of learning and learned men in his time; and his name will be carried

[1] Johnson and Chalmers's English Poets, edit. 1810.

down to posterity, not only by his sermons published by Dr. Samuel Clarke, his chaplain (1715, 2 vols. 8vo), but by the curious and magnificent library collected by him, and purchased after his death by George I. who presented it to the university of Cambridge. Burnet ranks him among those who were an honour to the church and the age in which they lived. He assisted him (as he did many learned men) from his valuable library, when writing his History of the Reformation. He contributed also to Clark's Cæsar, and to Wilkins's "Ecclesiastes," by pointing out a multitude of celebrated authors who deserved notice in that useful, but now much-neglected work. His sermons were held in such estimation as to be translated into Dutch, and published at Delft in 1700. His library, consisting of 30,000 volumes, fills up the rooms on the north and west sides of the court over the philosophy and divinity schools, and is arranged in 26 classes. It ought not to be omitted that his present majesty gave 2000*l.* towards fitting up this library.[1]

MOORE (JOHN), a medical and miscellaneous writer, was the son of the rev. Charles Moore, a minister of the English church at Stirling, in Scotland, where this, his only surviving son, was born in 1730. His father dying in 1735, his mother, who was a native of Glasgow, and had some property there, removed to that city, and carefully superintended the early years of her son while at school and college. Being destined for the profession of medicine, he was placed under Mr. Gordon, a practitioner of pharmacy and surgery, and at the same time attended such medical lectures as the college of Glasgow at that time afforded, which were principally the anatomical lectures of Dr. Hamilton, and those on the practice of physic by Dr. Cullen, afterwards the great ornament of the medical school of Edinburgh. Mr. Moore's application to his studies must have been more than ordinarily successful, as we find that in 1747, when only in his seventeenth year, he went to the continent, under the protection of the duke of Argyle, and was employed as a mate in one of the military hospitals at Maestricht, in Brabant, and afterwards at Flushing. Hence he was promoted to be assistant to the surgeon of the Coldstream regiment of foot guards, com-

[1] Bentham's Ely.—Birch's Life of Tillotson.—Burnet's History of the Reformation, vol. III. p. 46,—and Own Times *passim*.—Cole's MS Ath. Cantab. in Mus. Britan.

manded by general Braddock, and after remaining during the winter of 1748 with this regiment at Breda, came to England at the conclusion of the peace. At London he resumed his medical studies under Dr. Hunter, and soon after set out for Paris, where he obtained the patronage of the earl of Albemarle, whom he had known in Flanders, and who was now English ambassador at the court of France, and immediately appointed Mr. Moore surgeon to his household. In this situation, although he had an opportunity of being with the ambassador, he preferred to lodge nearer the hospitals, and other sources of instruction, with which a more distant part of the capital abounded, and visited lord Albemarle's family only when his assistance was required. After residing two years in Paris, it was proposed by Mr. Gordon, who was not insensible to the assiduity and improvements of his former pupil, that he should return to Glasgow, and enter into partnership with him. Mr. Moore, by the advice of his friends, accepted the invitation, but deemed it proper to take London in his way, and while there, went through a course under Dr. Smellie, then a celebrated accoucheur. On his return to Glasgow, he practised there during the space of two years, but when a diploma was granted by the university of that city to his partner, now Dr. Gordon, who chose to prescribe as a physician alone, Mr. Moore still continued to act as a surgeon; and, as a partner appeared to be necessary, he chose Mr. Hamilton, professor of anatomy, as his associate. Mr. Moore remained for a considerable period at Glasgow; but when he had attained his fortieth year, an incident occurred that gave a new turn to his ideas, and opened new pursuits and situations to a mind naturally active and inquisitive. James George, duke of Hamilton, a young nobleman of great promise, being affected with a consumptive disorder, in 1769, he was attended by Mr. Moore, who has always spoken of this youth in terms of the highest admiration; but, as his malady baffled all the efforts of medicine, he yielded to its pressure, after a lingering illness, in the fifteenth year of his age. This event, which Mr. Moore recorded, together with the extraordinary endowments of his patient, on his tomb in the burying-place at Hamilton, led to a more intimate connection with this noble family. The late duke of Hamilton, being, like his brother, of a sickly constitution, his mother, the duchess of Argyle, determined that he should travel in company

with some gentleman, who to a knowledge of medicine added an acquaintance with the continent. Both these qualities were united in the person of Dr. Moore, who by this time had obtained the degree of M. D. from the university of Glasgow. They accordingly set out together, and spent a period of no less than five years abroad, during which they visited France, Italy, Switzerland, and Germany. On their return, in 1778, Dr. Moore brought his family from Glasgow to London; and in the course of the next year appeared the fruits of his travels, in "A View of Society and Manners in France, Switzerland, and Germany," in 2 vols. 8vo. Two years after, in 1781, he published a continuation of the same work, in two additional volumes, entitled "A View of Society and Manners in Italy." Having spent so large a portion of his time either in Scotland or on the continent, he could not expect suddenly to attain an extensive practice in the capital; nor indeed was he much consulted, unless by his particular friends. With a view, however, to practice, he published in 1785, his "Medical Sketches," a work which was favourably received, but made no great alteration in his engagements; and the next work he published was "Zeluco," a novel, which abounds with many interesting events, arising from uncontrouled passion on the part of a darling son, and unconditional compliance on that of a fond mother. While enjoying the success of this novel, which was very considerable, the French revolution began to occupy the minds and writings of the literary world. Dr. Moore happened to reside in France in 1792, and witnessed many of the important scenes of that eventful year, but the massacres of September tending to render a residence in Paris highly disagreeable, he returned to England; and soon after his arrival, began to arrange his materials, and in 1795, published "A View of the Causes and Progress of the French Revolution," in 2 vols. 8vo, dedicated to the Duke of Devonshire. He begins with the reign of Henry IV. and ends with the execution of the royal family. In 1796 appeared another novel, "Edward: various Views of Human Nature, taken from Life and Manners chiefly in England." In 1800, Dr. Moore published his "Mordaunt," being "Sketches of Life, Characters, and Manners in various Countries; including the Memoirs of a French Lady of Quality," in 2 vols. 8vo. This chiefly consists of a series of letters, written by "the honourable John Mor-

daunt," while confined to his couch at Vevay, in Switzerland, giving an account of what he had seen in Italy, Germany, France, Portugal, &c. The work itself comes under no precise head, being neither a romance, nor a novel, nor travels: the most proper title would perhaps be that of "Recollections." Dr. Moore was one of the first to notice the talents of his countryman the unfortunate Robert Burns, who, at his request, drew up an account of his life, and submitted it to his inspection.

After his return from his third and last journey to France, he resided the remainder of his days in his house in Clifford-street, where he died Feb. 20, 1802, leaving a daughter and five sons. Dr. Moore was a man of considerable general knowledge, but excelled in no particular branch of science. After he had once begun his travels as tutor, he assumed the character of a man of wit and humour, both which entered largely into the composition of his subsequent publications. His travels were at one time very popular, on account of the frequent recurrence of scenes of dry humour, but his constant attempts in this way made them be read, more for sprightliness of narrative than accuracy of information, or depth of remark. Of his novels, "Zeluco" only has stood its ground.[1]

MOORE (SIR JOHN), a gallant English officer, was one of the sons of the preceding, and born at Glasgow, Nov. 13, 1761, and was educated principally on the coutinent, while his father travelled with the duke of Hamilton, who in 1776 obtained for him an ensigncy in the 51st regiment of foot, then quartered at Minorca. He afterwards obtained a lieutenancy in the 82d, in which he served in America during the war, and in 1783, at the peace, was reduced with his regiment. He was soon after brought into parliament for the boroughs of Lanerk, &c. by the interest of the duke of Hamilton. In 1787 or 1788 he obtained the majority of the 4th battalion of the 60th regiment, then quartered at Chatham, and very soon after negociated an exchange into his old regiment, the 51st. In 1790 he succeeded, by purchase, to the lieutenant-colonelcy, and went the following year with his regiment to Gibraltar. After some other movements he was sent to Corsica, where general Charles Stuart having succeeded to the command of the army in 1794, appointed colonel Moore to command

[1] Gent. Mag. &c.

the reserve. Here he particularly distinguished himself at the siege of Calvi, and received his first wound in storming the Mozzello fort. These operations made Moore's character known to general Stuart, and a friendship commenced, which continued during the general's life; and the situation of adjutant-general in the army in Corsica becoming vacant at this time, he bestowed it on his friend Moore, and ever after showed him every mark of confidence and esteem.

In consequence of a disagreement with the viceroy, who had occasioned the recall of general Stuart, colonel Moore arrived in England in Nov. 1795, and was immediately appointed a brigadier-general in the West Indies, and attached to a brigade of foreign corps, which consisted of Choiseul's hussars, and two corps of emigrants. On Feb. 25, 1796, he received an order to take charge of, and embark with general Perryn's brigade, going out with the expedition to the West Indies, under sir Ralph Abercrombie; that officer having unexpectedly sailed in the Vengeance, 74, and left his brigade behind. General Moore, although he had no previous intimation that he was to embark, hurried to Portsmouth, and having time only to prepare a few necessaries, sailed for the West Indies with the fleet at day-light on the 28th, with no other baggage than a small portmanteau, and not one regiment of his own brigade was in the fleet. On his arrival at Barbadoes, on the 13th of April, 1796, having had an opportunity of waiting on the commander-in-chief, sir Ralph Abercrombie, that sagacious and attentive observer very soon distinguished him, and in the course of the operations against St. Lucie, which immediately followed, employed him in every arduous and difficult service which occurred. He had, in particular, opportunities, during the siege of Morne Fortunée at St. Lucie, which lasted from the 26th of April to the same day in May, of eminently distinguishing himself; and his conduct, as sir Ralph expressed in his public orders, was the admiration of the whole army. Sir Ralph, immediately on the capitulation, bestowed the command and government of the island on general Moore, who did all he could to induce sir Ralph to keep him with the army, and employ him in the reduction of the other islands, but without effect. Sir Ralph, in a manner, forced this important command upon him, at the same time giving him the most flattering reasons for wishing him to accept of it.

The admiral and general sailed from St. Lucie on the 3d of June, leaving brigadier-general Moore in a situation which required, from what remained to be done in such a climate, perhaps more military talent, and a greater degree of exertion and personal risk, than even there had been occasion for during the reduction of the island; for, although the French commanding officer, and the principal post in the island, had surrendered, numerous bands of armed negroes remained in the woods; yet he at length succeeded in completely reducing these. Having, however, had two narrow escapes from violent attacks of yellow fever, the last rendered it necessary that he should be relieved from the command of the island, and he returned to England in the month of July or August 1797. In Nov. following, sir Ralph Abercrombie having been appointed commander of the forces in Ireland, desired that brigadier-general Moore might be put upon the staff in that country, which was done, and he accompanied sir Ralph to Dublin on the 2d day of December 1797. During the period immediately preceding the rebellion in 1798, Moore had an important command in the south of Ireland, which was very disaffected, and was also the quarter where the enemy were expected to make a landing. His head-quarters were at Bandon, and his troops, amounting to 3000 men, were considered as the advanced corps of the south. When the rebellion broke out, he was employed first under major-general Johnstone, at New Ross, where the insurgents suffered much, and immediately afterwards was detached towards Wexford, at that time in the hands of the rebels. He had on this occasion only the 60th yagers, or sharp shooters, 900 light infantry, 50 of Hompesch's cavalry, and six pieces of artillery. With these he had not marched above a mile before a large body of rebels appeared on the road, marching to attack him. He had examined the ground, as well as the short time would allow, in the morning, and thus was able to form his men to advantage. The rebels attacked with great spirit, but, after an obstinate contest, were driven from the field, and pursued with great loss. They amounted to about 6000 men, and were commanded by general Roche, a priest. After the action, the two regiments under lord Dalhousie arrived from Duncannon fort. It then being too late to proceed to Taghmoue, which was his intention, the brigadier took post for the night on the ground where the action began.

Next day on his march he was met by two men from Wexford with proposals from the rebels to lay down their arms, on certain conditions. As general Moore had no power to treat, he made no answer, but proceeded on to Wexford, which he delivered from the power of the rebels, who had piked or shot forty of their prisoners the day before, and intended to have murdered the rest if they had not been thus prevented.

Brigadier-general Moore continued to serve in Ireland, where he succeeded to the rank of major-general, and had a regiment given him, until the latter end of June 1799, when he was ordered to return to England to be employed in the expedition under sir Ralph Abercrombie, which sailed August 13, and was destined to rescue Holland from the tyranny of the French government. The general result, owing to circumstances which could not be foreseen, was unfavourable; but the English troops had an opportunity of displaying the greatest valour, and none were more distinguished than those under the more immediate command of general Moore, who, after being twice wounded, in the hand, and in the thigh, received a musket-ball through his face, by which he was disabled, and was brought from the ground with some difficulty. He was now carried back to his quarters, a distance of ten miles, and as soon as he could be moved, he was taken to the Helder, where he embarked on board the Amethyst frigate, and arrived at the Nore on the 24th; from thence he proceeded to London. Soon after his return to England from the Helder, a second battalion was added to the 52d regiment, of which the command was bestowed on him by the king, in the most gracious manner. Being of an excellent constitution, and temperate habits, his wounds closed in the course of five or six weeks. He joined his brigade at Chelmsford on the 24th of December, 1799. In the early part of 1800 it had been intended to send a body of troops to the Mediterranean under sir Charles Stuart; he wrote to general Moore, and proposed to him to serve under him, which was accepted with the greatest pleasure. It was at first intended that sir Charles should take out of England 15,000 men, but it was afterwards found that the regiments allotted for this service, and which had been part of the expedition to Holland, were insufficient, and only amounted to 10,000 effective. About the middle of March, the first division, amounting to 5000 men, embarked under

major-general Pigot. At this time a change took place in the plan of the expedition; sir Charles had some disagreement with ministers, and resigned his situation. Sir Ralph Abercrombie was appointed to the command, and major-general Moore was named as one of his major-generals, with Hutchinson and Pigot, who sailed about the end of April with the 5000 men. There was little opportunity during this expedition, the success of which was prevented by various unforeseen occurrences, for any exertions in which general Moore could distinguish himself, until, the armies being ordered to separate, his troops were ordered to go to Egypt under sir Ralph Abercrombie. Having arrived at Malta, major-general Moore was sent to Jaffa to visit the Turkish army, and form a judgment as to what aid was to be expected from it; but the result being unfavourable, sir Ralph determined to land in the bay of Aboukir, and march immediately upon Alexandria. Any satisfactory detail of this memorable expedition would extend this article too far; we shall therefore confine ourselves to that part in which major-general Moore was more particularly concerned. As soon as the landing was begun, he, at the head of the grenadiers and light infantry of the 40th, with the 23d and 28th regiments in line, ascended the sand-hill. They did not fire a shot until they gained the summit, when they charged the enemy, drove them, and took four pieces of cannon, with part of their horses. The French retreated to the border of a plain, where general Moore halted, as upon the left a heavy fire of musquetry was kept up. Brigadier-general Oakes, with the left of the reserve, consisting of the 42d Highlanders, the 58th regiment, and the Corsican rangers, landed to the left of the sand-hill, and were attacked by both infantry and cavalry, which they repulsed and followed into the plain, taking three pieces of artillery. The guards and part of general Coote's brigade landed to the left of the reserve; they were vigorously opposed, but repulsed the enemy, and followed them into the plain. The want of cavalry and artillery (for it was some time before the guns that were landed could be dragged through the sand) saved the enemy from being destroyed. This was one of the most splendid instances of British intrepidity that perhaps ever happened. The enemy had eight days to assemble and prepare, and the ground was extremely favourable to them. The loss of the enemy was considerable, that of

the British amounted to 600 killed and wounded, of which the reserve lost 400. In the course of the afternoon the rest of the army landed, and the whole moved forward a couple of miles, where they took post for the night.

On the morning of the 9th, major-general Moore and lieutenant-colonel Anstruther, the quarter-master-general, went forward with the 92d Highlanders, the Corsican rangers, and some cavalry, to look for a new position. The country was unequal, sandy, and thickly interspersed with palm and date trees. He posted the 92d at a place about two miles in front, where there was a small redoubt, and where the space became more narrow than any where else, by the sea and lake Madie running up on each side. He then went forward with the cavalry, until they were met by a strong patrole of the enemy, on which they retired. On reporting to sir Ralph, he directed major-general Moore to take post with the reserve on the ground where he had placed the 92d; by noon he had taken possession of the post with the reserve, and placed his out-posts. On the 10th there was some skirmishing with the out-posts of the reserve and the enemy's cavalry. The main body of the army was detained in their post-position till, by the exertions of the navy, the stores and provisions were landed and forwarded to them. On the 11th sir Ralph went to the reserve, the brigade of guards moved forward, and took post half way between them and the rest of the army. The lake Madie was ordered to be examined, with a view to the practicability of conveying the army stores by it, which it was afterwards found could be done. On the 12th the army moved forward in two columns, each composed of a wing. The reserve, in two columns, formed the advanced guard to each column. The enemy's cavalry retired, skirmishing as the army advanced. The army halted at a tower that they found evacuated, from the top of which a body of infantry was seen advancing. The line was instantly formed, and the army advanced with the utmost regularity and steadiness. The enemy, on seeing this movement, first halted, and afterwards retired to some heights which terminated a plain, where the British army took post for the night, and lay on their arms. Major-general Moore had the direction of the advanced posts; and the 90th and 92d regiments, though not belonging to the reserve, were placed under his orders for the night.

The out-posts of the enemy and the advanced guard of

the British were so near each other, that it was impossible that either army could move without bringing on a general action. At six o'clock in the morning of the 13th the army moved forward in two columns from the left, each composed of a line. The reserve, in one column from the left, marched on the right of the other two, to cover the flank. Sir Ralph's intention was to attack the enemy's right, and, if possible, to turn it. The 90th and 92d regiments formed the advanced guards to the two columns of the army, and, having got too far a-head of the columns, were attacked by the main body of the enemy, and suffered severely before the columns could come to their support. These two regiments, however, maintained their ground, and defeated a body of cavalry that attempted to charge them. The action now became general along the line; the French, being forced back, retreated, covered by a numerous artillery, halting and firing wherever the ground favoured them. The British army advanced rapidly without artillery, as their guns, being dragged through sand by the seamen, could not keep up with the infantry. The reserve remained in column on the right flank covering the two lines, and though mowed down by the enemy's cannon in front, and exposed to musketry from hussars and light infantry on their flank, continued to move forward with such steadiness and regularity, that at any time during the action and pursuit, they could have been wheeled to a flank without an interval. The two lines advanced with equal order until they reached a rising ground, where there were the ruins of an ancient building of considerable extent; from this height they saw the enemy retreating in confusion through a plain, under cover of the fortified heights in front of Alexandria. Sir Ralph followed them into the middle of the plain, where a consultation was held, and it was then intended that general Hutchinson, with part of the second line, which had been least engaged, should attack the enemy's right, while major-general Moore, with the reserve supported by the guards, attacked their left near the sea.

General Hutchinson had a considerable circuit to make to get to the ground where he was to make his attack, and the attack of the reserve was to be regulated by his. When he got to his ground, the position of the French was found to be so strongly defended by a numerous artillery, and covered besides by the guns on the fortified heights near

Alexandria, that the attempt was given up, and as the army were in their present position exposed to the enemy's cannon without being able to retaliate, a position on the height in the rear was marked out, to which the army fell back as the evening advanced. This severe action cost the British army 1300 in killed and wounded. The situation of the British army at this period was certainly a very critical one, as it was quite evident that government had been deceived in their estimate of the French forces. Sir Ralph, therefore, was well aware of the difficult task he had to perform. The camp of the British was about four or five miles from Alexandria. In front of the reserve, which formed the right of the army, was a very extensive ancient ruin, which the French called Cæsar's camp; it was twenty or thirty yards retired from the right flank of the redoubt, and commanded the space between the redoubt and the sea. In this redoubt and ruin major-general Moore had posted the 28th and 58th regiments. On the 21st the attack was made by the French, who were driven back by his troops, but he received a shot in the leg. The result, however, was, that every attack the French made was repulsed with great slaughter. In the early part of the action, and in the dark, some confusion was unavoidable, but wherever the French appeared, the British went boldly up to them, even the cavalry breaking in had not in the least dismayed them. As the day broke, the foreign brigade, under brigadier-general, afterwards sir John Stuart, who fought the battle of Maida, came to the second line to the support of the reserve, shared in the action, and behaved with great spirit. Day-light enabled major-general Moore to get the reserve into order, but there was a great want of ammunition. The guns could not be fired for a very considerable time, otherwise the French must have suffered much more severely, while retreating from their different unsuccessful attacks, than they did. The enemy's artillery continued to gall the British severely with shot and shells, after the infantry and cavalry had been repulsed. The British could not return a shot. Had the French attacked again, the British had nothing but their bayonets, which they unquestionably would have used, as never was an army more determined to do their duty. But the enemy had suffered so severely, that the men could not be got to make another attempt. They continued in front at a distant musket-shot, until the ammunition for the English

guns was brought up to enable them to fire, when they very soon retreated. While the attacks were made on the British right, a column attacked the guards on the left of the reserve, but were repulsed with loss. The French general, Menou, had concentrated the greatest part of the force in Egypt for this attack; the prisoners stated his force in the field at about 13,000 men, of whom between three and four thousand were killed or wounded. The British army lost about 1300 men, of which upwards of 500 belonged to the reserve. This battle commenced at half past four in the morning, and terminated about nine. The French made three different attacks, with superior numbers, the advantage of cavalry, and a numerous and well-served artillery. The British infantry here gave a decided proof of their superior firmness and hardihood. Sir Ralph, who always exposed his person very much, in this last battle carried the practice perhaps farther than he had ever done before. Major-general Moore met him early in the action, close in the rear of the 42d, without any of the officers of his family; and afterwards, when the French cavalry charged the second time, and penetrated the 42d, major-general Moore saw him again and waved to him to retire, but he was instantly surrounded by the hussars; he received a cut from a sabre on the breast, which penetrated his clothes and just grazed the flesh. He received a shot in the thigh, but remained in the field until the battle was over, when he was conveyed on board the Foudroyant. Major-general Moore, at the close of the action, had the horse killed under him that major Honeyman had lent him. When the battle was over, the wound in his leg became so stiff and painful, that as soon as he could get a horse, he gave the command of the reserve to colonel Spencer, and retired with brigadier-general Oakes, who commanded the reserve under him, and who was wounded in the leg also, to their tents in the rear. Brigadier-general Oakes was wounded nearly at the same time, and in the same part of the leg that major-general Moore was, but they both continued to head the reserve until the battle was over. When the surgeon had dressed their wounds, finding that they must be some time incapable of action, they returned to the Diadem troop-ship. Sir Ralph Abercrombie died of his wound on board the Foudroyant on the 28th day of March, and the command devolved on major-general Hutchinson. It is unnecessary

here to detail the operations in Egypt that followed the battle of the 21st, as major-general Moore was confined on board the Diadem with his wound until the 10th of May, when he was removed to Rosetta for the benefit of a change of air. He suffered very severely; the ball had passed between the two bones of his leg; he endured a long confinement and much torment, from inflammation and surgical operations. When at length he could move on crutches, and was removed to Rosetta, where he got a house on the banks of the Nile, agreeably situated, he began to recover rapidly, and afterwards continued to serve in the army of Egypt until after the surrender of Alexandria, when he returned to England, where he received the honour of knighthood, and the order of the bath. On the renewal of the war, the talents and services of sir John Moore pointed him out as deserving of the most important command. It was not, however, until 1808 that he was appointed to the chief command of an army to be employed in Spain, and Gallicia or the borders of Leon were fixed upon as the place for assembling the troops. Sir John was ordered to send the cavalry by land, but it was left to his own discretion to transport the infantry and artillery either by sea or land. He was also assured, that 15,000 men were ordered to Corunna, and he was directed to give such orders to sir David Baird, their commander, as would most readily effect a junction of the whole force. Both, however, soon discovered that little reliance could be placed on the Spaniards; and they had not got far into the country before their hopes were completely disappointed. Sir John Moore soon began to anticipate the result which followed. In the mean time the French army had advanced, and taken possession of the city of Valladolid, which is but twenty leagues from Salamanca. Sir John had been positively informed that his entry into Spain would be covered by 60 or 70,000 men; and that Burgos was the city intended for the point of union for the different divisions of the British army. But already not only Burgos, but Valladolid, was in possession of the enemy; and he found himself with an advanced corps in an open town, at three marches distance only from the French army, without even a Spanish piquet to cover his front! He had at this time only three brigades of infantry, without a gun, in Salamanca. The remainder, it is true, were moving up in succession, but the whole could not arrive in less than ten days.

At this critical time the Spanish main armies, instead of being united either among themselves, or with the British, were divided from each other almost by the whole breadth of the peninsula. The fatal consequences of this want of union were but too soon made apparent; Blake was defeated, and a report reached sir David Baird that the French were advancing upon his division in two different directions, so as to threaten to surround him. He, consequently, prepared to retreat upon Corunna; but sir John Moore, having ascertained that the report was unfounded, ordered sir David to advance, in order, if possible, to form a junction with him. On the 28th of November he received information that there was now no army remaining, against which the whole French force might be directed, except the British; and it was in vain to expect that they, even if they had been united, could have resisted or checked the enemy. Sir John Moore, therefore, determined to fall back on Portugal, to hasten the junction of general Hope, who had gone towards Madrid, and he ordered sir David Baird to regain Corunna as expeditiously as possible; and when he had thus determined upon a retreat, he communicated his design to the general officers, who, with the exception of general Hope, seemed to doubt the wisdom of his decision; he would, however, have carried it into execution, if he had not been induced, by pressing solicitations, and representations of encouragement, to advance to Madrid, which he was told not only held out, but was capable of opposing the French for a considerable length of time. Sir John, therefore, anxious to meet the wishes of his troops, by leading them against the enemy, determined to attack Soult, the French general, who was posted at Saldanha, by which he thought he should draw off the French armies to the north of Spain, and thus afford an opportunity for the Spanish armies to rally and re-unite. Soult was probably posted in that spot with so small a body of men for the purpose of enticing the British army farther into Spain, while Bonaparte, in person, with his whole disposable force, endeavoured to place himself between the British army and the sea. At length the two armies met; and the superiority of the British cavalry was eminently displayed in a most brilliant and successful skirmish, in which 600 of the imperial guards of Bonaparte were driven off the field by half the number of British, leaving 55 killed and wounded, and 70 prisoners, among

whom was general Le Febre, the commander of the imperial guard.

Yet, notwithstanding this and other advantages gained over the enemy, a retreat was become indispensably necessary: sir John's troops did not amount to more than 27,000, while the French on the lowest calculation were 70,000, and so closely did this army, under Bonaparte, pursue the English, that the distance between them was scarcely thirty miles, while sir John was rather incommoded than benefited by the Spanish troops, and the Spanish peasantry offered no assistance to his troops, harassed by fatigue, and in want of every necessary. The difficulties and anxieties of the British commander were also increased by the relaxation which took place in the discipline of the army, arising from various causes, which compelled him to issue such orders as might unequivocally point out his knowledge of the extent to which the want of discipline had proceeded, the persons to whom he principally attributed it, and his positive and unalterable determination to punish it in the most severe and exemplary manner. At Lugo sir John Moore was anxious to engage the enemy; and he was satisfied that the general orders he had now given, had produced such an effect in his army, as to give an earnest of victory. A slight skirmish ensued, in which the British rushed forward with charged bayonets, and drove the enemy's column down the hill with considerable slaughter. After this, marshal Soult, having experienced the talents of the general, and the intrepidity of the troops he had to encounter, did not venture to renew the attack; from this it was concluded that his intention was to harass the British as much as possible during their march, and to defer his attack till the embarkation. Under these circumstances, the general quitted his ground in the night, leaving fires burning to deceive the enemy. The French did not discover their retreat till long after day-light, so that the British army got the start of them considerably. On the 11th of January the whole of the British reached Corunna, the port where they hoped to embark, not, however, without the probability of a battle; and notwithstanding they were disappointed in not finding the transports at Corunna, the British army rejoiced that before they quitted the shores of Spain they should have an opportunity to front their enemies. The enemy gave no particular indications of attack till about noon of the 16th of January;

at this time sir John Moore was giving directions for the embarkation; but the moment intelligence was brought that the enemy's line were getting under arms, he struck spurs to his horse, and flew to the field. The advanced piquets were already beginning to fire at the enemy's light troops, who were pouring rapidly down the hill on the right wing of the British. Early in the action, sir David Baird, leading on his division, had his arm shattered with a grape-shot, and was forced to leave the field. At this instant the French artillery plunged from the heights, and the two hostile lines of infantry mutually advanced beneath a shower of balls. They were still separated from each other by stone-walls and hedges. A sudden and very able movement of the British gave the utmost satisfaction to sir John Moore, who had been watching the manœuvre, and he cried out, "That is exactly what I wished to be done." He then rode up to the 50th regiment, commanded by majors Napier and Charles Banks Stanhope, who had got over an inclosure in their front, and were charging most valiantly. The general, delighted with the gallantry of the two majors, who had been recommended by himself to the military rank they held, exclaimed, "Well done the 50th! Well done my majors!" The plaudits of their general and beloved friend excited them to new efforts, and they drove the enemy out of the village of Elvina with great slaughter. In the conflict, major Napier, advancing too far, was severely wounded and taken prisoner, and major Stanhope received a ball through his heart, which instantly put an end to a most valuable life. So instantaneous must have been the death of major Stanhope, that a sense of pain had not torn from his countenance the smile which the bravery of his soldiers and the applause of his commander had excited.

Sir John Moore proceeded to the 42d, and addressed them in these words, "Highlanders, remember Egypt." They rushed on, driving the French before them. He sent captain Hardinge to order up a battalion of guards to the left flank of the Highlanders, upon which the officer commanding the light company, conceiving that, as their ammunition was nearly expended, they were to be relieved by the guards, began to fall back; but sir John, discovering the mistake, said, "My brave 42d, join your comrades, ammunition is coming, and you have your bayonets." They instantly obeyed, and moved forward. While the

general was speaking, a cannon ball struck him to the ground. He raised himself, and sat up with an unaltered countenance, looking most intently at the Highlanders, who were warmly engaged; captain Hardinge assured him the 42d were advancing, upon which his countenance immediately brightened. The general was carried from the field, and on the way he ordered captain Hardinge to report his wound to general Hope, who assumed the command. Many of the soldiers knew that their two generals were carried off the field, yet they continued the fight till they had achieved a decisive and brilliant victory, over a very superior force.

The fall of general Moore is thus described by captain Hardinge: "I had been ordered by the commander-in-chief to desire a battalion of the guards to advance; which battalion was at one time intended to have dislodged a corps of the enemy from a large house and garden on the opposite side of the valley; and I was pointing out to the general the situation of the battalion, and our horses were touching, at the moment that a cannon-shot from the enemy's battery carried away his left shoulder, and part of the collar-bone, leaving the arm hanging by the flesh. The violence of the stroke threw him off his horse on his back. Not a muscle of his face altered, nor did a sigh betray the least sensation of pain. I dismounted, and, taking his hand, he pressed mine forcibly, casting his eyes very anxiously towards the 42d regiment, which was hotly engaged; and his countenance expressed satisfaction when I informed him that the regiment was advancing. Assisted by a soldier of the 42d, he was removed a few yards behind the shelter of a wall. Colonel Graham Balgowan and captain Woodford about this time came up, and, perceiving the state of sir John's wound, instantly rode off for a surgeon. The blood flowed fast, but the attempt to stop it with my sash was useless, from the size of the wound. Sir John assented to being removed in a blanket to the rear. In raising him for that purpose, his sword, hanging on the wounded side, touched his arm, and became entangled between his legs. I perceived the inconvenience, and was in the act of unbuckling it from his waist, when he said in his usual tone and manner, and in a very distinct voice, 'It is as well as it is; I had rather it should go out of the field with me.'"

The account of this disaster was brought to sir David

Baird while the surgeons were dressing his shattered arm. He ordered them instantly to desist, and run to attend on sir John Moore. When they arrived, he said to them, "you can be of no service to me, go to the soldiers, to whom you may be useful." As the soldiers were carrying him slowly along in a blanket, he made them turn him round frequently to view the field of battle, and to listen to the firing, and was pleased when the sound grew fainter. On his arrival at his lodgings he was in much pain, and could speak but little, but at intervals he said to colonel Anderson, who for one-and-twenty years had been his friend and companion in arms—"Anderson, you know that I always wished to die in this way." He frequently asked "are the French beaten?" and at length, when he was told they were defeated in every point, he said, "It is a great satisfaction for me to know we have beaten the French."—"I hope the people of England will be satisfied, I hope my country will do me justice." Having mentioned the name of his venerable mother, and the names of some other friends for whose welfare he seemed anxious to offer his last prayers, the power of utterance was lost, and he died in a few minutes without a struggle.

Thus fell, at the age of forty-seven, Jan. 16, 1809, at the conclusion of a critical victory, which preserved the remainder of his army from destruction, lieutenant-general sir John Moore, a name that must be long dear to his country, which was well disposed to do justice to his memory, and gratefully to acknowledge, in every possible way, the important services which he had achieved for it. [1]

MOORE (Sir JONAS), a very respectable mathematician, fellow of the royal society, and surveyor-general of the ordnance, was born at Whitlee, or Whitle, in Lancashire, Feb. 8, 1617. After enjoying the advantages of a liberal education, he bent his studies principally to the mathematics, to which he had always a strong inclination, and in the early part of his life taught that science in London for his support. In the expedition of king Charles the First into the northern parts of England, our author was introduced to him, as a person studious and learned in those sciences; and the king expressed much approbation of him, and promised him encouragement; which indeed laid

[1] From the Annual Registers.—History of his Campaign—but particularly an elaborate article in Rees's Cyclopædia.

the foundation of his fortune. He was afterwards, when the king was at Holdenby-house, in 1647, appointed mathematical master to the king's second son James, to instruct him in arithmetic, geography, the use of the globes, &c. During Cromwell's government he appears to have followed the profession of a public teacher of mathematics; for he is styled, in the title-page of some of his publications, "professor of the mathematics;" but his loyalty was a considerable prejudice to his fortune. In his greatest necessity, he was assisted by colonel Giles Strangeways, then a prisoner in the Tower of London, who likewise recommended him to the other eminent persons, his fellow-prisoners, and prosecuted his interest so far as to procure him to be chosen surveyor in the work of draining the great level of the fens. Having observed in his survey that the sea made a curve line on the beach, he thence took the hint to keep it effectually out of Norfolk. This added much to his reputation. Aubrey informs us, that he made a model of a citadel for Oliver Cromwell "to bridle the city of London," which was in the possession of Mr. Wild, one of the friends who procured him the surveyorship of the Fens. Aubrey adds, what we do not very clearly understand, that this citadel was to have been the cross-building of St. Paul's church.

After the return of Charles II. he found great favour and promotion, becoming at length surveyor-general of the king's ordnance, and receiving the honour of knighthood. He was a great favourite both with the king and the duke of York, who often consulted him, and were advised by him upon many occasions; and he often employed his interest with the court to the advancement of learning and the encouragement of merit. Thus he got Flamsteed house built in 1675, as a public observatory, recommended Mr. Flamsteed to be the king's astronomer, to make the observations there: and being surveyor-general of the ordnance himself, this was the reason why the salary of the astronomer royal was made payable out of the office of ordnance. Being a governor of Christ's hospital, it was by his interest that the king founded the mathematical school there, allowing a handsome salary for a master to instruct a certain number of the boys in mathematics and navigation, to qualify them for the sea-service. Foreseeing the great benefit the nation might receive from a mathematical school, if rightly conducted, he made it his utmost care to

promote the improvement of it. The school was settled; but there still wanted a methodical institution from which the youths might receive such necessary helps as their studies required: a laborious work, from which his other great and assiduous employments might very well have exempted him, had not a predominant regard to a more general usefulness engaged him to devote all the leisure hours of his declining years to the improvement of so useful and important a seminary of learning.

Having thus engaged himself in the prosecution of this general design, he next sketched out the plan of a course or system of mathematics for the use of the school, and then drew up and printed several parts of it himself, when death put an end to his labours, before the work was completed. He died at Godalming, in his way from Portsmouth to London, August 27, 1679. Pieces of cannon, amounting to the number of his years, were discharged at the Tower, during his funeral. He was buried in the chapel of the Tower, where is a monument and inscription, which has enabled us to correct the mistakes of his biographers as to his age, place of birth, &c. In 1681, his great work was published by his sons-in-law, Mr. Hanway and Mr. Potinger. Of this work, the arithmetic, practical geometry, trigonometry, and cosmography, were written by sir Jonas himself, and printed before his death. The algebra, navigation, and the books of Euclid, were supplied by Mr. Perkins, the then master of the mathematical school. And the astronomy, or doctrine of the sphere, was written by Mr. Flamsteed, the astronomer royal. He always intended to have left his collection of mathematical books to the Royal Society, of which he was a fellow, but he died without a will. His only son, Jonas, had the honour of knighthood conferred on him, and the reversion of his father's place of surveyor-general of the ordnance; "but," adds Aubrey, "young sir Jonas, when he is old, will never be *old sir Jonas*, for all the gazette's eulogie."[1]

MOORE (PHILIP), rector of Kirkbride, and chaplain of Douglas in the Isle of Mann, a gentleman well known in the literary world, by his correspondence with men of genius in several parts of it, and by them eminently distinguished as the divine and scholar, was born in 1705.

[1] Birch's Hist. of the Royal Society.—Biog. Brit. new edit. vol. VI. part I. unpublished.—Hutton's Dictionary.—Granger.—Letters by eminent Persons, 3 vols. 1813, 8vo.—For an account of some of his surveys, see Gough's Topography, vol. I.

In the earlier part of a life industriously employed in promoting the present and future happiness of mankind, he served as chaplain to the right reverend Dr. Wilson, the venerable bishop of Mann, whose friend and companion he was for many years: at his funeral he was appointed to preach his sermon, which is affixed to the discourses of that prelate, in the edition of his works printed at Bath, 1781, in two volumes, quarto, and that in folio. At the request of the society for promoting Christian knowledge, he undertook the revision of the translation into Manks of the Holy Scriptures, the book of Common Prayer, bishop Wilson on the Sacrament, and other religious pieces, printed for the use of the diocese of Mann; and, during the execution of the first of these works, he was honoured with the advice of the two greatest Hebræans of the age, bishop Lowth and Dr. Kennicott. In the more private walks of life, he was not less beloved and admired; in his duty as a clergyman, he was active and exemplary, and pursued a conduct (as far as human nature is capable) "void of offence towards God and towards man." His conversation, prompted by an uncommon quickness of parts, and refined by study, was at once lively, instructive, and entertaining; and his friendly correspondence (which was very extensive) breathes perhaps as much original humour as can be met with in any writer who has appeared in public, Sterne not excepted, to whom he did not yield even in that vivid philanthropy, which the fictitious Sterne could so often assume. All the clergy in the island at the time of his death, had been (except four) educated by him, and by them he was always distinguished with peculiar respect and affection. His conduct operated in the same degree amongst all ranks of people, and it is hard to say, whether he won more by his doctrine or example; in both, religion appeared most amiable, and addressed herself to the judgments of men, clothed in that cheerfulness which is the result of firm conviction and a pure intention. It is unnecessary to add, that though his death, which happened at Douglas, Jan. 22, 1783, in his 78th year, was gentle, yet a retrospect of so useful and amiable a life made it deeply regretted. His remains were interred with great solemnity in Kirk Braddon church, attended by all the clergy of the island, and a great number of the most respectable inhabitants. In 1785, a monument was erected to his memory, at the expence of the rev. Dr. Thomas

Wilson, son of the bishop, and prebendary of Westminster, &c.[1]

MOPINOT (SIMON), a learned Benedictine of the congregation of St. Maur, was born 1685, at Rheims, and died 1724, aged 39. He composed some hymns in Latin, which are much admired, and assisted father Coustant in his "Collection of the Popes' Letters," to which he wrote the dedication and preface. This preface having displeased the court of Rome, Mopinot defended it by several letters. He also wrote the epistle dedicatory which is prefixed to the "Thesaurus Anecdotorum;" and had finished the second volume of the Collection of the Popes' letters before his death.[2]

MORABIN (JAMES), a man of letters, and secretary to the lieutenant-general of the police in Paris, was a native of La Flêche, and died September 9, 1762. He published "A Translation of Cicero's Treatise on Laws," and of the dialogue on orators generally attibuted to Tacitus; "Histoire de l'Exil de Ciceron," which is said to have been translated into English; "Histoire de Ciceron," 1745, 2 vols. quarto. This work appeared nearly at the same time with that of our own countryman Dr. Middleton on the same subject, and it is no small praise that it shared with it in reputation: "Nomenclator Ciceronianus," and "A Translation of Boetius de Consolatione." Morabin's works shew him to have been a man of learning; but his style is not good, and in his translations he fails of transfusing the spirit of the original.[3]

MORALES (AMBROSE), a pious and learned Spanish priest, born in 1513 at Cordova, was one of those who greatly contributed to restore a taste for the belles lettres in Spain. He taught with reputation in the university of Alcala, was appointed historiographer to Philip II. king of Spain, and died 1590, at Alcala, aged 77, leaving several works relative to Spanish antiquities besides other valuable books. The principal are, "The general Chronicle of Spain," which had been begun by Florian Ocampo, 1574, and 1588, 2 vols. folio, in Spanish. "The Antiquities of Spain," folio, in the same language, a curious and very valuable work; "Scholia," in Latin, on the works of Eulogius; the "Genealogy of St. Dominick," &c. He was

[1] Butler's Memoirs of Bishop Hildesley, p. 186, where also are many of Mr. Moore's letters, &c. [2] Moreri. [3] Dict. Hist.

originally a Dominican, but obliged to quit that order in consequence of having been induced, by a mistaken piety, to follow Origen's example. He was unquestionably a man of learning, and had many of the best qualities of a historian, but he scarcely rose above the grossest superstitions of his age and religion. A complete edition of his works was published at Madrid in 1791—92.[1]

MORAND (SAUVEUR FRANCIS), a French surgeon, was born in Paris in 1697, where his father was surgeon-major to the invalids. Sauveur received his literary education at the college Mazarin, and was instructed in his profession by his father at the hospital of the Invalids. He rose to the mastership of the company of St. Côme (which was afterwards erected into the Royal Academy of Surgery), and was appointed demonstrator of surgical operations to that body in 1725. In 1728 he appeared as an author on the subject of lithotomy, and published his "Traité de la Taille au haut appareil, &c.;" the high operation being then universally practised by the surgeons of Paris. But, in the following year he was commissioned by the Academy of Sciences to visit London, with a view of witnessing the lateral operation, as performed by Cheselden with so much success; and on his return to Paris, he introduced that mode of cutting for the stone, at the hospital of La Charité, which brought a crowd of pupils to his hospital, and multiplied his professional honours. He was admitted a member of many foreign societies, especially the Royal Society of London, into which he was admitted in 1728, and the academies of Stockholm, Petersburgh, Florence, Bologna, and Rouen; and was nominated pensioner and professor of anatomy to the Royal Academy of Sciences at home. He held likewise several medical appointments in the army; and in 1751, was honoured with knighthood, of the order of St. Michael. He died in 1773, at the age of seventy-six.

Besides the treatise on lithotomy above mentioned, he published other works concerning the same subject, or connected with his profession, and was author of several papers, published in the Memoirs of the Academy of Sciences, as well as that of Surgery; and wrote a history of the latter academy, for the second and third volumes of their memoirs.[2]

[1] Antonio, Bibl. Hisp.—Moreri.—Saxii Onomasticon.
[2] Eloy, Dict. Hist. de Medicine.—Rees's Cyclopædia.

MORAND (JOHN FRANCIS CLEMENT), son of the preceding, was born at Paris in April 1726, and after receiving the degree of doctor in medicine in 1750, was appointed professor of anatomy. He likewise obtained a high reputation in his profession, was elected into many learned bodies; and was appointed physician in ordinary to Stanislaus, king of Poland, and duke of Lorraine. He died in the year 1784. He wrote "Histoire de la Maladie singuliere, et de l'examen d'une femme devenue en peu de tems contrefaite par un ramollissement general des os," Paris, 1752. "Nouvelle description des grottes d'Arcy," Lyons, 1752. "Lettre à M. le Roi au sujet de l'Histoire de la femme Suppiot," Paris, 1753. "Eclaircissement abrégé sur la Maladie d'une fille de St. Geosme," and "Recueil pour servir d'eclaircissement, &c." relating to the same subject, Paris, 1754. "Lettre sur l'Instrument de Roonhuysen," 1755. "Lettre sur la qualité des Eaux de Luxeuil en Franche Comté," published in the Journal de Verdun, March 1756. "Memoire sur les Eaux Thermales de Bains en Lorraine," &c. in the Journal de Medecine, tom. VI. 1757. "Du Charbon de terre et de ses Mines," fol. 1769. He also wrote an "Eloge" of his father, and a "Memoire sur la qualité dangereuse de l'emetique des Apothecaires de Lyons."[1]

MORANT (PHILIP), M. A. and F. S. A. a learned and indefatigable antiquary and biographer, the son of Stephen Morant, was born at St. Saviour's in the isle of Jersey, Oct. 6, 1700; and, after finishing his education at Abingdon-school, was entered Dec. 16, 1717, of Pembroke-college, Oxford, where he took the degree of B. A. June 10, 1721, and continued till Midsummer 1722; when he was preferred to the office of preacher of the English church at Amsterdam, but never went to take possession. He took the degree of M. A. in 1724, and was presented to the rectory of Shellow Bowells, April 20, 1733; to the vicarage of Bromfield, Jan. 17, 1733-4; to the rectory of Chicknal Smeley, Sept. 19, 1735; to that of St. Mary's, Colchester, March 9, 1737; to that of Wickham Bishops, Jan. 21, 1742-3; and to that of Aldham, Sept. 14, 1745. All these benefices are in the county of Essex. In 1748 he published his "History of Colchester," of which only 200 copies were printed at the joint expence of Mr. Bow-

[1] Eloges des Academiciens, vol. IV.—Eloy, Dict. Hist. de Medicine.—Rees's Cyclopædia

yer and himself. In 1751, Mr. Morant was elected F. S. A. In February 1768, he was appointed, by the lords sub-committees of the House of Peers, to succeed Mr. Blyke, in preparing for the press a copy of the rolls of parliament; a service to which he diligently attended to his death, which happened Nov. 25, 1770, in consequence of a cold, caught in returning by water from the Temple to Vauxhall, in his way to South Lambeth, where he resided for the convenience of attending to his parliamentary labours; for which, as a native of Jersey, and excellently skilled in the old Norman French, he was particularly well qualified. This work, after his death, devolved on Thomas Astle, esq. F. R. and A. SS. who had married his only daughter, and who communicated to Mr. Nichols the following exact account of Mr. Morant's writings, from a list of them drawn up by himself. 1. "An Introduction to the Reading of the New Testament, being a translation of that of Mess. de Beausobre and Lenfant, prefixed to their edition of the New Testament," 1725, 1726, 4to. 2. "The Translation of the Notes of Mess. de Beausobre and Lenfant on St. Matthew's Gospel," 1727, 4to. N. Tindal translated the text printed therewith. 3. "The Cruelties and Persecutions of the Romish Church displayed, &c." 1728, 8vo, translated into Welsh by Thomas Richards, curate of Coychurch in Glamorganshire, 1746, with the approbation of Dr. Gilbert, the bishop of Landaff. 4. "I epitomised those Speeches, Declarations, &c. which Rapin had contracted out of Rushworth in the Life of King James I. King Charles I. &c." 1729, 1730. 5. "Remarks on the 19th Chapter of the Second Book of Mr. Selden's Mare Clausum." Printed at the end of Mr. Falle's "Account of Jersey," 1734. 6. "I compared Rapin's History with the 20 volumes of Rymer's Fœdera, and Acta Publica, and all the ancient and modern Historians, and added most of the notes that were in the folio edition," 1728, 1734. This is acknowledged at the end of the preface in the first volume of Rapin's History. 7. "Translation of the Notes in the Second Part of the Othman History, by Prince Cantemir," 1735, folio. 8. Revised and corrected "The History of England, by way of Question and Answer," for Thomas Astley, 1737, 12mo. 9. Revised and corrected "Hearne's Ductor Historicus," and made large additions thereto, for J. Knapton. 10. "Account of the Spanish Invasion in 1588, by way of illustration to

the Tapestry Hangings in the House of Lords and in the King's Wardrobe. Engraved and published by J. Pine," 1739, folio. 11. "Geographia Antiqua & Nova; taken partly from Dufresnoy's 'Méthode pour étudier la Géographie;' with Cellarius's Maps," 1742, 4to. 12. "A Summary of the History of England," folio, and "Lists at the end of Mr. Tindal's Continuation of Rapin's History, in vol. III. being 55 sheets. Reprinted in three volumes," 8vo. 13. "The History and Antiquities of Colchester," 1748, folio; second edition, 1768. 14. "All the Lives in the Biographia Britannica marked C. 1739, 1760, 7 vols. folio. I also composed Stillingfleet, which hath no mark at the end." 15. "The History of Essex," 1760, 1768, 2 vols. folio. 16. "I prepared the Rolls of Parliament for the Press" (as far as the 16 Henry IV.) Other works in MS.: 17. "An Answer to the first Part of the Discourse of the Grounds and Reasons of the Christian Religion, in a Letter to a Friend, 1724. Presented in MS. to Edmund Gibson, bishop of London." Never printed. This was the beginning of Mr. Morant's acquaintance with the bishop, whom he acknowledged as his only patron, and who gave him several livings in the county of Essex. 18. "The Life of King Edward the Confessor." 19. About 150 Sermons.[1].

MORATA (OLYMPIA FULVIA), a learned Italian lady, was born at Ferrara, in 1526. Her father taught the belles lettres in several cities of Italy: and his reputation as a teacher advanced him to be preceptor to the young princes of Ferrara, sons of Alphonsus I. The uncommon parts and turn for literature which he discovered in his daughter, induced him to cultivate them; and she soon made a very extraordinary progress. The princess of Ferrara was at that time studying polite literature, and a companion in the same pursuit being thought expedient, Morata was called to court; where she was heard, by the astonished Italians, to declaim in Latin, to speak Greek, to explain the paradoxes of Cicero, and to answer any questions that were put to her. Her father dying, and her mother being an invalid, she was obliged to return home, in order to take upon her the administration of the family affairs, and the education of three sisters and a brother, all which she conducted with judgment and success. But some have said that the immediate cause of her removal from court,

[1] Nichols's Bowyer.

was a dislike which the duchess of Ferrara had conceived against her, by the misrepresentations of some of the courtiers. In the mean time, a young German, named Grunthlerus, who had studied physic, and taken his doctor's degree at Ferrara, fell in love with her, and married her. Upon this she went with her husband to Germany, and took her little brother with her, whom she carefully instructed in the Latin and Greek languages. They arrived at Augsburg in 1548; and, after a short stay there, went to Schweinfurt in Franconia, but had not been long there, before Schweinfurt was besieged and burnt. They escaped, however, with their lives, but remained in great distress until the elector Palatine invited Grunthler to be professor of physic at Heidelburg. He entered upon this new office in 1554, and began to enjoy some degree of repose; when illness, occasioned by the hardships they had undergone, seized upon Morata, and proved fatal Oct. 26, 1555, before she was quite twenty-nine years old. She died in the Protestant religion, which she embraced upon her coming to Germany, and to which she resolutely adhered. Her husband and brother did not long survive her, and were interred in the same grave in the church of St. Peter, where is a Latin epitaph to their memory.

She composed several works, a great part of which were burnt with the town of Schweinfurt; the remainder were collected by Cælius Secundus Curio, and published with this title: "Olympiæ Fulviæ Moratæ, fœminæ doctíssimæ ac plane divinæ, Opera omnia quæ hactenus inveniri potuerunt; quibus Cælii Secundi Curionis Epistolæ ac Orationes accesserunt," Basil, 1558, in 8vo, and often reprinted. They consist of orations, dialogues, letters, and translations.[1]

MORAY, or MURRAY (Sir Robert), one of the founders of the Royal Society, was descended of an ancient and noble family in the Highlands of Scotland, and had his education partly in the university of St. Andrews, and partly in France. In this last country he entered into the army, in the service of Lewis XIII, and became such a favourite with cardinal Richlieu, that few foreigners were held in equal esteem by that great statesman. According to Anthony Wood, sir Robert Moray was general of the ordnance in Scotland, against king Charles I, when the

[1] Niceron, vol. XV.—Moreri in Fulvia.—Bezæ Icones.—Saxii Onomast.

presbyterians of that kingdom first set up and maintained their covenant. But if this be true, which we apprehend to be very doubtful, he certainly returned to France, and was raised to the rank of colonel, from which country he came over to England for recruits, at the time that king Charles was with the Scotch army at Newcastle. Here he grew into much favour with his majesty, and, about December 1646, formed a design for his escape, which was to have been executed in the following manner: Mr. William Moray, afterwards earl of Dysert, had provided a vessel near Tinmouth, and sir Robert Moray was to have conducted the king thither in a disguise. The matter proceeded so far, that his majesty put himself in the disguise, and went down the back-stairs with sir Robert. But, apprehending that it was scarcely possible to pass all the guards without being discovered, and judging it highly indecent to be taken in such a condition, he changed his resolution, and returned back. Upon the restoration of king Charles II. sir Robert Moray was appointed a privy-counsellor for Scotland. Wood says, that, though sir Robert was presbyterianly affected, he had the king's ear as much as any other person. He was, undoubtedly, in no small degree of esteem with his majesty; but this was probably more upon a philosophical than a political account; for he was employed by Charles the Second in his chymical processes, and was, indeed, the conducter of his laboratory. When the design was formed, in 1661, of restoring episcopacy in Scotland, sir Robert was one, among others, who was for delaying the making of any such change, till the king should be better satisfied concerning the inclinations of the nation. In the next year, sir Robert Moray was included in an act, passed in Scotland, which incapacitated certain persons from holding any place of trust under the government. This act, which was carried by the management of a faction, and to which the lord commissioner (the earl of Middleton) gave the royal assent, without acquainting his majesty with the whole purport of it, was very displeasing to the king, who, when it was delivered to him, declared, that it should never be opened by him. In 1667, sir Robert Moray was considerably entrusted in the management of public affairs in Scotland, and they were then conducted with much greater moderation than they had been for some time before. It is a circumstance highly to his honour, that though the earl of Lauderdale,

at the instigation of lady Dysert, had used him very unworthily, yet that nobleman had such an opinion of his virtue and candour, that, whilst he was in Scotland, in 1669, as his majesty's high commissioner, he trusted all his concerns in the English court to sir Robert's care. Sir Robert Moray had been formerly the chief friend and main support of the earl of Lauderdale, and had always been his faithful adviser and reprover. Anthony Wood says, that sir Robert was a single man; but this is a mistake; for he had married a sister of lord Balcarras. He died suddenly, in his pavilion, in the garden of Whitehall, on the 4th of July, 1673, and was interred, at the king's expence, in Westminster-abbey, near the monument of sir William Davenant.

The merit of sir Robert Moray, with regard to the Royal Society, was very eminent. Bishop Burnet asserts, that he was the first former of the society, and that, while he lived, he was the life and soul of that body. He was undoubtedly *one* of the first framers of it; and he was uncommonly assiduous in promoting its valuable purposes *. In this view, we meet with his name in almost every page of Dr. Birch's circumstantial History of the Society; in which, likewise, are inserted some of sir Robert's papers. Another of his papers, concerning the mineral of Liege, is printed in the early part of the Philosophical Transactions. Besides sir Robert Moray's aids and communications, relative to the scientific views and experiments of the Royal Society, he was singularly useful to it in other respects.

* The members, of whom it was originally composed, held their first meeting, for the purpose of forming themselves into a regular philosophical society, on the 28th of November, 1660. In the next week (Dec. 5.), sir Robert Moray brought word from the court, that the king had been acquainted with the design of the meeting; that he well approved of it; and that he would be ready to give it encouragement. On the 6th of March, 1660-61, sir Robert was chosen president of the society, for a month only, as it appears; for, on the 10th of April, 1661, he was again elected for another month. In this office he likewise continued by subsequent elections, though the time of making them is not particularly mentioned. In a Latin letter, addressed to Mons. de Montmor, president of the academy at Paris, and dated 22 Julii, 1661, sir Robert Moray styled himself "Societatis ad tempus Præses." From all the circumstances we have been able to collect, sir Robert seems to have been the sole president of the society, till it was incorporated, excepting for one month, from May 14th, 1662, to June the 11th, during which time Dr. Wilkins possessed that honour. It is certain that sir Robert Moray was again appointed to the office, when Dr. Wilkins's month was out, and that he continued in it till the charter took place. The above account will reconcile the apparent contradiction of our historians, who, when they speak of the Royal Society, sometimes represent sir Robert Moray, and sometimes lord Brouncker, as having been the first president.

He had a very considerable share in obtaining its charters; was concerned in framing its statutes and regulations; and was indefatigably zealous in whatever regarded its interests. In both the charters of the Royal Society, he is first mentioned in the list of the council: he was always afterward chosen of the council; and his name sometimes occurs as vice-president.

Sir Robert Moray's general character was excellent in the highest degree. He was beloved and esteemed by men of every party and station. His piety was such, that, in the midst of armies and courts, he spent many hours of the day in the exercise of devotion. The equality of his temper could not be disturbed by any event: he was in practice a stoic, with a strong tincture of the persuasion of absolute decrees. He had a most diffusive love for mankind; and whilst he delighted in every occasion of doing good, his benevolence was conducted with a discretion equal to his zeal. In reproving the faults of young people, he had the plainest, and yet the softest method of doing it that can be imagined. His comprehension was superior to that of most men; and in genius he resembled the illustrious Peireskius, as described by Gassendus. Once, when a false and malicious accusation was brought against sir Robert Moray, which was aimed at his life, he practised, upon the occasion, in a very eminent manner, his true Christian philosophy, without shewing so much as a cloud in his whole behaviour.[1]

MORDAUNT (CHARLES), earl of Peterborough, was the son of John lord Mordaunt, of Reygate, in Surrey, and lord viscount Avalon, in the county of Somerset, by Elizabeth, daughter of Thomas Carey, second son of Robert, earl of Monmouth. He was born about 1658; and, in 1675, succeeded his father in honours and estate. In his youth he served under the admirals Torrington and Narborough in the Mediterranean, during the war with the state of Algiers; and, in June 1680, embarked for Africa with the earl of Plymouth, and distinguished himself at Tangier, when it was besieged by the Moors. In the reign of James II. he was one of those lords who manifested their zeal against the repeal of the test-act; and, disliking the measures and designs of the court, obtained leave to

[1] Biog. Brit. in art. Brouncker.—Birch's Hist. of the Royal Society.—Ath. Ox. vol. II.—Burnet's Own Times.

go over into Holland, to accept the command of a Dutch squadron in the West-Indies. On his arrival, he pressed the prince of Orange to undertake an expedition into England, representing the matter as extremely easy; but, his scheme appearing too romantic, his highness only promised him in general, that he should have an eye on the affairs of England, and endeavour to put those of Holland in so good a posture as to be ready to act when it should be necessary; assuring him at the same time, that if the king should proceed to change the established religion, or to wrong the princess in her right, or to raise forged plots to destroy his friends, he would try what could possibly be done. The reason why the prince would not seem to enter too hastily into lord Mordaunt's ideas seems to have been, because, as Burnet observes, his lordship was "a man of much heat, many notions, and full of discourse; and, though brave and generous, had not true judgment, his thoughts being crude and indigested, and his secrets soon known." However, he was one of those whom the prince chiefly trusted, and on whose advice he governed all his motions.

In 1688 he accompanied his highness in his expedition into England; and, upon his advancement to the throne, was sworn of the privy council, made one of the lords of the bedchamber, and, in order to attend at the coronation as an earl, advanced to the dignity of earl of Monmouth, April 9, 1689, having the day before been constituted first commissioner of the treasury. He had likewise the command of the royal regiment of horse, which the city of London had raised for the public service, and of which his majesty was colonel; but, in the beginning of Nov. 1690, he was removed from his post in the treasury. On June 19, 1697, upon the death of his uncle Henry earl of Peterborough, he succeeded to that title; and, upon the accession of queen Anne, was designed for the West-Indies, being invested with the commission of captain-general and governor of Jamaica, and commander of the army and fleet for that expedition. In March 1705, he was sworn of the privy-council; and the same year declared general and commander in chief of the forces sent to Spain, and joint admiral of the fleet with sir Cloudsley Shovell, of which, the year following, he had the sole command, sir Cloudsley remaining in the British seas. His taking Barcelona with an handful of men, and relieving it afterwards, when

greatly distressed by the enemy; his driving out of Spain the duke of Anjou and the French army, which consisted of twenty-five thousand men, though his own troops never amounted to ten thousand; the possession he gained of Catalonia, of the kingdoms of Valencia, Arragon, and Majorca, with part of Murcia and Castile, and thereby giving opportunity to the earl of Galway of advancing to Madrid without a blow; were all astonishing instances of valour, prudence, and conduct in military affairs, and, together with his wit, ready address, and singularities of character, made him be considered as one of the ablest servants of the public, and one of the most extraordinary characters of his time.

For his services abroad his lordship was declared general in Spain by Charles III. afterwards emperor of Germany; and, the war being thought likely to be concluded, he was appointed by queen Anne ambassador extraordinary, with power and instructions for treating and adjusting all matters of state and traffic between the two kingdoms. The king of Spain, however, having transmitted some charges against him, his conduct was examined by parliament, and cleared up to their entire satisfaction. The House of Lords, in particular, who were pleased with his justification, resolved, Jan. 12, 1710-11, "that his lordship, during the time he commanded the army in that kingdom, had performed many great and eminent services; and that, if the opinion, which he had given to the council of war at Valencia, had been followed, it might very probably have prevented the misfortunes that had since happened in Spain:" and upon this foundation they voted thanks to his lordship in the most solemn manner. In 1710 and 1711, he was employed in embassies to Vienna, Turin, and several of the courts in Italy. On his return to England, he was made colonel of the royal regiment of horse-guards; and being general of the marines, and lord-lieutenant of the county of Northampton, was, on August 4, 1713, installed at Windsor a knight of the garter. Soon after which he was sent ambassador extraordinary to the king of Sicily, and to negociate affairs with other Italian princes; and in March 1713-14, was made governor of the island of Minorca. In the reign of George I. he was general of all the marine forces in Great Britain, in which post he was likewise continued by George II. He died in his passage to Lisbon, whither he was going for the recovery of his

health, Oct. 25, 1735, aged seventy-seven. A very interesting account of his last illness, which was excruciating, is given in vol. X. of Bowles's edition of Pope's Works.

Lord Peterborough was a man of great courage and skill as a commander, and was successful in almost all his undertakings. As a politician, he appears also to much advantage, being open, honest, and patriotic in the genuine sense. Lord Orford has characterized him well in other respects, as "one of those men of careless wit and negligent grace, who scatter a thousand bon-mots and idle verses, which (such) painful compilers (as lord Orford) gather and hoard, till the owners stare to find themselves authors. Such was this lord: of an advantageous figure, and enterprizing spirit: as gallant as Amadis, and as brave, but a little more expeditious in his journeys; for he is said to have seen more kings and more postillions than any man in Europe." He was indeed so active a traveller, according to Dean Swift, that queen Anne's ministers used to say, they wrote *at* him, and not *to* him *. What lord Peterborough wrote, however, seems scarcely worth notice, unless in such a publication as the "Royal and Noble Authors," where the freedom of that illustrious company is bestowed on the smallest contributors to literary amusement. He is said to have produced "La Muse de Cavalier; or, an apology for such gentlemen as make poetry their diversion, and not their business," in a letter inserted in the "Public Register," a periodical work by Dodsley, 1741, 4to; "A copy of verses on the duchess of Marlborough;" "Song, by a person of quality," beginning "I said to my heart, between sleeping and waking, &c." inserted in Swift's Works. "Remarks on a pamphlet," respecting the creation of peers, 1719, 8vo; but even for some of these trifles, the authority is doubtful. His correspondence with Pope is no little credit to that collection. He was the steady friend and correspondent of Pope, Swift, and other learned men of their time, as he had been of Dryden, who acknowledges his kindness and partiality. The "Account of the Earl of Peterborough's conduct in Spain," taken from his original letters and papers, was drawn up by Dr. Freind, and published in 1707, 8vo. Dr. Freind says, that "he never ordered off a detachment of

* See Swift's humorous but accurate portrait of him, in vol. VII. p. 35, of Nichols's edition of Swift's Works.

a hundred men, without going with them himself." Of his own courage his lordship used to say, that it proceeded from his not knowing his danger; agreeing in opinion with Turenne, that a coward had only one of the three faculties of the mind—*apprehension*. Of his liberality, we have this instance, that the remittances expected from England, not coming to his troops when he commanded in Spain, he is said to have supplied them for some time with money from his own pocket. In this he differed considerably from his great contemporary the duke of Marlborough, and the difference is stated in one of his best bon-mots. Being once taken by the mob for the duke, who was then in disgrace with them, he would probably have been roughly treated by these friends to summary justice, had he not addressed them in these words: "Gentlemen, I can convince you by two reasons that I am not the duke. In the first place, I have only five guineas in my pocket; and in the second, they are heartily at your service." So throwing his purse among them, he pursued his way amid loud acclamations. Many other witticisms may be seen in our authorities, which are less characteristic.

His lordship married Carey, daughter to sir Alexander Fraser, of Dotes, in the shire of Mearns, in Scotland, and by her (who died May 13, 1709) he had two sons, John and Henry, who both died before him, and a daughter, Henrietta, married to Alexander second duke of Gordon. He was succeeded in titles and estate by a grandson, Charles. He married as his second wife Mrs. Anastasia Robinson, a celebrated singer, of whom Dr. Burney has given a very particular account in vol. IV. of his "History of Music." To this lady he was ardently attached, and behaved to her with great delicacy and propriety, but his pride revolted at the match, and he kept it secret until a very short period before his death. Of the lady herself he had, according to every account, no reason to be ashamed; but a connection of this kind had not then become so common as we have of late witnessed. How long he was married to her does not appear. She survived him fifteen years, residing in an exalted station, and visited by persons of the first rank, partly at Bevis Mount, his lordship's seat near Southampton, and partly at Fulham, or perhaps at Peterborough-house at Parson's green. Lord Peterborough had written his "Own Memoirs," which this lady destroyed, from a regard to his reputation. Tradition says,

that in these memoirs he confessed his having committed three capital crimes before he was twenty years of age. This we hope has been exaggerated; but it seems allowed that his morals were loose, and that he was a freethinker.[1]

MORE (ALEXANDER), a preacher of some celebrity among the French protestants, was the son of a Scotchman, who was principal of the college at Castres in Languedoc, and born there in 1616. When he was about twenty, he was sent to Geneva to study divinity; and finding, upon his arrival, that the chair of the Greek professor was vacant, he became a candidate for it, and gained it against competitors greatly beyond himself in years. Having exercised this office for about three years, he succeeded Spanheim, who was called away to Leyden, in the functions of divinity-professor and minister of Geneva. As he was a favourite preacher, and a man of great learning, he appears to have excited the jealousy of a party which was formed against him at Geneva. He had, however, secured the good opinion of Salmasius, who procured him the divinity-professor's place at Middlebourg, together with the parish-church, which occasioned him to depart from Geneva in 1649. The gentlemen of Amsterdam, at his arrival in Holland, offered him the professorship of history, which was become vacant by the death of Vossius; but, not being able to detach him from his engagements to the city of Middlebourg, they gave it to David Blondel, yet, upon a second offer, he accepted it about three years after. In 1654, he left his professorship of history for some time to take a journey into Italy; where it is said he was greatly noticed by the duke of Tuscany. During his stay in Italy, he wrote a beautiful poem upon the defeat of the Turkish fleet by the Venetians, and was honoured with a chain of gold by the republic of Venice. He returned to his charge; and, after some contests with the Walloon synods, went into France, to be ordained minister of the church of Paris. But here he met with many opponents, his character, as is said, being somewhat ambiguous both in regard to faith and morals. He succeeded, however, in being received minister of the church of Paris, although his reputation continued to be attacked by people of merit

[1] Birch's Lives to the Illustrious Heads.—Collins's Peerage by sir E. Brydges.—Walpole's Royal and Noble Authors by Park.—Capt. Carleton's Memoirs, lately republished.—Swift's and Pope's Works, by Nichols and Bowles; see the respective Indexes.—Seward's Anecdotes and Biographiana.

and consequence, who presented him again to the synods, from whose censures he escaped with great difficulty, and had again to encounter in 1661. About this time he went to England, and on his return six months afterwards, the complaints against him were immediately renewed. He died at Paris, in the duchess of Rohan's house, in September 1670.

He published some works: among which are a treatise "De Gratia & Libero Arbitrio;" and another, "De Scriptura Sacra, sive de Causa Dei;" "A Comment on the fifty-third Chapter of Isaiah;" "Notæ ad Loca quædam Novi Fœderis;" a reply to Milton's abuse of him in his "Second Defence of the people of England:" this reply, of which much may be seen in our second authority, has the title of "Alexandri Mori Fides publica:" some "Orations and Poems in Latin."[1]

MORE (Sir Antonio), an eminent artist of the sixteenth century, was born at Utrecht in 1519, and was the scholar of John Schorel, but seems to have studied the manner of Holbein, to which he approached nearer than to the freedom of design in the works of the great masters that he saw at Rome. Like Holbein he was a close imitator of nature, but did not arrive at his extreme delicacy of finishing; on the contrary, Antonio sometimes struck into a bold and masculine style, with a good knowledge of chiaro-scuro. Among other portraits he drew Philip II. and was recommended by cardinal Granvelle to Charles V. who sent him to Portugal, where he painted John III. the king, Catharine of Austria, his queen, and the infanta Mary, first wife of Philip. For these three pictures he received six hundred ducats, besides a gold chain of a thousand florins, and other presents. He had one hundred ducats for his common portraits. But still ampler rewards were bestowed on him when sent into England to draw the picture of queen Mary, the intended bride of Philip. They gave him one hundred pounds a quarter as painter to their majesties. He made various portraits of the queen: one was sent by cardinal Granvelle to the emperor, who ordered two hundred florins to Antonio. He remained in England during the reign of Mary, and was much employed; but having neglected, as is frequent, to write the names on the portraits he drew, most of them have lost part of their

[1] Gen. Dict. by Bayle, in art. Morus.—Symmons's Life of Milton; see Index.

value, by our ignorance of the persons represented. Though portraits was the branch in which More chiefly excelled, he was not without talent for history. In this he had something of the Italian style in his design, and his colouring resembled that of Titian. A very fine work of his, representing the Ascension of our Saviour, is in the gallery of the Louvre at Paris. The style of the composition, which consists of Jesus Christ ascending, crowned by two angels, and accompanied by the figures of St. Peter and St. Paul, is of the severe and grand cast employed by Fra. Bartolomeo; the colouring is exceedingly fine, and correspondent to the style of design; he has been least successful in the expression of the principal figure; if that had been more just and grand, this picture would alone place More among the very first class of artists.

On the death of the queen, he followed Philip into Spain, where he was indulged in so much familiarity, that one day the king slapping him pretty roughly on the shoulder, More returned the sport with his handstick. A strange liberty to be taken with a Spanish monarch, and with such a monarch! His biographer gives but an awkward account of the sequel, and, says Mr. Walpole, "I repeat it as I find it. A grandee interposed for his pardon, and he was permitted to retire to the Netherlands, but on the promise of returning again to Spain. I should rather suppose that he was promised to have leave to return hither after a temporary banishment; and this supposition is the more likely, as Philip for once forgetting majesty in his love of the arts, dispatched a messenger to recal him before he had finished his journey. But the painter, sensible of the danger he had escaped, modestly excused himself. And yet, says the story, the king bestowed noble presents and places on his children." At Utrecht, Antonio found the duke of Alva, and was employed by him to paint some of his mistresses, and was made receiver of the revenues of West Flanders, a preferment, with which they say he was so elated, that he burned his easel, and gave away his painting-tools. He was a man of a stately and handsome figure; and often went to Brussels, where he lived magnificently. He died at Antwerp, in 1575, in the fifty-sixth year of his age.

MORE, or MOORE (Sir FRANCIS), son of Edward More, gent. by Elizabeth his wife, daughter and heir of one Hall,

[a] Walpole's Anecdotes.—Pilkington, by Fuseli.—Rees's Cyclopædia.

of Tilehurst in Berkshire, was born at East Hildesly, in that county, in 1558. He was admitted of St. John's college, Oxford, whence he removed to the Middle Temple, where he made a very considerable proficiency, and became a person of eminence in his profession, both for his knowledge and integrity. He died Nov. 20, 1621, and was buried at Great Fawley, near Wantage in Berkshire. His works are, "Cases collected and reported," London, 1663, in folio. They were afterwards abridged by Mr. Hughes, and printed in 1665, 8vo. His reading upon 4 Jac. I. in the Middle Temple, concerning charitable uses, as abridged by himself, was published in 1676, folio, by Mr. Duke, of the Inner Temple. Sir Francis More was a member of that parliament which passed the statutes for charitable uses; and, it is said, the bill, as it passed, was penned by him. In sir Francis's reports, the reader may see the famous case of the Post Nati, argued before the Lords and Commons in the painted chamber, and the resolution of all the reverend judges upon the same. A MS. of his, consisting of reports of cases principally agreeing with those in print, but with a greater number of references to authorities, is in the hands of Mr. Brooke, compiler of the "Bibliotheca Legum Angliæ."[1]

MORE (Dr. HENRY), an eminent English divine and philosopher, was the second son of Alexander More, esq. and born at Grantham in Lincolnshire, Oct. 12, 1614. His parents, being zealous Calvinists, took especial care to breed up their son in Calvinistic principles; and, with this design, provided him with a private master of their own persuasion, under whose direction he continued till he was fourteen years of age. Then, at the instigation of his uncle, who discerned in him very uncommon talents, he was sent to Eton-school, in order to be perfected in the Greek and Latin tongues; carrying with him a strict charge not to recede from the principles in which he had been so carefully trained. Here, however, he abandoned his Calvinistic opinions, as far as regarded predestination; and, although his uncle not only chid him severely, but even threatened him with correction, for his immature philosophizing in such matters; yet he persisted in his opinion. In 1631, after he had spent three years at Eton, he was admitted of Christ's college in Cambridge, and, at his

[1] Ath. Ox. vol. I.—Bridgman's Legal Bibliography.

own earnest solicitations, under a tutor that was not a Calvinist. Here, as he informs us, "he plunged himself immediately over head and ears in philosophy, and applied himself to the works of Aristotle, Cardan, Julius Scaliger, and other eminent philosophers;" all which he read over before he took his bachelor of arts' degree, which was in 1635. But these did not answer his expectations; their manner of philosophising did not fall in with his peculiar turn of mind; nor did he feel any of that high delight, which he had promised himself from these studies. This disappointment, therefore, induced him to search for what he wanted in the Platonic writers and mystic divines, such as Marsilius Ficinus, Plotinus, Trismegistus, &c. where his enthusiasm appears to have been highly gratified. Among all the writings of this kind, there was none which so much affected him as the "Theologia Germanica," once a favourite book with Luther. This was written by one John Taulerus, a Dominican monk, in the fourteenth century; and who, being supposed by the credulity of that age to be favoured with revelations from heaven, was styled the "illuminated divine." He preached chiefly at Cologne and Strasburg, and died in 1631. His book, written in German, was translated into Latin, first by Surius, and afterwards by Sebastian Castalio; and it went through a great number of editions from 1518 to 1700, when it was printed in French at Amsterdam.

The pretensions, which such authors as we have just mentioned, make of arriving at extraordinary degrees of illumination by their institutes, entirely captivated More's fancy; who pursued their method with great seriousness and intense application; and, in three or four years, had reduced himself to so thin a state of body, and began to talk in such a manner of experiences and communications, as brought him into a suspicion of being touched with enthusiasm. In 1640, he composed his "Psycho-Zoïa, or the Life of the Soul;" which, with an addition of other poems, he republished in 1647, 8vo, under the title of "Philosophical Poems," and dedicated to his father. He takes notice, in his dedication, that his father used to read to his children on winter nights "Spenser's Fairy Queen," with which our author was highly delighted, and which, he says in the dedication, "first turned his ears to poetry." In 1639, he had taken his master of arts' degree; and, being chosen fellow of his college, became tutor to several

persons of great quality. One of these was sir John Finch, whose sister lady Conway was an enthusiast of his own stamp, and became at length a quaker, although he laboured for many years to reclaim her. He still, however, had a great esteem for her; and drew up some of his "Treatises" at her particular request; and she, in return, left him a legacy of 400*l*. He composed others of his works at Ragley, the seat of her lord in Warwickshire, where, at intervals, he spent a considerable part of his time. He met here with two extraordinary persons, the famous Van Helmont, and the no less famous Valentine Greatrakes; for, it seems, lady Conway was frequently afflicted with violent pains in her head, and these two persons were called in, at different times, to try their powers upon her; and, at last, Van Helmont lived in the family. There was once a design of printing some remains of this lady after her death; and the preface was actually written by our author under the person of Van Helmont; in which disguise he draws her character with so much address, that we are told the most rigid quaker would see every thing he could wish in it, and yet the soberest Christian be entirely satisfied with it. It is printed at large in his life.

In 1675, he accepted a prebend in the church of Gloucester, being collated to it by lady Conway's brother, lord Finch, who was then chancellor of England, and afterwards earl of Nottingham; but soon resigned it to Dr. Edward Fowler, afterwards bishop of Gloucester, on whom it was conferred at his request. It was thought to be with this view that Dr. More accepted of this preferment, it being the only one he could ever be induced to accept, after he had devoted himself to a college life, which he did very early; for, in 1642, he resigned the rectory of Ingoldsby in Lincolnshire, soon after he had been presented to it by his father, who had bought the perpetual advowson of it for him. Here he made himself a paradise, as he expresses it; and he was so fearful of hurting it by any change in his present situation, that he even declined the mastership of his own college, into which, it is said, he might have been elected in 1654, in preference to Dr. Cudworth. After this, we cannot be surprised that he withstood various solicitations, particularly to accept the deanery of Christ church in Dublin, and the provostship of Trinity college, as well as the deanery of St. Patrick's; but these he persisted in refusing, although he was assured they were

designed only to pave the way to something higher, there being two bishoprics in view offered to his choice, one of which was valued at 1500*l.* per annum. This attempt to draw him into Ireland proving insufficient, a very good bishopric was procured for him in England; and his friends got him as far as Whitehall, in order to kiss his majesty's hand for it; but as soon as he understood the business, which had hitherto been concealed from him, he could not be prevailed on to stir a step farther.

During the rebellion he was suffered to enjoy the studious retirement he had chosen, although he had made himself obnoxious, by constantly refusing to take the covenant. He saw and lamented the miseries of his country; but, in general, Archimedes like, he was so busy in his chamber as to mind very little what was doing without. He had a great esteem for Des Cartes, with whom he held a correspondence upon several points of his philosophy. He devoted his whole life to the writing of books; and it is certain, that his parts and learning were universally admired. On this account he was called into the Royal Society, with a view of giving reputation to it, before its establishment by the royal charter; for which purpose he was proposed as a candidate by Dr. Wilkins and Dr. Cudworth, June 4, 1661, and elected fellow soon after. His writings became so popular, that Mr. Chishull, an eminent bookseller, declared, that, for twenty years together, after the return of Charles II. the "Mystery of Godliness," and Dr. More's other works, ruled all the booksellers in London; and a very remarkable testimony of their esteem was given by John Cockshuit of the Inner Temple, esq. who, by his last will, left 300*l.* to have three of his principal pieces translated into Latin. These were his "Mystery of Godliness," "Mystery of Iniquity," and his "Philosophical Collections." This legacy induced our author to translate, together with these, the rest of his English works which he thought worth printing, into that language; and the whole collection was published in 1679, in three large volumes, folio. In undertaking the translation himself, his design was to appropriate Mr. Cockshuit's legacy to the founding of three scholarships in Christ's college; but as they could not be printed and published without consuming the greatest part of it, he made up this loss by other donations in his life-time, and by the perpetuity of the rectory of Ingoldsby, which he left to the college by will. He

died Sept. 1, 1687, in his seventy-third year; and was buried in the chapel of his college, where lie also Mr. Mede and Dr. Cudworth, two other contemporary ornaments of that foundation.

Dr. More was in his person tall, thin, but well proportioned; his countenance serene and lively, and his eye sharp and penetrating. He was a man of great genius, and of very extensive learning, which may be discovered in his writings, amidst their deep tincture of mysticism. It was his misfortune to be of opinion, like many of his contemporaries, that the wisdom of the Hebrews had been transmitted to Pythagoras, and from him to Plato; and consequently, that the true principles of divine philosophy were to be found in the writings of the Platonists. At the same time, he was persuaded that the ancient Cabbalistic philosophy sprang from the same fountain; and therefore endeavoured to lay open the mystery of this philosophy, by shewing its agreement with the doctrines of Pythagoras and Plato, and pointing out the corruptions which had been introduced by the modern Cabbalists. The Cartesian system was, as we have noticed, embraced by More, as on the whole consonant to his ideas of nature; and he took much pains to prove that it was not inconsistent with the Cabbalistic doctrine. His penetrating understanding, however, discovered defects in this new system, which he endeavoured to supply.

With these opinions, he was accounted a man of the most ardent piety, and of an irreproachable life. Dr. Outram said "that he looked upon Dr. More as the holiest person upon the face of the earth." His temper was naturally grave and thoughtful, but at some times, he could relax into gay conversation and pleasantry. After finishing some of his writings, which had occasioned much fatigue, he said, "Now, for these three months, I will neither think a wise thought, nor speak a wise word, nor do any ill thing." He was subject to fits of extacy, during which he seemed so entirely swallowed up in joy and happiness, that Mr. Norris styles him the "intellectual Epicure." He was meek and humble, liberal to the poor, and of a very kind and benevolent spirit. He once said to a friend, "that he was thought by some to have a soft head, but he thanked God he had a soft heart," and gave at that time the sum of 50*l.* to a clergyman's widow. Bishop Burnet calls him "an open-hearted and sincere Christian philo-

sopher, who studied to establish men in the great principles of religion against atheism, which was then beginning to gain ground, chiefly by reason of the hypocrisy of some, and the fantastical conceits of the more sincere enthusiasts." His writings have not of late years been in much request, although all of them were read and admired in his day. Addison styles his "Enchiridion Ethicum" an admirable system of ethics; but none of his works appear to have been more relished than his "Divine Dialogues" concerning the attributes and providence of God. Dr. Blair says of this work, that though Dr. More's style be now in some measure obsolete, and his speakers marked with the academic stiffness of those times, yet the dialogue is animated by a variety of character, and a sprightliness of conversation, beyond what are commonly met with in writings of this kind.[1]

MORE, or MOORE (JAMES, esq.), was the son of Arthur More, esq. one of the lords-commissioners of trade in the reign of queen Anne; and his mother was the daughter of Mr. Smyth, who left this, his grandson, an handsome estate, upon which account he obtained an act of parliament to change his name from More to Smyth; and, besides this estate, at the death of his grandfather, he had his place of pay-master to the band of gentlemen-pensioners, with his younger brother Arthur More, esq. He was bred at Worcester college, Oxford; and, while he was there, wrote a comedy, called "The Rival Modes." This play was condemned in the acting, but he printed it in 1727, with the following motto, which the commentator on the Dunciad, by way of irony, calls modest: "Hic cæstus artemque repono." Being of a gay disposition, he insinuated himself into the favour of the duke of Wharton; and being also, like him, destitute of prudence, he joined with that nobleman in writing a paper, called "The Inquisitor;" which breathed so much the spirit of Jacobitism, that the publisher thought proper to sacrifice his profit to his safety, and discontinue it. By using too much freedom with Pope, he occasioned that poet to stigmatize him in his Dunciad:

> "Never was dash'd out at one lucky hit,
> A fool so just a copy of a wit:

[1] Life by Richard Ward, A.M. rector of Ingoldsby in Lincolnshire, 1710, 8vo.—Biog. Brit.—Burnet's Own Times.—Birch's Life of Tillotson.—Blair's Lectures.—Brucker's Hist. of Philosophy, by Enfield.—Censura Literaria, vol. III.

So like, that critics said, and courtiers swore,
A wit it was, and call'd the phantom More."

The whole is a clear, energetic, and lively description, and, as Dr. Young, who was well acquainted with More, told Dr. Warton, the portrait is not over-charged. Some have thought that Pope's character of Macer was intended also for More, but the *leanness* there alluded to cannot apply to More, if the above description be just. The pastoral Philips is more probably *Macer*.

The cause of the quarrel between More and Pope was this: In a letter published in the Daily Journal, March 18, 1728, written by the former, there are the following words: "Upon reading the third volume of Pope's Miscellanies, I found five lines, which I thought excellent: and, happening to praise them, a gentleman produced a modern comedy, 'The Rival Modes,' where were the same verses to a tittle. These gentlemen are undoubtedly the first plagiaries, who pretend to make a reputation by stealing from a man's works in his own life-time, and out of a public print." But it appears, from the notes to the Dunciad, that More himself borrowed the lines from Pope; for, in a letter to Pope, dated Jan. 27, 1726, he observes, that "these verses, which he had before given him leave to insert in 'The Rival Modes,' would be known for his, some copies being got abroad. He desires nevertheless, that, since the lines in his comedy have been read to several, Pope would not deprive it of them." As proofs of this circumstance, are brought the testimonies of lord Bolingbroke, and the lady of Hugh Bethel, esq. to whom the verses were originally addressed, who knew them to be Pope's long before "The Rival Modes" was written. This gentleman died in 1734, at Whister, near Isleworth in Middlesex, for which county he was a justice of peace. Notwithstanding his quarrel with Pope, he was certainly a man of parts and politeness, or the poet would never have introduced him, as he did, to the earl of Peterborough's acquaintance; but his misfortune was, as the commentator on the Dunciad observes, too inordinate a passion to be thought a wit.[1]

MORE (Sir THOMAS), chancellor of England in the reign of Henry VIII. and one of the most illustrious cha-

[1] Gent. Mag. vol. XLIX.—Biog. Dram.—Pope's Works, by Bowles; see Index, Moore and Smyth.

racters of that period, was born in Milk-street, London, in 1480. He was the son of sir John More, knight, one of the judges of the king's bench, and a man of great abilities and integrity. Sir John had also much of that pleasant wit, for which his son was afterwards so distinguished; and, as a specimen of it, Camden relates, that he would compare the danger in the choice of a wife to that of putting a man's hand into a bag full of snakes, with only one eel in it; where he may, indeed, chance to light of the eel, but it is an hundred to one he is stung by a snake. It has been observed, however, that sir John ventured to put his hand three times into this bag, for he married three wives; nor was the sting so hurtful as to prevent his arriving at the age of ninety; and then he did not die of old age, but of a surfeit, occasioned by eating grapes. Sir Thomas was his son by his first wife, whose maiden name was Handcombe. He was educated in London, at a free-school of great repute at that time in Threadneedle-street, called St. Anthony's, where archbishop Whitgift, and other eminent men, had been brought up; and here he made a progress in grammar-learning, suitable to his uncommon parts and application. He was afterwards placed in the family of cardinal Morton, archbishop of Canterbury, and chancellor of England: a method of education much practised in those times, but chiefly in the case of noblemen's sons, with whom sir John More might be supposed to rank, from the high office he held. The cardinal was delighted with his ingenuous modesty, and with the vivacity and quickness of his wit, of which he gave surprising instances: one of which was, that while the players in Christmas holidays were acting there, he would sometimes suddenly step in among them, and, without any previous study, make a part of his own, to the great diversion of the audience. The cardinal indeed conceived so high an opinion of his favourite pupil, that he used frequently to say to those about him, that "More, whosoever should live to see it, would one day prove a marvellous man."

In 1497, he was sent to Canterbury college, now part of Christ church, in Oxford; where he heard the lectures of Linacer and Grocyn, upon the Latin and Greek tongues: and it was not long before he gave proof of having attained a good style in both, by "Epigrams and Translations," which are printed in his works. During his residence here, his father is said to have allowed him a very scanty main-

tenance, and even of that, exacted a most particular account, with a view, no doubt, to prevent his falling into idleness and idle expences; but sir Thomas, when of riper years, approved the plan, and owned that he had reaped great benefit from it. After two years spent at Oxford, where he made a suitable progress in rhetoric, logic, and philosophy, he was removed to New-inn, London, in order to apply to the law; and soon after to Lincoln's-inn, where he continued his studies till he became a barrister. When he was about twenty years of age, he began to practise monkish austerities, wearing a sharp shirt of hair next to his skin, which he never after left entirely off, not even when he was lord chancellor. It is indeed most wonderful that at no period of his life, did a ray of that light that was now breaking upon the world, penetrate his mind. With talents, learning, and wit, far beyond his contemporaries, he was also far beyond them in religious bigotry and superstition.

At the age of twenty-one, he had a seat in parliament, and shewed great independence of spirit, in 1503, by opposing a subsidy demanded by Henry VII. with such strength of argument, that it was actually refused by the parliament: on this Mr. Tyler, one of the king's privy-council, went presently from the house, and told his majesty, that a beardless boy had defeated his intention. The king resented the matter so highly, that he would not be satisfied, till he had some way revenged it: but as the son, who had nothing, could lose nothing, he devised a causeless quarrel against the father; and, sending him to the Tower, kept him there till he had forced a fine of 100*l.* from him, for his pretended offence. It happened soon after, that More, coming on a suit to Fox, bishop of Winchester, one of the king's privy-council, the bishop called him aside, and with much apparent kindness, promised, that if he would be ruled by him, he would not fail to restore him to the king's favour. It was conjectured, perhaps unjustly, that Fox's object was to draw from him some confession of his offence, so that the king might have an opportunity of gratifying his displeasure against him. More, however, if this really was the case, had too much prudence to be entrapped, and desired some time to consider the matter. This being granted, he obtained a conference with Mr. Whitford, his familiar friend, then chaplain to the bishop, and afterwards a monk of Sion, and related

what the bishop proposed. Whitford dissuaded him from listening to the bishop's motion: "for," says he, "my lord and master, to serve the king's turn, will not stick to consent to the death of his own father." After receiving this opinion, which Fox does not seem to have deserved, More became so alarmed, as to have some thoughts of visiting the continent. With this view he studied the French tongue, and cultivated most of the liberal sciences, as music, arithmetic, geometry, astronomy, and history; but the death of Henry VII. rendered the precaution unnecessary, and he again resumed his profession.

When admitted to the bar, he had read a public lecture, in the church of St. Lawrence Jewry, upon St. Austin's treatise "De civitate Dei*," in which, without attempting to discuss any points of divinity, he explained the precepts of moral philosophy, and cleared up difficulties in history, and that with such skill, eloquence, and ability, as to attract a large number of hearers among persons of note and learning; and Grocyn himself, who had been his master in Greek, also became one of his auditors. The reputation of this lecture, which appears to have been gratuitous, made him be appointed law-reader at Furnival's-inn, which place he held above three years. Some time after, the superstition which we lament in this illustrious man's character, led him to take lodgings near the Charter-house, where he went through all the spiritual exercises of that society. He disciplined himself every Friday, and on high fasting days; he used also much fasting and watching, and often lay either upon the bare ground, or upon some bench, with a log under his head, and allowed himself but four or five hours' sleep in the night. He was also a diligent attendant on the public preaching of dean Colet, whom he chose for his spiritual father, and once had a strong inclination to enter into the order of the Franciscans, as well as to take the priesthood. But finding that all his austerities were of little avail in procuring him the gift of continence, he took Dr. Colet's advice, and resolved to marry. Having some acquaintance with John Colt, esq. of Newhall in Essex, he now accepted an invitation to visit him. Mr. Colt had three accomplished and agreeable daughters, the eldest of whom Mr. More chose for a wife, although

* This he had done before at Oxford. Whether he repeated the lecture here, or whether the passage in the text has been introduced out of its place, is not very clear.

his inclination rather led him to the second, but he considered it "would be a grief and some blemish to the eldest," should he act otherwise. Bringing his wife to town he took a house in Bucklersbury, and attended the business of his profession at his chambers in Lincoln's-inn, where he continued till he was called to the bench, and had read there twice. This was a very honourable post at that time: and some of these readings are quoted by lord Coke as uncontested authorities in the law. In the mean time he was appointed, in 1508, judge of the sheriff's court in the city of London; made a justice of the peace; and became so eminent in the practice of the law, that there was scarcely a cause of importance tried at the bar in which he was not concerned. Sir Thomas told his son-in-law Roper, that he earned by his business at this time, with a good conscience, above 400*l.* a year, which is equal to six times that sum now. He was, however, uncommonly scrupulous in the causes he undertook. It was his constant method, before he took any cause in hand, to investigate the justice and equity of it; and if he thought it unjust, he refused it, at the same time endeavouring to reconcile the parties, and persuading them not to litigate the matter in dispute. Where not successful in this advice, he would direct his clients how to proceed in the least expensive and troublesome course. It may, indeed, be seen in his "Utopia," that he satirizes the profession, as if he did not belong to it.

In the mean time, he found leisure to exercise his talents in polite literature; and, in the height of this hurry of business, wrote his "Utopia." He finished it in 1516, and after two editions of uncertain date, the first with a date was published at Basil, in 1518. In this short but extraordinary work, he gave his mind full scope, and considered mankind and religion with a freedom which became a true philosopher. It is, however, impossible to reconcile the liberality of his religious sentiments in this work, with that superstition and intolerance which shaded his future conduct. In this, he feigns "Utopia" to be one of those countries then lately discovered in America, and the account of it to be given him by one Hythlodæus, a Portuguese, who sailed in company with Americus Vespucius, the first discoverer of that part of the world: under which character he delivers his own opinions and sentiments. It is said too, that about the same time, he began the "His-

tory of Richard III." which is inserted in Kennet's "Complete History of England," and in the continuation of Harding's Chronicle; but the late editor of that Chronicle, Mr. Ellis, has proved that this was not written by More.

More cultivated an aequaintance and friendship with the most learned men of that age, and particularly with Erasmus, who, of all the foreigners, deservedly held the first place in his affections. After they had long carried on a correspondence by letters, Erasmus came to England, on purpose to see his friend; on which occasion it was contrived, that they should meet at the lord mayor's table in London, before they were introduced to each other. At dinner, a dispute arose between them, in which Erasmus, for the sake of argument, took the wrong side of the question, but so sensibly felt the peculiar sharpness of his antagonist's wit, that he could not help exclaiming, "You are either More, or nobody;" to which More readily replied, "You are either Erasmus or the devil:" which last coarse expression he is said to have used because Erasmus's arguments had a tincture of irreligion. No two men, however, could be more attached to each other's company, and after Erasmus returned home, a long correspondence took place between them. Both were wits, but Erasmus's freedom from bigotry, gave him opportunities of displaying his humour, which More could not have embraced. We are told that when Erasmus was about to leave England, More lent him a horse to carry him to the sea-side; but, instead of returning it, he took it to Holland, and sent More the following epigram, alluding to some conversation they had had concerning the doctrine of the real presence in the sacrament:

"Quod mihi dixisti
De corpore Christi
Crede quod edas, et edis:
Sic tibi rescribo
De tuo palfrido,
Crede quod habeas, et habes."

Before More entered into the service of Henry VIII. he had been twice employed, with his majesty's consent, at the suit of the English merchants, as their agent in some considerable disputes between them and the merchants of the Steel-yard; and, about 1516, he went to Flanders with Tonstal, bishop of Durham, and Dr. Knight, commissioners for renewing the treaty of alliance between Henry

VIII. and Charles V. then only archduke of Austria. While at Bruges, a conceited scholar issued a challenge, that he would answer any question which could be proposed to him in any art whatsoever: upon which More caused this to be put up, "An averia capta in withernamia sint irreplegiabilia?" adding, that there was one of the English ambassador's retinue, who was ready to dispute with him upon it. But the challenger, not understanding those terms of our common law, knew not what to answer, and so was made a laughing-stock to the whole city*.

The fame of More's learning, ability in the law, and dexterity in the management of business, having reached the ears of Henry VIII. he ordered cardinal Wolsey to engage him in the service of the court. With this view the cardinal offered him a pension, which sir Thomas then refused, as not thinking it equivalent to his present advantages: but the king soon after insisted upon his entering into his service, and, for want of a better vacancy, obliged him, for the present, to accept the place of master of the requests. Within a month after, he was knighted, and appointed one of the privy council. In 1520, he was made treasurer of the exchequer; and soon after this bought a house by the river-side at Chelsea†, where he settled with his family, having buried his first wife, and married a

* This challenger, however, might be a very general disputant and a good logician, as logic was then understood, without understanding the barbarous jargon of More's question. The English, or at least, the meaning is, Whether cattle taken in withernam (a writ to make reprisals on one who has wrongfully distrained another man's cattle, and drove them out of the county) be irrepleviable?

† "More," says Erasmus, "has built near London, upon the Thames, such a commodious house as is neither mean, nor subject to envy, yet magnificent enough. There he converses affably with his family, his wife, his son, and daughter-in-law, his three daughters, and their husbands; with eleven grand-children. There is not any man living so affectionate to his children as he; and he loveth his old wife, as well as if she were a young maid. And such is the excellence of his temper, that whatsoever happeneth that could not be helped, he is as chearful and as well satisfied as though nothing could have happened more happily. You would say there were in that house Plato's academy. But I do the house injury, in comparing it to Plato's academy, where there were only disputations of numbers and geometrical figures, and sometimes of moral virtues. I should rather call his house a school, or university, of Christian religion. There is none therein but readeth or studieth the liberal sciences; but their special care is piety and virtue. There is no quarrelling nor intemperate words heard, nor any seen idle; and that worthy gentleman does not govern his household, nor introduce into it so much regularity and order, by proud and lofty words, but with all kind and courteous benevolence; every body performing his duty, yet is there always alacrity, neither is sober mirth any thing wanting." An account of sir Thomas More's house at Chelsea, with its successive owners, may be seen in Lysons's Environs, vol. II. No part of it now remains.

second, who was a widow and somewhat in years. With all his excellent endowments for public business, sir Thomas had far less relish for the bustle of a court, than for the calmer and more substantial pleasures of the domestic circle. He thought it therefore rather a misfortune that the king at this time took an extraordinary liking to his company, and began to engross all his leisure time. The moment he had finished his devotions on holidays, he used to send for sir Thomas into his closet, and there confer with him, sometimes about astronomy, geometry, divinity, and other parts of learning, as well as about his own affairs. He would frequently in the night carry him up to his leads on the top of his house, and discourse with him about the motions of the planets; and, because sir Thomas was of a very pleasant disposition, the king and queen used to send for him after supper, or in supper-time, to be merry with them. Sir Thomas perceiving, by this fondness, that he could not once a month get leave to go home to his wife and children, or be absent from court two days together, without being sent for, is said to have had recourse to a singular expedient, suppressing his accustomed facetiousness, and assuming a dullness and gravity, which is said to have put an end to his invitations. It is, however, not improbable that he really felt the uneasiness which he displayed.

There was a reason of more importance than his conversation talents, for Henry's partiality. About this time his majesty was preparing his answer to Luther, in which sir Thomas assisted his majesty, by reducing that treatise into a proper method. It was published in 1521, under the title of "Assertio septem Sacramentorum adversus M. Lutherum, &c.;" and, in 1523, sir Thomas published, written by himself, "Responsio ad Convicia M. Lutheri congesta in Henricum regem Angliæ." Notwithstanding the confidence and friendship which Henry appeared to shew, sir Thomas understood his nature, and was not shy in giving his opinion of it. On one occasion, the king came unexpectedly to More's house at Chelsea, and dined with him; and after dinner walked with him in his garden, for the space of an hour, holding his arm about his neck. As soon as his majesty was gone, Mr. Roper, sir Thomas's son-in-law, observed to him how happy he must be that the king had treated him with so much familiarity, as he had never seen used to any person before, except cardi-

nal Wolsey, whom he once saw his majesty walk with arm in arm. "I thank our lord," answered sir Thomas, "I find his grace my very good lord indeed, and I believe he doth as singularly favour me as any subject within this realm. However, son Roper, I may tell thee, I have no cause to be proud thereof: for, if my head would win him a castle in France, it should not fail to go."

In 1523, he was chosen speaker of the House of Commons; and, soon after, shewed great intrepidity in frustrating a motion for an oppressive subsidy, promoted by cardinal Wolsey, who came to the house thinking that his presence would intimidate the members. On the contrary, the members refused to speak in his presence, and sir Thomas as speaker, gave him such an evasive answer as made him leave the house in a violent passion. This behaviour, the cardinal afterwards, in the gallery at Whitehall, complained of to him, and said, "Would to God you had been at Rome, Mr. More, when I made you speaker." To which sir Thomas answered, "Your grace not offended, so would I too." There was at this time no great cordiality between Wolsey and More, which has been attributed to the cardinal's being jealous of More's favour with the king. More, however, does not appear to have been afraid of him, and made him, on a remarkable occasion, the subject of one of his keenest witticisms. During a dispute in the privy-council, Wolsey so far forgot himself as to call sir Thomas a fool; to which he immediately answered, "Thanks be to God, that the king's majesty has but one fool in his right honourable council." At length, to get rid of this rival, in the gentlest way he could, and even under the mask of honouring his political talents, the cardinal persuaded the king to send him on the embassy into Spain in 1526: but against this sir Thomas pleaded the unfavourable climate of Spain, and the actual state of his health, which his majesty accepted as a sufficient plea, saying, "It is not our meaning, Mr. More, to do you any hurt, but to do you good; we will think of some other, and employ your service otherwise." The following year he was joined, with several other officers of state, to cardinal Wolsey, in a splendid embassy to France. After his return he was appointed chancellor of the dutchy of Lancaster, and in July 1529, he and his friend bishop Tonstal were appointed ambassadors, to negociate a peace between the emperor, king Henry, and the king of France, which was accord-

ingly concluded at Cambray. Sir Thomas acquitted himself in this negociation, in a manner which procured him the approbation of the king. It was sir Thomas's custom, when in the course of these embassies he came to any foreign university, to desire to be present at their readings and disputations; and he would sometimes dispute among them himself, and with so much readiness and learning, as to excite the admiration of the auditors; and when the king visited our own universities, where he was received with learned speeches, sir Thomas More was always appointed to make an extempore answer for the king, as the man of all his court the best qualified for the undertaking.

Before sir Thomas went on his last embassy, the king sounded him upon the subject of his divorce from Catharine of Arragon, as he did again after his return; but did not receive, either time, an answer agreeable to his inclinations. Yet, his majesty's fixed resolution in that point did not hinder him, upon the disgrace of cardinal Wolsey, from intrusting the great seal with sir Thomas, which was delivered to him Oct. 25, 1530. His biographers have said that this favour was the more extraordinary, as he was the first layman who enjoyed it; but this is a mistake. There are at least four instances of laymen being chancellors before his time. Some have thought that the honour was conferred with a view of engaging him to approve the intended divorce. Accordingly, he entered upon it with just apprehensions of the danger to which it would expose him on that account, but determined to execute the duties of the office in a manner that might give dignity to it; and perhaps no chancellor has ever displayed more uprightness and integrity. His predecessor Wolsey was a man of unquestionable abilities, and incorrupt in his decisions: but he is said to have been proud and repulsive to the poorer suitors. Sir Thomas, on the contrary, made no distinctions; was nowise dazzled by superior rank and station, and considered the poor as especially entitled to his protection. He always spoke kindly to such, and heard them patiently. It was his general custom to sit every afternoon in his open hall, and if any person had a suit to prefer, he might state the case to him, without the aid of bills, solicitors, or petitions. And such was his impartiality, that he gave a decree against one of his sons-in-law, Mr. Heron, whom he in vain urged to refer the matter to arbitration, and who ptesumed upon his relationship.

So indefatigable was he also, that although he found the office filled with causes, some of which had been pending for twenty years, he dispatched the whole within two years, and calling for the next, was told that there was not one left, which circumstance he ordered to be entered on record.

Amidst so much that is honourable to himself, honourable to his profession, and to the age in which he lived, we have yet to lament that the force of popish bigotry induced him to become a persecutor of the heretics, as they were called. One Frith had written against the corporeal presence: and on his not retracting, after More had answered him, he caused him to be burned. "James Bainton," says Burnet, "a gentleman of the Temple, was taken to the lord chancellor's house, where much pains was taken to persuade him to discover those who favoured the new opinions. But fair means not prevailing, More had him whipped in his presence, and after that sent to the Tower, where he looked on, and saw him put to the rack. He was burned in Smithfield." Luther being asked whether sir Thomas More was executed for the gospel's sake? answered, "By no means, for he was a very notable tyrant. He was the king's chiefest counsellor, a very learned and a very wise man. He shed the blood of many innocent Christians that confessed the gospel, and plagued and tormented them like an executioner." Yet how discordant does More's practice seem to be to his opinions. In his celebrated "Utopia" he lays it down as a maxim, that no one ought to be punished for his religion, and that every person might be of what religion he pleased *.

Sir Thomas's zeal for the Romish church led him, as we have noticed, to write some treatises in defence of popery. He was thought by these to have done great service to the church: and as it was well known that he had had

* In 1526 bishop Tonstal and sir Thomas More bought up the whole impression of Wickliff's translation of the New Testament, printed in that year, and burnt them at Paul's Cross. Sir Thomas was also accessary to a most severe punishment and heavy fine inflicted on some persons who had imported Tindal's New Testament in 1530. Such, however, was his fondness for wit, that a repartee would sometimes get the better of his persecuting zeal. A heretic, named *Silver*, being brought before him, he said, "Silver, you must be tried by fire." "Yes," replied the prisoner, "but you know, my lord, that *quick-silver* cannot abide the fire." More was so pleased with this repartee, which, as Dr. Henry observes, showed great presence of mind, that he set the man at liberty. Strype's Cranmer, p. 81, and Memorials, vol. I. p. 453; Henry's History, vol. II. p. 275, 8vo edition.

few opportunities of amassing riches, and that the emoluments of his office were no adequate reward for his merit, the clergy, in convocation, voted him a present of five thousand pounds; a vast sum in those days, which was liberally contributed by the whole body of the clergy, superior and inferior. When, however, his friend bishop Tonstal, with two other prelates, waited on him with this present, he peremptorily declined accepting it, telling them, that "as it was no small comfort to him, that such wise and learned men so well accepted of his works, for which he never intended to receive any reward but at the hand of God, so he heartily thanked this honourable body for their bountiful consideration." The prelates then requested, that he would allow them to present the money to his family; but in this he was equally resolute — "Not so, indeed, my lords: I had rather see it all cast into the Thames, than that I or any of mine should have a penny of it. For though your lordships' offer is very friendly and honourable to me, yet I set so much by my pleasure, and so little by my profit, that in good faith I would not for a much larger sum have lost the rest of so many nights' sleep as was spent upon these writings. And yet, notwithstanding that, upon condition that all heresies were suppressed, I wish that all my books were burnt, and my labour entirely lost." There was something new and peculiar in every expression of sir Thomas's thoughts; and on one occasion, while conversing on public affairs, at Chelsea, he told his son-in-law Roper, that he would be content to be thrown into the river, provided three things were established in Christendom: "universal peace — uniformity of religion — and a safe conclusion of the king's marriage," at that time in agitation.

During his chancellorship, the king often importuned him to re-consider the subject of the divorce; and when he found him persisting in his unfavourable opinion of that measure, affected to be satisfied with his answers, and promised to molest his conscience no more on the subject. Sir Thomas, however, was not a man to be deceived in a point on which he knew Henry would not long bear any opposition, and determined to avoid having an official concern in the divorce, by resigning his place, which he had held about three years. Henry professed to accept his resignation with great reluctance, bestowed many thanks and much praise on him for his faithful discharge of the

duties of that important trust, and made him the most liberal promises. But sir Thomas was too disinterested to claim these, and never asked a penny for himself or any of his family, in any part of his life. That he was perfectly satisfied in his own mind with the sacrifice he had made, appears from the jocular manner in which he announced his resignation to his lady. The morning after he returned the great seal, he went to Chelsea-church with his lady and family, where, during divine service, he sat, as was usual with him, in the quire, wearing a surplice *, and because it had been a custom, after mass was done, for one of his gentlemen to go to his lady's pew and say, "My lord is gone before;" he came now himself, and making a long bow, said, "Madam, my lord is gone." She, thinking it to be no more than his usual humour, took no notice of it; but, in the way home, he unriddled the jest, by acquainting her with what he had done the preceding day. This, however, was no jest to lady More, who was of a worldly avaricious spirit, and by no means remarkable for pliability of temper, or submission to his will. She therefore discharged some of her vulgar eloquence on him: — "Tilly Vally, what will you do, Mr. More? will you sit and make goslings in the ashes? Would to God, I were a man, and you should quickly see what I would do. What! why, go forward with the best: for, as my mother was wont to say, It is ever better to rule, than to be ruled; and, therefore, I would not be so foolish as to be ruled, where I might rule." Sir Thomas contented himself with replying: "By my faith, wife, I dare say you speak truth; for I never found you willing to be ruled yet."

Sir Thomas certainly had none of his lady's worldly prudence. During his holding the chancellorship, his integrity prevented any accession of wealth, and his generous spirit inclined him to live in a manner suitable to his station. What added to his expences was, that all his children, single and married, with their respective families, lived in his house. He found his finances, therefore, at a

* Sir Thomas frequently assisted in this way at the celebration of divine service in the church at Chelsea. The duke of Norfolk coming one day to dine with him whilst he was chancellor, found him at church, wearing a surplice, and singing with the quire: "G—d's body, my lord chancellor," said the duke as they returned to his house, "what a parish clerk! a parish clerk! you dishonour the king and his office." "Nay," said sir Thomas, "you may not think your master and mine will be offended with me for serving God, *his* master, or thereby count his office dishonoured."

very low ebb; the whole of his yearly income, after resigning the chancellorship, not exceeding one hundred pounds. And being no longer able to maintain his married children, he sent them to their respective homes, discharged all his state servants, and disposed of his equipages. About this time, his father sir John More died, to whom he had always behaved with the highest degree of filial piety. When chancellor, he never passed through Westminster-hall, in his way to the court of chancery, without going into that of the King's-bench, when his father was sitting there, and asking his blessing upon his knees; and when they happened to meet at the readings at Lincoln's-Inn, he always offered the precedence to his father: which, on account of his son's post as chancellor, sir John properly declined. Filial piety, indeed, and all the relative duties, form one of the brightest features in the character of sir Thomas More; and some of the proofs he gave of this, on which we are now perhaps inclined to bestow a smile, were then objects of reverence.

He now resigned himself to that plan of retirement, study, and devotion, which had always been most agreeable to him; but he could no longer expect to enjoy this without interruption. He knew the capricious and arbitrary temper of his royal master, who had already divorced queen Catherine, married Anne Boleyn, and expected that what he had done should be approved with more than silent acquiescence. The coronation of the new queen being fixed for May 31, 1533, sir Thomas received an invitation to attend the ceremony; but this he declined, as he still retained his former opinions on the unlawfulness of the divorce. This, which Henry would naturally construe into an insult, provoked him extremely, conscious as he was that the opinions of sir Thomas would have great weight with the people. Various means were therefore tried to gain him over, and when these proved ineffectual, a more harsh, but in those days, not a very extraordinary proceeding took place. In the ensuing parliament a bill was brought into the House of Lords, attainting sir Thomas, bishop Fisher, and some others, of misprision of treason, for countenancing and encouraging Elizabeth Barton, the maid of Kent (See ELIZ. BARTON, vol. IV.) in her treasonable practices. When this bill came to be read a third time, the House of Lords addressed the king to know his pleasure, whether sir Thomas might not be suffered to

speak in his own defence; but Henry would not consent to this, nor when he desired to be admitted into the House of Commons, to defend himself there, would the king permit him: but he assigned a committee of the privy-council to hear his justification. The affair of Barton, however, was a mere pretence, the object of this committee being to draw from him, either by fair words or threatenings, an assent to the divorce and the second marriage. When the commissioners, who were Cranmer, now archbishop of Canterbury, the lord chancellor Audley, the duke of Norfolk, and secretary Cromwell, found that their persuasions were of no avail, they told him, that their instructions were to charge him with ingratitude, and "to inform him, that his majesty thought there never was a servant so villainous, or a subject so traitorous to his prince, as he was;" and, "in support of this heavy charge against him, they were to allege his subtle and sinister devices, in procuring his majesty to set forth a book to his great dishonour throughout all Christendom: by which he had put a sword into the pope's hand to fight against himself."

The book here alluded to was king Henry's "Assertio septem Sacramentorum," &c. already mentioned, in which sir Thomas had assisted his majesty. Sir Thomas was a good deal astonished at the turn now given to that assistance; but, assuming his usual courage, told the commissioners that these terrors were arguments for children, and not for him: but as for the book which they had mentioned, he could not bring himself to believe that the king would ever lay it to his charge, as his majesty was himself better acquainted with that affair, and with his innocence in it, than any other person could be. The king, he said, well knew that he had not procured, nor counselled, the writing of that book: and when he revised it by the king's command, and found the pope's authority defended and advanced very highly, he remonstrated against it to his majesty, and told him, that, *as he might not always be in amity with the pope*, he thought it best that it should be amended in that point, and the pope's authority be more slenderly touched. Nay, said the king, that shall it not: we are so much indebted to the see of Rome, that we cannot do too much honour unto it. Upon this he put his majesty further in mind of the statute of Premunire, which had pared away a good part of the pope's authority and

pastoral care. To which the king replied, "Whatsoever impediment there may be to the contrary, we will set forth that authority to the uttermost; for we received from the Roman see our crown imperial," which, till it was told him from his majesty's own mouth, he never heard of before. He trusted, therefore, that when his majesty should be informed of this, and should recollect the subject of their conversation upon this head, he would of himself entirely clear him of the charge.

The commissioners were probably conscious that these assertions were true; at least they could make no reply, and therefore dismissed sir Thomas, who feeling a considerable elation of mind on his return home, his son-in-law Roper asked him if his high spirits were owing to his having succeeded in procuring his name to be struck out of the bill of attainder? Sir Thomas's answer showed that he had been more tenacious of his consistency than of his life: "In troth, son, I had forgotten that; but if thou wouldst know why I am so joyful, in good faith it is this: I rejoice that I have given the devil so foul a fall; for I have gone so far with these lords, that without great shame I can never go back." He had indeed gone so far as to exasperate the king beyond all hopes of forgiveness; and that monarch, who could forget friendship and attachment as hastily as he conferred them, irritated at having his former sentiments respecting the pope so unseasonably recalled, declared that the bill of attainder should proceed against him. And when the duke of Norfolk and secretary Cromwell hinted that the upper house would not pass the bill without hearing sir Thomas in his own defence, the king declared that he should be present himself, and he presumed that the house would not in that case dare to reject it. He was at length, however, diverted from this purpose on its being suggested that some better opportunity might be found to proceed against sir Thomas, and on being persuaded by his counsellors that, as to the present accusations, the public would think him more worthy of praise than blame. Sir Thomas's name was accordingly struck out of the bill; and although, taking advantage of the king's displeasure, his enemies endeavoured to bring against him accusations of improper conduct in his office of judge, these served only to demonstrate the strict integrity which guided all his decisions, and that when gifts were sometimes tendered to him by the clients of the court, he always refused, or

returned them, and often with his characteristic humour. One lady, in whose favour he had given a decree, presented him, as a new year's gift, with a pair of gloves, and in them forty pounds. He immediately returned the money, saying, "Since it would be contrary to good manners to refuse a new year's gift from a lady, I am content to take your gloves; but as for the *lining*, I utterly refuse it."

The king, however, had soon an opportunity of gratifying his resentment in its full extent. In 1534 an act was passed declaring the king's marriage with Catherine of Arragon to be void, and contrary to the law of God, and confirming his marriage with Anne Boleyn, and entailing the crown upon the issue of the latter. The act also obliged persons of all ranks to take an oath, the form of which was prescribed to them, and by which they swore to maintain the contents of this act of succession; and whosoever refused to take the oath, was to be adjudged guilty of misprison of treason, and punished accordingly. Soon after, a committee of the council met at Lambeth, where sir Thomas More, the only layman, and several ecclesiastics, were cited to take the oath. Sir Thomas, after perusing the act, said "he would blame neither those who made the act, nor those who had taken the oath; but, for his own part, though he was willing to swear to the succession in a form of his own drawing up, yet the oath which was offered to him was so worded, that his conscience revolted against it, and he could not take it with safety to his soul."

Conscience was not a light word in the mouth of sir Thomas More. However we may lament its misdirection in matters of religion, it appears to have been the guide of all his actions. After he had been dismissed on the former accusations by the privy council, when the duke of Norfolk advised him to incline a little more to the king's pleasure, and repeated the saying that the "wrath of a prince is death," he replied, "Is that all? my lord, in good faith then there is no more difference between your grace and me, but that I shall die to-day, and you to-morrow. It is surely better to offend an earthly king than the king of heaven; and temporal death ought to be less the object of our dread, than the indignation of the Almighty."

Every persuasion to make him take the oath of succession being ineffectual, he was committed to the custody of the abbot of Westminster for four days, in which time

it was debated by the king and council what course it was best to take with him. Archbishop Cranmer, who highly esteemed his virtues and integrity, and did much to preserve him, urged that sir Thomas's proposal of swearing to the succession, without confining him to the terms of the prescribed oath, might be accepted; but to this the king would not agree, and sir Thomas again refusing, was committed to the Tower. Here his characteristic humour did not forsake him, for when the lieutenant, who had been under some obligations to him, apologized for not being able to entertain him as he could wish, without incurring the king's displeasure, he said, "Master lieutenant, whenever I find fault with the entertainment which you provide for me, do you turn me out of doors." During the first month of his confinement he had to resist the importunities of his wife, who urged his submission to the king upon worldly considerations, and told her he would not risk the loss of eternity for the enjoyment of a life that might not last a year, and would not be an equivalent, if it were to last a thousand.

The same motives prevailed with him when the act of supremacy, now passed, was tendered to him, by a committee of the privy council sent on purpose. His answer was, that "the statute was like a two-edged sword; if he spoke against it, he should procure the death of his body; and if he consented to it, he should purchase the death of his soul." Such were the mistaken views entertained by this illustrious character, of an act which gave the first effectual blow to papal tyranny in these kingdoms. His unalterable attachment to the interests of popery appeared just after, when Rich, the solicitor-general, and some others, were sent to take away his books, papers, and writing-implements. Rich endeavoured to argue with him in this manner, "Suffer me, sir, to put this case to you: If there were an act of parliament to be made, that all the realm should take me for king, would not you, Mr. More, take me to be so?" "Yes," said sir Thomas, "that I would." Rich then put the case that an act of parliament should make him pope, to which sir Thomas answered, "that the parliament might intermeddle without impropriety in the state of *temporal* princes; but as to his second supposition, he would put a case himself, whether if an act of parliament should ordain that God should not be God, Mr. Rich would own that he should not?" The conversation

here ended, but Rich took occasion from it to swear on sir Thomas's trial, that he had said that the parliament could not make the king supreme head of the church. This sir Thomas denied, and it was not clearly proved; but his sentiments might surely, without much straining, admit of the inference.

After a year's imprisonment, he was by the king's command brought to his trial at the king's bench in Westminster, upon an indictment for high treason, in denying the king's supremacy. His long confinement had much impaired his health, yet he defended himself with great eloquence, and with the utmost cheerfulness and presence of mind. The jury, however, found him guilty, and he received sentence as a traitor. He then addressed the court, concluding with these words: "I have nothing further to say, my lords, but that as the blessed apostle St. Paul was present and consented to the death of Stephen, and kept their clothes who stoned him to death, and yet they are now both holy saints in heaven, and shall there continue friends for ever; so I verily trust, and shall therefore right heartily pray, that, though your lordships have now been judges on earth to my condemnation, we may yet hereafter all meet together in heaven to our everlasting salvation; and so I pray God preserve you all, and especially my sovereign lord the king, and send him faithful counsellors."

As they were conducting him from Westminster-hall to the Tower, with the axe carried before him, according to the usual manner, a very affecting scene took place between sir Thomas and his favourite daughter, Margaret, wife of Mr. Roper, who eagerly pressed through the guards to see him. She could, however, only articulate "My father! Oh! my father!" when sir Thomas, more affected by this than by all that had happened, recommended her to submit to the will of God. She was then reluctantly separated from him, but thinking this might be the last time, she again broke through the crowd, and embraced him in speechless agony. The numerous spectators, and even the guards, sympathized in the sufferings of these illustrious persons; and it was with difficulty that they were parted, never to meet again.

His behaviour in prison during the short remainder of his life corresponded with the firmness and placid temper he had hitherto displayed. Among the last visitors whom

he received was sir Thomas Pope, the celebrated founder of Trinity college, Oxford, whom the king selected to inform him of the time of his execution. The intimation was sudden. It was on July 6, 1535, that sir Thomas Pope told him he was to be beheaded that same day at nine o'clock, and that therefore he must immediately prepare himself. More received the news with his usual cheerfulness, and as the king had further intimated his pleasure that he should not use many words at his execution, he promised obedience, and only requested that his daughter Margaret might be at his burial. Sir Thomas Pope, in answer to this, informed him that the king had already consented that his wife and children, and any of his friends, might be present; at which he expressed his satisfaction.

At this trying moment, he not only retained his fortitude and cheerfulness, but to the last gave proofs of that facetious turn, which it would appear he could not suppress under any circumstances. When Pope appeared to be very melancholy at the consideration of his friend's approaching death, sir Thomas More, inspecting his own water in the urinal, put on the grave airs of a quack, and said archly, "I see no danger but that this man might live longer, if it had pleased the king." Their parting at last was more serious, sir Thomas endeavouring to comfort his friend with the prospect of eternal felicity, in which, he hoped, they should have a happy meeting. As soon as Pope was gone he dressed himself in the best cloaths he had, and when the lieutenant suggested that these were too good for the executioner's perquisite, "If they were cloth of gold," said sir Thomas, "I should think them well bestowed on him who was to do me so singular a benefit." He was prevailed on, however, to exchange them for a gown of frieze; and out of the little money which he had left, he sent an angel of gold to the executioner.

About nine o'clock he was led to the place of execution on Tower-hill, where observing that the scaffold was apparently a weak structure, he said to the lieutenant, "I pray you, Mr. Lieutenant, see me safe up; and as for my coming down, you may let me shift for myself." He then knelt down, and after a short time spent in his devotions, he got up again, and said to the executioner, "Pluck up thy spirits, man, and be not afraid to do thine office. My neck is very short; take heed, therefore, that thou strike not awry, for thy credit's sake." In the same humour, he

bid the executioner stay till he had removed his beard, "for that," he said, "had committed no treason." These were his last words, after which his head was instantly severed from his body.

Thus died sir Thomas More, who, for learning, integrity, and magnanimity, was one of the most illustrious men of the age, and who would have exceeded all his contemporaries, had his mind been accessible to the light that was then breaking in upon the darkness of superstition. He was of a middle stature, and well-proportioned; his complexion fair, with a slight tincture of red; his hair of a dark chesnut colour; his beard thin; his eyes grey; his countenance cheerful and pleasant, and expressive of the temper of his mind; his voice neither strong nor shrill, but clear and distinct. In walking, his right shoulder appeared higher than the other; but this was the effect of habit, and not any defect in his form. He was generally negligent in his dress, unless where his place required more splendour. His diet was simple and abstemious; and he seldom tasted wine but when he pledged those who drank to him.

Piety, as then understood to consist in a variety of periodical observances, was a constant feature in his character. It was his custom, besides his private prayers, to read the Psalms and Litany with his wife and children in the morning; and every night to go with his whole family into the chapel, and there devoutly read the Psalms and Collects with them. We have already noticed his attendance at Chelsea church; but he had also a private chapel attached to his house, where he performed many of his devotions, particularly ou Fridays, when he remained the whole day so employed. In his hours of relaxation, he had recourse to music; and had always a person to read whilst he was at table, in order to prevent all improper conversation before his children and servants; and at the end of the reading, it was his custom to ask those who were at dinner, whether they understood what had been read. He also made remarks himself on any striking passage, which, it may easily be conceived, were entertaining and edifying.

He lived in habits of intimacy and friendship with the most learned men of his time, particularly, as already mentioned, with Erasmus, and also with Colet, Grocyn, Linacre, William Latimer, Lily, Tonstal, Pole, Fisher,

&c. Nor was he less respected and admired abroad *. When the emperor Charles V. heard of his death, he said to sir Thomas Elliot, the ambassador from England at his court, "My lord ambassador, we understand that the king your master has put to death his faithful servant, and grave and wise counsellor, sir Thomas More." The ambassador answered that he had heard nothing of it. "Well," resumed the emperor, "it is too true; and this we will say, that if we had been master of such a servant, of whose abilities ourself have had these many years no small experience, we would rather have lost the best city in our dominions, than so worthy a counsellor." We are even told that Henry himself felt some compunction at sir Thomas More's death, and that when the news of it was brought to him, he said to queen Anne Boleyn, "Thou art the cause of this man's death," and rising hastily, shut himself up in an adjoining chamber, in great perturbation of mind. The queen, it has been thought by some, was not entirely innocent of this charge †, but the accusation from the king was rather a pretence on his part. In pursuing sir Thomas to the scaffold, we have seen that he was zealous and inflexible.

Sir Thomas More was the author of various works, though nothing but his "Utopia" has long been read; which is owing to their having been chiefly of the polemic kind, and written in defence of a cause which could not be supported. His English works were collected and published by the order of queen Mary, in 1557; his Latin, at Basil, in 1563; and at Louvain, in 1566; and show that he was admirably skilled in every branch of polite learning‡.

As to his family, by his first wife he had four children, who all survived him; three daughters and one son, named

* More's great grandson has devoted the 12th chapter of his Life of sir Thomas, to an account of the effect produced on the minds of the most eminent men of the times by his execution. After reading it, who would envy his enemies?

† On one occasion, when sir Thomas More's daughter Margaret gained admittance to him in the Tower, he asked her how queen Anne did? "In faith, father," said she, "never better:—there is nothing else in the court but dancing and sporting."—"Never better?" said he, "alas, Meg, alas! it pitieth me to remember unto what misery, poor soul, she will shortly come. These dances of hers will prove such dances, that she will spurn our heads off like foot-balls; but it will not be long ere her head will dance the like dance."

‡ See a minute account of his works in Oldys's Librarian, and particularly in the prefatory matter to Dibdin's edition of the "Utopia". For sir Thomas's patronage of Holbein, see our life of that artist, and Mr. Dibdin's account of the various portraits of More.

John, after his grandfather. Sir Thomas had the three daughters first, and his wife very much desired a boy: at last she brought him this son, who appearing weak in his intellects, sir Thomas said to his lady, "Thou hast prayed so long for a boy, that thou hast one now who will be a boy as long as he lives." By a liberal education, however, his natural parts seem to have been much improved. Among Erasmus's letters, there is one written to him, in which that great scholar calls him "Optimæ Spei Adolescens." Erasmus also inscribed to him the "Nux of Ovid," and "An Account of Aristotle's Works." After the death of his father he was committed to the Tower for refusing the same oath of supremacy, and condemned, but afterwards pardoned, and set at liberty, which favour he did not long survive. He was married very young to a Yorkshire heiress, by whom he had five sons. His eldest son Thomas had a son of the same name, who, being a zealous Roman catholic, gave the family estate to his younger brother, and took orders at Rome; whence, by the pope's command, he came a missionary into England. He afterwards lived at Rome; where, and in Spain, he negociated the affairs of the English clergy at his own expence. He died, aged fifty-nine years, in April 1625; and, two years after, was printed in 4to, with a dedication to Henrietta Maria, king Charles I.'s queen, his "Life of sir Thomas More," his great grandfather. The learned author of the "Life of Erasmus" says, that "this Mr. More was a narrow-minded zealot, and a very fanatic;" and afterwards adds, very justly, that "there is no relying on such authors as these, unless they cite chapter and verse."

As for sir Thomas's daughters, the eldest of them, Margaret, was married to William Roper, esq. of Well-hall, in the parish of Eltham, in Kent; who wrote the "Life" of his father-in-law, which was published by Hearne at Oxford, in 1716, 8vo. She was a woman of great talents and amiable manners, and seems to have been to More what Tullia was to her father Cicero, his delight and comfort. The greatest care was taken of her education; and she became learned not only in the Greek and Latin tongues, but in music, arithmetic, and other sciences. She wrote two "Declamations" in English, which her father and she turned into Latin; and both so elegantly, that it was hard to determine which was best. She wrote also a

treatise of the "Four last Things;" and, by her sagacity, corrected a corrupt place in "St. Cyprian," reading "nervos sinceritatis," for "nisi vos sinceritatis." Erasmus wrote a letter to her, as to a woman famous not only for virtue and piety, but also for true and solid learning. Cardinal Pole was so affected with the elegance of her Latin style, that he could not at first believe what he read to be penned by a woman. This deservedly-illustrious lady died in 1544, and was buried at St. Dunstan's church in Canterbury, with her father's head in her arms, according to her desire; for she had found means to procure his head, after it had remained upon London-bridge fourteen days, and had carefully preserved it in a leaden box, till there was an opportunity of conveying it to Canterbury, to the burying-place of the Ropers in the church above mentioned *. Of five children which she brought, there was a daughter Mary, as famous for parts and learning almost as herself. This Mary was one of the gentlewomen, as they were then called, of queen Mary's privy chamber. She translated into English part of her grandfather's "Exposition of the Passion of our Saviour;" and also "Eusebius's Ecclesiastical History" from the Greek into Latin; but this latter translation was never published, being anticipated by Christopherson's Version.

Sir Thomas had no children by his second wife, who was a widow, named Alice Middleton, and who surviving him was obliged to quit the house at Chelsea, his estate being seized as a forfeiture by the crown; but the king allowed her an annuity of 20*l.* for her life. His last male descendant is said to have been the rev. Thomas More, who died at Bath in 1795. The present lady Ellenborough is said to be a female descendant. [1]

MOREAU (JACOB NICOLAS), a French advocate, counsellor of the *aides* of Provence, historiographer of France,

* In the wall of this vault is a small niche, where, behind an iron grate, is kept a scull called sir Thomas More's, which Mr. Gostling, a clergyman of Canterbury, informed Mr. Granger he had seen several times on the opening of the vault for some of the late sir Edward Dering's family, whose first lady was a descendant of the Ropers. Granger's Biog. Hist. in art. Margarita Ropera.

[1] The life of sir Thomas More has been written by Stapleton, by his grandson Thomas More, by Hoddesdon, by his son-in-law Roper, and more recently by Warner, Mr. Cayley, jun. and Mr. Macdiarmid, in his "Lives of British Statesmen." Dr. Wordsworth has also given a life in his "Ecclesiastical Biography" from a MS. in the Lambeth library, which he attributes to Harpsfield.—Jortin's Life of Erasmus, &c. &c.—Lysons's Environs, vol. II.

and librarian to the queen, was born at St. Florentine, Dec. 20, 1717. Of his early life we have little account, but it appears that he quitted his professional engagements in the country when young, and came to Paris to indulge his taste for study and speculation. Having acquired considerable fame by his writings, he was appointed historiographer of France, and was long employed in collecting and arranging all the charters, historical documents, and edicts and declarations of the French legislature from the time of Charlemagne to the present day. This vast collection being reduced to order was put under his especial care, under the title of "Depot des chartres et de legislation:" whether it was dispersed at the revolution does not appear. He also employed his pen on a variety of subjects, some arising from temporary circumstances, and others suggested probably in the course of his researches. Among these are: 1. "Observateur Hollandais," a kind of political journal, consisting of forty-five papers, written against the measures of the English court, at what period we know not, as our authority does not specify its date. 2. "Memoire pour servir à l'histoire des Cacouac," 1757, 12mo, a satire, which was probably of a beneficial tendency, as it created him enemies among the irreligious writers of France. 3. "Memoires pour servir à l'histoire de notre temps," 1757, 2 vols. 12mo. 4. "Devoirs d'un prince," 1775, 8vo, reprinted 1782. In this he is said to have exposed the dangers of a corrupt court, and to have predicted its ruin from that torrent of corruption which would one day overwhelm both the flatterers and the flattered. 5. "Principes de morale politique et du droit public, ou Discours sur l'histoire de France," 1777—1789, 21 vols. 8vo. This, which is his principal work, attracted much attention by the boldness and freedom of some of his opinions, but these he did not carry so far as to enable us to class him among the revolutionary writers; for while some critics in France consider him as never separating the cause of the people from that of the prince, others condemn him for writing under ministerial influence, and inclining to the support of arbitrary power. It was his maxim that every thing should be done *for* the people, but nothing *by* them, and that the best state of France would be that in which the people received their laws from the absolute will of a chief. Upon account of these sentiments he is said to have been refused a place in the French academy; yet he was

not guillotined, as has been reported, but survived all the horrors of the revolution, and died quietly at Chambouci, near St. Germain-en-Laye, in 1799. His personal character is represented as very amiable. He was a good father, a good husband, and a friend to religion and peace.[1]

MOREL is the name of a family well known among the eminent French printers, although we are not sure that they were all closely related. The first, WILLIAM, an excellent scholar in the early part of the sixteenth century, was corrector of the press of Louis Tilletan, and then succeeded Turnebus as director of the royal printing-office, in 1555. He employed his attention principally on Greek authors, and his editions are much esteemed. He also wrote critical commentaries on "Cicero de finibus," Paris, 1545, 4to; and compiled a Greek-Latin-and French dictionary. He died in 1564. He appears to have injured his property by the expences of his undertakings, as we find Turnebus addressing a letter to Charles IX. king of France, recommending his widow and children to his majesty's bounty. The next we meet with, FREDERIC the elder, a native of Champagne, was king's printer at Paris, and interpreter to his majesty for the Greek and Latin languages; he composed several works, and died at Paris in 1583, at about the age of 60, leaving a son, known as FREDERIC Morel the younger, the most celebrated of the family, who succeeded his father, in 1581, as king's printer in the Hebrew, Greek, Latin, and French tongues. He was well versed in these languages, and translated from the Greek, and published, from the manuscripts in the king's library, a number of authors, particularly the fathers, with annotations of his own. He sacrificed every thing to study, and being informed that his wife was in the act of expiring, he refused to quit his pen till he had finished what he was about, and by that time news was brought him that she was dead; to which he coolly replied, "I am sorry for it—she was a good woman." He died in 1638, at the age of 78. He had a brother CLAUDE, who was nominated king's printer in 1602, and published valuable editions of several Greek fathers, and other authors, to which he prefixed learned prefaces of his own composition. He died in 1626, while he was engaged in an edition of St. Atha-

[1] Dict. Hist.

nasius and Libanius, which was completed by his son Claude, who succeeded to the business. CHARLES, another son of Frederic, exercised the same office with credit, which he resigned, in 1639, to his brother GILES. The latter printed an edition of Aristotle, Greek and Latin, in four volumes folio, and the great Bibliotheca Patrum, in 17 volumes.[1]

MOREL (ANDREW), an eminent antiquary, was born at Bern in Switzerland, it does not appear in what year. He had so strong a passion for the study of medals, that he was firmly persuaded of its being natural to him. He travelled through several countries, and made large collections. In 1673 he became acquainted at Basil with Charles Patin, who communicated to him many very curious and rare medals, and also several other things which related to the science. At Paris he had access to the king's cabinet, and was permitted to design from it whatever he pleased. He was exhorted by Ezekiel Spanheim, and others of his learned acquaintance, to prepare his collections for the public; and, in 1683, he published at Paris, in 8vo, "Specimen universæ rei nummariæ antiquæ." The great work, of which this was a specimen, was to be a complete collection of all ancient medals, of which he had at that time 20,000 exactly designed. At Leipsic, 1695, in 8vo, was published a second edition of this "Specimen," corrected, altered, and augmented; to which were added some letters of Spanheim, upon the subject of medals.

Soon after this Essay appeared, Louis XIV. gave him a place in his cabinet of antiques; which, though it brought him great honour, and some profit for the present, yet cost him very dear in the end: for, whether he spoke too freely of Mr. de Louvois, on account of his salary, which, it seems, was not very well paid, or for some private reason, of which we are ignorant, he was, by order of that minister, committed to the Bastile, where he lay for three years. He was released at the death of Louvois, which happened in 1691, but not till the canton of Bern solicited in his favour. He then returned to Switzerland, and resumed his grand design; and afterwards, in 1694, went to Arnstad in Germany, upon an invitation from the count of Schwartzburg, with whom he lived in quality of his anti-

[1] Moreri.—Dict. Hist.—Wolfii Monumenta Typographica.—Maittaire.

quary. The count had a fine collection of medals, and furnished him with every thing necessary for carrying on his great work. Spanheim, who returned from France to Berlin in 1689, had a desire to see him again, and gave him also all the assistance and encouragement he could; yet some unforeseen accidents prevented him from completing it. He died of an apoplexy at Arnstad, April 10, 1703.

In 1701 he had published "Epistola ad J. Perizonium de Nummis consularibus," in 4to; which Perizonius reprinted at Leyden in 1713, at the end of his piece "De Ære gravi," in 8vo. In 1734, came out at Amsterdam, in 2 vols. folio, "Thesaurus Morellianus, sive Familiarum Romanarum Numismata omnia, diligentissime undique conquisita, &c. Nunc primum edidit & commentario perpetuo illustravit Sigebertus Havercampus." This was part of Morel's great work, and contains an explication of 3539 medals, engraved with their reverses. It appears, that this learned man was not so much in love with numismatical pursuits, as to despise all others, but knew the nature and bounds of the province, as well as the real use and value of the science which he had cultivated.[1]

MORELL (THOMAS), an able classical scholar and editor, was born at Eton in Buckinghamshire, March 18, 1703. His father's name was Thomas, and his mother, probably after the decease of her husband, kept a boarding-house in the college. At the age of twelve he was admitted on the foundation at Eton-school, and was elected thence to King's college, Cambridge, Aug. 3, 1722. He took his first degree in 1726, became M. A. in 1730, and D. D. in 1743. In 1731 he was appointed to the curacy of Kew, in Surrey, and was some time also curate of Twickenham. In July 1733 he was admitted *ad eundem* at Oxford; and in 1737 became a fellow of the Society of Antiquaries, having just been instituted, on the presentation of his college, to the rectory of Buckland in Hertfordshire, the only preferment he ever obtained. In 1775, indeed, we find him appointed chaplain to the garrison at Portsmouth, and he for several years preached Mr. Fairchild's Botanical Sermon on Whit-Tuesday, at St. Leonard's Shoreditch; but these scarcely deserve the name of preferments. As he rendered many important services to literature, it is

[1] Niceron, vol. XXXIV.—Moreri.

rather singular that he never met with a patron who might have rendered him independent; but he knew little of the world, and found so much pleasure in his studies, as to neglect the common observances of polite life. He was probably contented; but he was always poor, and frequently in debt. He was warm in his attachments, and was a cheerful and entertaining companion. He was extremely fond of music, and in early life associated much with its professors. Mr. Cole thinks this did him no service, and informs us that at one time his chief dependance was on a Mons. Desnoyers, a dancing master, who had some interest with Frederick prince of Wales, but Desnoyers died before he could obtain any thing for him. Those who feel for the character of the age would not have been pleased to record that a divine and a scholar * attained preferment through such a medium. He died Feb. 19, 1784, and was buried at Chiswick. In 1738 he married Anne, daughter of Henry Barker, esq. of Chiswick, by whom he had no issue.

He was an early contributor to the Gentleman's Magazine; assisted Hogarth in his "Analysis of Beauty," and published some occasional sermons. His other publications followed in this order, 1. "The Life of Dr. Edward Littleton," prefixed to the first volume of his sermons, in 1735. 2. "Poems on Divine Subjects; original and translated from the Latin of Marcus Hieronymus Vida, with large annotations, more particularly concerning the being and attributes of God," Lond. 1732, 8vo, reprinted 1736. 3. "The Canterbury Tales of Chaucer, in the original, from the most authentic MSS. and as they are turned into modern language by the most eminent hands," ibid. 1737. 4. "A copy of English congratulatory verses on the mar-

* In Wooll's Life of Dr. Warton we have the following characteristic anecdote of Dr. Morell. When he visited Winchester, he in a casual survey of the college entered the school, in which some junior boys were writing their exercises, one of whom, struck no less with his air and manner than the questions he put to them, whispered to his school-fellows, "Is he not a fine old Grecian!" The Doctor, overhearing the expression, turned hastily round, and exclaimed, "I am indeed an old Grecian, my little man! Did you never see my head before my Thesaurus?" The boy, having made an awkward apology, hastily withdrew; and soon finding two of the Præpositors, repeated to them the stranger's words, who, aware of the dignity of their visitor, instantly came up, and, introducing themselves, offered in a most respectful manner to shew him the college: he accepted their offer, and after visiting every part of it with a view of discovering the information and attainments, as well as gratifying the politeness of his guides, parted from them highly pleased with the attention which had been shewn him.

riage of the prince of Orange with the princess Anne," 1737. 5. "Philalethes and Theophanes; or a summary view of the last controversy occasioned by a book entitled 'The Moral Philosopher,' part I." Lond. 1739, 8vo, reprinted 1740. 6. "The Christian's Epinikion, or Song of Triumph; a paraphrase on 1 Cor. xv. attempted in blank verse; with annotations, explanatory and critical," ibid. 1743, 4to. 7. "Hope, a poetical essay, in blank verse, on that Christian grace, in three books," 1745. 8. "Spenser's Works," by subscription, 1747. 9. "Euripidis Hecuba, Orestes, et Phenissæ, cum scholiis antiquis, &c." 1748, 2 vols. 8vo. This is a reprint of King's edition, with the Alcestes added by himself. In 1749, Dr. Morell published the "Hecuba," translated from the Greek, with annotations. 10. A specimen of his "Thesaurus," 1757. 11. "Philoctetes," 1757, 8vo. 12. "Thesaurus Græcæ Poeseos, sive Lexicon Græco-prosodiacum," &c. 4to, with Hogarth's portrait of the author. The value of this work has been so long and so often acknowledged, that it is only necessary to add that a much improved edition is now in the hands of an eminent scholar, and nearly ready for publication. 13. The "Prometheus" of Æschylus, &c. 1767, 8vo; 1774, 4to. 14. "A Dissertation on the Corbridge altar now in the British Museum," &c. in a Latin letter to the hon. Daines Barrington," 1774, printed in the Archæologia, vol. III. 15. "Sacred Annals; or the Life of Christ, as recorded by the Four Evangelists," &c. 1776, 4to. He also published a corrected edition of Hederick's Lexicon, and three editions of Ainsworth's Dictionary; and compiled the words for Handel's Oratorios. After his death was published a translation of "Seneca's Epistles," with annotations, 1786, 2 vols. 4to. This is a correct and faithful translation, but never attracted much public attention. In 1794 also was published "Notes and Annotations on Locke on the Human Understanding, written by order of the queen (Caroline), corresponding in section and page to the edition of 1793," 8vo. This, which was written by the author while in the prime of life, does great credit to his talents as a metaphysician, and has been judged a very necessary aid in the perusal of Locke.[1]

MORERI (Lewis), a French divine, and the first compiler of the "Great Historical Dictionary," which still goes

[1] Nichols's Bowyer.—Harwood's Alumni Etonenses.

by his name, was born at Bargemont, a small village in Provence, in 1643. He was educated in classical learning at Draguignan, under the fathers of the Christian doctrine. He studied rhetoric in the college of Jesuits at Aix, where he also performed his course of philosophy; and thence removing to Lyons, studied divinity. When he was but eighteen, he composed a small allegorical work, entitled "Le pais d'Amour;" and, in 1666, a collection of French poems, which he called "Doux plaisirs de la Poesie:" to which works he put only the first letters of his name, L. M. He applied himself diligently to the Italian and Spanish languages; and this latter enabled him to translate Rodriguez's treatise on Christian perfection. It was printed at Lyons in 1677, in 3 vols. 8vo, under the title, "Pratique de la Perfection Chrétienne & Religieuse, traduite de l'Espagnol d'Alphonse Rodriguez." After he had taken orders, he preached on controversial points at Lyons for five years, with great success; and here formed the plan of his "Historical Dictionary," the first edition of which appeared at Lyons in 1674. In this he professed to collect and digest into alphabetical order, whatever seemed to him curious in sacred and profane history, so that hence information might be had upon all kinds of subjects in a moment: and every body was amazed to see so laborious a work from so young a man.

The same year he was taken into the family of the bishop of Apt, in Provence, whom he attended the year following to Paris; and was soon introduced to the prelates, who held their assembly in St. Germain en Laye, and to the learned men in the metropolis. While he was engaged in the second edition of his "Dictionary," his friends recommended him to M. de Pompone, secretary of state, who invited him to his house, in 1678. He might have expected great advantages from the patronage of that minister; but his intense application to his "Dictionary" injured his health in such a manner that he never recovered it. M. de Pompone having resigned his post in 1679, Moreri took the opportunity of retiring to his own house, in order to complete his work, but his health declining rapidly, he died July 10, 1680, aged 37. Besides the writings above mentioned, he put the "Lives of the Saints" into more elegant French, and added methodical tables for the use of preachers, with chronological tables; and, in 1671, he published at Lyons the following book, "Rela-

tions nouvelles du Levant, ou Traités de la Religion, du Gouvernment, & des Coutumes, des Perses, des Armeniens, & des Gaures, composés par le P. G. D. C. C. (P. Gabriel du Chinon, Capuchin), & donnés au public par le sieur L. M. P. D. E. T." (that is, Louis Moreri, Pretre, Docteur en Theologie.)

The first edition of his "Dictionary" was comprized in one vol. folio, which he soon found very defective, and therefore applied himself with great vigour to enlarge it; which he did in two volumes, and the year after his death it was printed at Paris in 1681. The third edition, in 1683, is likewise in two volumes, and was copied from the second. The two following editions, of which the fourth was printed in 1687, and the fifth in 1688, were published at Lyons in two volumes, and were the same with that of 1683, except that some articles were added. It was afterwards thought proper to give a "Supplement or third Volume of the Historical Dictionary," which was printed in 1689 in folio. The sixth edition, in which is inserted the Supplement in the same alphabetical order, corrected in a great number of places, and enlarged by many important articles and Remarks, was printed at Amsterdam in 1691 in four volumes in folio. Le Clerc had the care of this edition, in which the articles of the Supplement are incorporated, and made the additions, consisting either of new articles, or improvements of other articles. Three more editions followed, almost the same, in 1694, 1698, and 1699, all in 4 vols. folio. The tenth was printed from the edition revised by Le Clerc, at Amsterdam, 1702, in 4 vols. folio. The eleventh was published by Mons. Vaultier with new additions, at Paris, 1704, 4 vols. folio. It was preceded by a piece entitled "Projet pour la Correction du Dictionnaire Historique de M. Moreri, deja revu, corrigé, & augmenté dans le derniere Edition de Paris par M. Vaultier," Paris, 1701, 4to. It was followed by a piece entitled "Remarques Critiques sur la Nouvelle Edition du Dictionnaire Historique de Moreri, donnée en 1704." The second edition of this piece, printed at Rotterdam in 1706, 12mo, is enlarged with a preface and a great many notes by another author, viz. Bayle, who published this edition. The twelfth edition of Moreri was printed at Paris in 1707, 4 vols. folio, and the thirteenth in 1712, in 5 vols. folio. Dupin had a considerable share in it, as also in the following editions. In 1714, there was printed separately in

that city a large Supplement, composed, as is said in the advertisements, of new articles, corrected in the last edition of 1712, to serve as a supplement to the preceding editions. This supplement was reprinted with great additions by Bernard at Amsterdam in 1716 in two volumes, folio. The fourteenth edition of Moreri was printed at Amsterdam in 1717, in six volumes, folio, with the Supplement, which is not incorporated in the body of the work. The fifteenth edition was printed at Paris, 1718, 5 vols. fol. The articles of the Supplement published in Holland are inserted in their proper places, with some additions. This edition has been greatly criticised. The authors of the "Europe Sçavante" have inserted in their fourth volume, p. 230, a memoir, in which is shewn, that in the single letter Z, which is one of the shortest, there are a great many faults, and several articles omitted. The abbé Le Clerc also published "Remarks upon different Articles," in the three first volumes, printed in three volumes 8vo; the first in 1719, the second in 1720, and the third in 1721. Father Francis Meri, a Benedictine Monk, published likewise upon this subject a pamphlet, entitled "Discussion Critique & Theologique des Remarques de M. sur le Dictionnaire de Moreri de 1718," 1720, 8vo. It is a defence of some passages of the Dictionary against the criticism of the abbé Le Clerc. The sixteenth edition of Moreri was printed at Paris in 1724, in 6 vols. folio. Monsieur de la Barre had the care of it. What relates to genealogy was revised by Monsieur Vailly, an advocate; and the abbé Le Clerc furnished five or six thousand corrections, as he informs us in his "Bibliotheque de Richelet." The seventeenth edition was printed at Basil in 1731; and the eighteenth at Paris, in 1732, 6 vols. folio, to which supplementary volumes were added. The last and best edition, in which all these were incorporated, is that of 1759, 10 vols. folio. This is still a work of great value and utility, particularly the biographical part, but much of the historical and geographical part has become almost obsolete, owing to the more correct information and improvements introduced in those branches.[1]

MORES (EDWARD-ROWE), an English antiquary (descended from an ancient family, which had been seated from the beginning of the sixteenth century at Great Cox-

[1] Moreri.—Gen. Dict.—Dict. Hist.

well, in the county of Berks, and allied by his grandmother to that of Rowe, which had been settled at High-am-Bensted in Walthamstow, in the county of Essex, ever since the middle of the same century), was born Jan. 13, 1730, at Tunstall in Kent, where his father was rector for near 30 years. He was educated at Merchant Taylors' school*; and admitted a commoner of Queen's college, Oxford, June 24, 1746. While he resided at Oxford, in 1746, he assisted in correcting an edition of "Calasio's Concordance," projected by Jacob Ilive the printer, who afterwards associated with the rev. William Romaine, and published this "Concordance" in 1747, 4 vols. folio. Before he was twenty, Mr. Mores published at Oxford, in 1748, 4to, "Nomina & Insignia gentilitia Nobilium Equitumque sub Edvardo primo rege Militantium;" the oldest treasure, as he styles it, of our nobility after "Domesday" and the "Black Book of the Exchequer." He had also printed, except notes and preface, a new edition in 8vo, of Dionysius Halicarnassensis "De claris Rhetoribus," with vignettes engraved by Green, the few copies of which were sold after his death†. In 1752, he printed, in half a quarto sheet, some corrections made by Junius in his own copy of his edition of "Cædmon's Saxon Paraphrase of Genesis, and other parts of the Old Testament," Amst. 1655; and, in 1754, he engraved fifteen of the drawings from the MS. in the Bodleian library. The title of these plates is, "Figuræ quædam antiquæ ex Cædmonis Monachi Paraphraseos in Genesim exemplari pervetusto in Bibliotheca Bodleiana adservato delineatæ; ad Anglo-Sax-

* Mr. Mores had made a few collections for a history of this school, and lists of persons educated there.—A view of it was engraved by Mynde, in 1756, for Maitland's edition of "Stowe's Survey," 1756, inscribed "Scholæ Mercatorum Scissorum Lond. facies orientalis. Negatam à Patronis D. Scholaris, Edw. Rowe Mores, arm. A.M. S.A.S." A history of this school has just been ably executed by the Rev. H. B. Wilson, B. D. 1812—1815, 2 vols. 4to.

† It was republished in 1781, 8vo, and consisted of two parts; the first containing critical observations on the writings of Lysias, Isocrates, and Isæus; the second on Demosthenes and Dinarchus; but in both these articles there are several mutilations. Mr. Mores, in the interval from the first publication, had written to several learned men in different parts of Europe, in order to procure any information, which might be of service to him in completing his edition, but met with no success. It is said that he intended to subjoin annotations, but nothing of that nature was found among his papers, except some remarks on the margin of a copy of Hudson's edition, which was sold at the sale of his books, to Mr. Gough, who said that there were no other notes in the book than have been inserted in the new edition, and doubted, therefore, whether Mr. Mores had written any other.

onum mores, ritus, atque ædificia Seculi, præcipue decimi, illustranda in lucem editæ. Anno Domini MDCCLIV." The plates, which were purchased by Mr. Gough, are now in the Bodleian library.

In 1752 he was elected F. S. A. and two years after was one of a committee for examining the minute-books of that society, with a view to selecting thence papers proper for publication *. Being intended for orders by his father, he took the degrees of B A. May 12, 1750, and M. A. Jan. 15, 1753; before which time he had formed considerable collections relative to the antiquities, &c. of Oxford, and particularly to those of his own college, whose archives he arranged, and made large extracts from, with a view to its history. He was at the expence of three plates of the Black Prince's apartments there, since pulled down, which were drawn and engraved by that very ingenious artist B. Green. Twenty-eight drawings at his expence, by the same hand, of ancient gates, halls, &c. since ruined or taken down, were purchased by Mr. Gough, as also some collections for a "History of Godstow Nunnery," by Mr. Mores, for which a plate of its ruins was engraved, and another of Iffley church. His MSS. relative to his own college, with his collections about All Souls' college, fell after his death into the hands of Mr. Astle, who presented the former to Mr. Price of the Bodleian library.

Mr. Mores appears to have assisted Mr. Bilson in his burlesque on the latter society, published in a folio sheet, entitled "Proposals for printing, by subscription, the History of the Mallardians," treating them as a set of stupid *bons vivans*; at least he may be presumed to have contributed the prints of a cat said to have been starved in their library, and of two ancient grotesque busts carved on the south wall of the college, the plates of which were in his possession. When Mr. Mores left the university he went abroad, and is reported to have taken orders; but, whether this tradition has any better foundation than his affectation of wearing his academical habit, and calling it that of a Dominican friar, we do not pretend to vouch. It has been said, that he entered into deacon's orders in the church of England, to exempt himself from serving civil

* A more numerous committee were appointed for the same purpose in 1762. But still the publication lingered till 1770, when the first volume of the "Archæologia" appeared. Many valuable dissertations and communications still remain unselected from the early minute-books.

offices; but it does not appear that he received ordination from the bishop of London. Thus much, however, is certain, that in the letters of administration granted to his son, on his dying intestate, he is styled "the Reverend Edward-Rowe Mores, doctor in divinity," but, at what time, or by which of the bishops, he received ordination, we have not yet discovered. Mr. Nichols was assured by a very intimate friend of Mr. Mores, that he received the honorary title of D. D. in consequence of a literary favour which he had conferred on some foreign Roman catholic ecclesiastics, who wished to repay him by a pecuniary acknowledgment, which he politely declined accepting. Mr. Mores was as ambitious of singularity in religion as in other pursuits; and if he could be said to be a member of any particular church, it was that of Erasmus, whom he endeavoured to imitate. He thought the Latin language peculiarly adapted to devotion, and wished, for the sake of unity, that it was universally in use. He composed a creed in it, with a kind of mass on the death of his wife, of which he printed a few copies, in his own house, under the disguised title of "Ordinale Quotidianum, 1685. Ordo Triginalis." Of his daughter's education he was particularly careful. From her earliest infancy he talked to her principally in Latin. She was sent to Rouen, for education, but without the least view to her being a Roman catholic: on the contrary, he was much displeased when he found she had been perverted. Two original letters to the superior of the house under whose care she was placed, which are printed in the "Anecdotes of Bowyer," contain a sufficient refutation of the report of his being himself a member of the church of Rome.

On his return to London, Mr. Mores resided some years in the Heralds' college, intending to have become a member of that society, for which he was extremely well qualified by his great knowledge and skill in heraldic matters; but, altering his plan, retired about 1760 to Low-Layton, in which village he had resided some time before, and, while he was churchwarden there, considerably improved the church. Here, on an estate left him by his father, he built a whimsical house, on a plan, it is said, of one in France. In 1759 he circulated queries for a parochial "History of Berkshire," but made no considerable progress. His collections on that subject appeared in 1783, in the XVIth number of the "Bibliotheca Topographica."

The Equitable Society for assurance on lives and survivorship by annuities of 100*l.* increasing to the survivors, in six classes of ages from 1 to 10—10 to 20—20 to 30—30 to 40—40 to 50—50 to the extremity of life, owes its existence to Mr. Mores. It had been first suggested and recommended in lectures, in 1756, by Mr. James Dodson, mathematical master at Christ's hospital, and author of the "Mathematical Repository," who had been refused admission into the Amicable Society on account of his age; but he dying November 23, 1757, before his design was completed, except the plan of reimbursement to him and his fifty-four associates, Mr. Mores undertook to apply for a charter in 1761, but failing of success, he with sixteen more of the original subscribers, resolved to persevere in establishing their society by deed. It was hereby provided that Mr. Mores should be perpetual director, with an annuity of 100*l.* He accordingly drew up and published, in 1765, "A short Account of the Society," in 8vo (of which a seventh edition with additions, was printed in 1767), "The Plan and Substance of the Deed of Settlement," "The Statutes," "Precedents of sundry Instruments relating to the Constitution and Practice of the Society," London, 1766, 8vo. The "Deed of Settlement, and the Declaration of Trust," 1768, "A List of the Policies and other Instruments of the Society, as well general as special," 8vo; but, some disputes arising between Mr. Mores and the original members of this society, he separated from them that year. There were printed, "Papers relating to the Disputes with the Charter Fund Proprietors in the Equitable Society, by order of a general court held the 3d day of November, 1767, for the use of those assured on the lives of others, who shall apply for the same," 1769," 8vo. This society still subsists, and their office is in Bridge-street, near Blackfriars bridge, to which it was removed from Nicholas-lane, Lombard-street, 1775. All Mr. Mores's papers on this subject came into the hands of Mr. Astle. In the latter part of his life, Mr. Mores (who had long turned his thoughts to the subject of early printing) began to correct the useful publication of Mr. Ames. On the death of Mr. John James of Bartholomew-close (the last of the old race of letter-founders) in June 1772, Mr. Mores purchased all the curious parts of that immense collection of punches, matrices, and types, which had been accumulating from the days of Wynkyn de

Werde to those of Mr. James. From these (which were sold by auction by Mr. Paterson) a large fund of entertainment would probably have been given to the curious, if the life of Mr. Mores had been prolonged. His intentions may be judged of from his valuable "Dissertation on Typographical Founders and Founderies." As no more than 80 copies of it were printed, this must always be considered as a typographical curiosity. Mr. Nichols, who purchased the whole impression, subjoined a small appendix to it.

Mr. Mores was a most indefatigable collector, and possessed great application in the early part of his life, but, in the latter part, gave himself up to habits of negligence and dissipation, which brought him to his end by a mortification, in the forty-ninth year of his age, at his house at Low Layton, Nov. 28, 1778. His large collection of curious MSS. and valuable library of books, were sold by auction by Mr. Paterson, in August following. Of the former, his "History and Antiquities of Tunstall in Kent," the only papers that were completed for the press, and for which he had engraved a set of plates out of the many drawings taken at his expence, was purchased at the sale by Mr. Nichols, who gave it to the public as a specimen of parochial antiquities, which will shew the ideas of this industrious antiquary, and his endeavour to make even the minutest record subservient to the great plan of national history.

Mr. Mores married Susannah, daughter of Mr. Bridgman, an eminent grocer in Whitechapel, by whom he had a son and daughter.[1]

MORETON. See MORTON (JOHN).

MORGAGNI (JOHN BAPTIST), an eminent physician and anatomist, was born at Forli, in Romagna, in February 1682. After a careful education, in which he displayed a proficiency in classical and philosophical acquirements beyond his years, he studied medicine at Bologna with great ardour, and soon attracted the attention and esteem of his able masters, Valsalva and Albertini; the former of whom availed himself of his assistance in the researches into the organ of hearing, which he was at that time prosecuting, and in drawing up his memoirs upon that subject. Morgagni also acted as substitute during the

[1] Nichols's Bowyer.

absence of professor Valsalva on a journey to Parma, and illustrated his lectures by numerous anatomical preparations. Soon after he travelled for improvement, going first to Venice, where he cultivated several branches of physics, with the assistance of Poleni, Zanichelli, and other scientific men; and afterwards he visited Padua, where he attended the schools, under the direction of distinguished professors, with his accustomed industry. After his return he settled for a short time at his native place, and then by the advice of Guglielmini, returned to Padua, where he was appointed professor, in 1711, and taught the theory of physic. He became the intimate friend of the celebrated Lancisi, whom he assisted in preparing for publication the drawings of Eustachius, which appeared in 1714. He had already distinguished himself by the publication of the first part of his own work, the "Adversaria Anatomica," Bonon. 1706, 4to, which was remarkable for the originality of its execution, and for the accuracy, as well as the novelty, of the observations which it contained. He published, successively, from this time to 1719, five other parts of this important work, which contains a great many discoveries in different parts of the human body, most correctly detailed.

The progress of this work had extended his reputation throughout Europe; and in 1715, his talents were rewarded by an appointment to the first anatomical professorship in the university of Padua; and henceforth to the close of a long life he ranked deservedly at the head of the anatomists of his time, and literary honours were accumulated upon him from every quarter of Europe. He was elected a member of the Academia Naturæ Curiosorum, in 1708; of the Royal Society of London, in 1724; of the Academy of Sciences at Paris, in 1731; of the Imperial Academy of Petersburgh, in 1735; and of the Academy of Berlin, in 1754; and he was one of the first associates of the Institute of Bologna. All the learned and great, who passed through Bologna, visited Morgagni; he was honoured by the particular esteem of three successive popes; and his native city of Forli placed his bust in their public hall during his life, with an honorary inscription. He married a lady of noble family at Forli, by whom he had fifteen children, eight of whom survived him. By his professional labours, and a life of frugality, he accumulated a large

property, and died at the advanced age of ninety years, about the end of 1771, in the possession of his faculties.

In addition to the Adversaria, already mentioned, Morgagni published the following works: "In Aurelium Celsum et Quintum Serenum Sammonicum Epistolæ quatuor," 1704; "Nova Institutionum Medicarum Idea," Patav. 1712; which was written upon his appointment to the theoretical chair, and teaches the proper method of acquiring medical science; "Vita Guglielmini," prefixed to an edition of the works of that physician, Geneva, 1719; "Epistolæ Anatomicæ duæ, novas observationes et animadversiones complectentes, quibus Anatome augetur, &c." which were edited at Leyden by Boerhaave, and relate chiefly to a dispute with Bianchi on the structure of the liver. "Epistolæ Anatomicæ XVIII. ad Scripta pertinentes celeb. Ant. Mar. Valsalvæ," Venice, 1740, 2 vols. 4to. To these epistles are prefixed a life of Valsalva. "De Sedibus et Causis Morborum per Anatomiam indagatis, Libri quinque," Venice, 1760, folio. This great and valuable work was published when the author had nearly reached his eightieth year. It contains a prodigious collection of dissections of morbid bodies, made by himself and his master, Valsalva; arranged according to the organs of the body in which the diseases were seated. He followed the plan adopted by Bonetus, in his "Sepulchretum Anatomicum;" but the accuracy and fidelity of his details render this collection of morbid anatomy of very superior value to all that had preceded it. Of this work an excellent translation was published by Dr. Benjamin Alexander, in 1769, 3 vols. 4to. Morgagni's last publication, in 1763, "Opuscula miscellanea, quorum non pauca nunc primum prodierunt," Venice, folio, contains dissertations on the lachrymal ducts, on the glands, on gall-stones, urinary calculi, &c. in addition to his first-published critical dissertations on Celsus. In 1765, a complete edition of his whole works was printed at Bassano, 5 vols. folio.[1]

MORHOF (DANIEL GEORGE), a very learned German, was born of a good family at Wismar, a town in the duchy of Mecklenburg, Feb. 6, 1639. After some school education at Wismar, he was sent in his sixteenth year to Stetin, where he studied philosophy under John Micrælius,

[1] Fabroni Vitæ Italorum, vol. XII.—Rees's Cyclopædia.—Eloy, Dict. Hist. de Medicine.

Hebrew under Joachim Fabricius, and civil law under John Sithman; without neglecting, in the mean time, the belles lettres, which he had principally at heart. In 1657, he removed to Rostock, in order to continue the study of the law; but in consequence of his "Lessus in Ciconiam Adrianum, carmen juvenile et ludicrum," published in quarto, he was chosen professor of poetry in 1660. The same year he made a journey into Holland and England, resided some time in the university of Oxford, and then returned to his employment at Rostock. He published, in 1661, "Dissertatio de enthusiasmo et furore poetico," 4to; and, at Franeker, where he took his doctor's degree, he published his thesis "De jure silentii," 1661, 4to. At Rostock he remained until 1665, when the duke of Holstein, having founded an university at Kiel, engaged him to accept the professorship of poetry and eloquence. In 1670, he made a second journey into Holland and England, contracting the acquaintance and friendship of learned men in every place as he passed along. He saw Grævius at Utrecht, J. Frederic Gronovius at Leyden, Nicolas Heinsius at the Hague, &c. In England he conversed much with Isaac Vossius, and with the hon. Robert Boyle. He admired Boyle so much, that he translated one of his philosophical works into Latin, and published it at Hamburgh in 1671. Returning to his own country, he was twice in danger of losing his life. He was near being shipwrecked in his passage over the water; and he had like to have been crushed to death by the fall of a great quantity of books, and paper, while he was amusing himself in Elzevir's shop at Amsterdam. The first of these dangers was rumoured in his own country, before his arrival; and his being drowned was so firmly believed, that several elegies were made upon his death. He married at Kiel in 1671; two years after was made professor of history; and, in 1680, librarian of the university. His extreme ardour for study for some time supported him in composing his numerous works, and discharging his official duties; but his constitution at length sunk under so many labours; and his illness, being increased by drinking Pyrmont-waters, carried him off July 30, 1691. His death is also supposed to have been hastened by his excessive grief for the loss of his wife in 1687.

He was the author of several works of a smaller kind; as "Orations," "Dissertations," "Theses," and "Poems,"

some of which were of the ludicrous kind, for which he appears always to have had a taste. But his great work is his "Polyhistor, sive de Notitia Auctorum et Rerum Commentarii;" for such was its title when first published at Lubec in 1688. It has been enlarged, since the death of Morhof, in several successive editions; the last and best of which was published at Lubec, 1747, in 2 vols. quarto, with this title: "D. G. Morhofii Polyhistor, literarius, philosophicus, et practicus, cum accessionibus Virorum clarissimorum Joannis Frickii et Joannis Molleri Flensburgensis. Editio quarta. Cui Præfationem Notitiamque Diariorum literariorum Europæ præmisit Joannes Albertus Fabricius, nunc auctam et ad annum 1747 continuatam." This is the most extensive, and perhaps the best history of literature extant; yet it wants a more happy arrangement, and even with the help of an apparently very minute index, cannot be consulted with ease; but with all these defects, the obligations which every man curious in literary history owes to Morhof, are such as entitles his memory to the highest respect.

Among his lesser performances is a work entitled "Princeps Medicus," Roctock, 1665, 4to, a dissertation on the cure of the king's evil by the kings of France and England, which he supports as miraculous. He was answered by Zeingrave, a divine of Strasburgh; and we ought not to be very severe on Morhof's credulity in this respect, when we consider that the royal touch was practised by our own sovereigns for more than half a century after the date of his work. We can however less excuse him for his treatise "De transmutatione metallorum," Hamburgh, 1673, 8vo, although even in this case it may be said that he was not the only man of learning who at that time had not forsaken the absurdities of alchemy. He published afterwards in German a valuable dissertation on "German Poetry;" another on the style of Livy: "De Patavinitate Liviana;" and after his death appeared one of his most elegant dissertations, "De pura dictione Latina," edited by Mosheim, in 1725, 8vo.[1]

MORIN (JOHN BAPTIST), physician and regius professor of mathematics at Paris, was born at Villefranche in Beaujolois, Feb. 23, 1583. After studying philosophy at Aix

[1] Niceron, vol. II.—Moreri.—Eloge by Moller, in the edition of the Polyhist. of 1708, omitted by Fabricius.—Saxii Onomast.

in Provence, and physic at Avignon, of which he commenced doctor in 1613, he went to Paris, and lived with Claude Dormi, bishop of Boulogne, who sent him to examine the nature of metals in the mines of Hungary. This gave occasion to his "Mundi sublunaris Anatomia," which was his first production, published in 1619. Upon his return to his patron the bishop, he took a fancy to judicial astrology, and began to inquire, by the rules of that art, into the events of 1617. Among these he found, that the bishop of Boulogne was threatened with the loss of either liberty or life, of which he forewarned him. The bishop laughed at Morin's prediction; but, engaging in state-intrigues, and taking the unfortunate side, he was treated as a rebel, and actually imprisoned that very year. After the fall of his prelate, he lived with the abbé de la Bretonniere, in quality of his physician, for four years; and, in 1621, was taken into the family of the duke of Luxemburg, where he lived eight years more. In 1630, he was chosen professor royal of mathematics.

His abilities in his profession gave him access to the great, even to cardinal Richelieu; and, under the administration of cardinal Mazarin, he obtained a pension of 2000 livres. Richelieu is said at first to have admitted him to his most secret councils, and to have consulted him about matters of the greatest importance; but during the greater part of his life, he appears to have gained most fame by his astrological predictions, which, right or wrong, were suited to the credulity of the times. He died at Paris, Nov. 6, 1656. He wrote a great number of books, not forgotten; but did not live to publish his favourite performance, his "Astrologia Gallica," which had cost him thirty years' labour. It was printed, however, at the Hague, 1661, in folio, with two epistles dedicatory; the one from the author to Jesus Christ; the other addressed to Louisa Maria de Gonzaga, queen of Poland. That princess encouraged Morin to undertake this great work, and paid the charges of the impression. At the time when it was said that she was to be married to the prince, Morin affirmed, that that marriage should never take place, and that she was destined to the bed of a monarch; and it is thought that she the more readily engaged to bear the expences of a work whose author had flattered her with the hopes of a crown, which she afterwards wore. Of his "Astrologia Gallica," Guy Patin says, "I understand,

that the 'Astrologia Gallica' of the sieur Morin is at last finished at the Hague. I am told, that it abuses the Parisian and other physicians, who give no credit to judicial astrology; and I do not wonder, that the author should behave in this manner, for he was a fool. The book is printed in one volume, folio. The queen of Poland gave 2000 crowns to carry on the edition, at the recommendation of one of her secretaries, who is a lover of astrology. You see in what manner crowned heads are imposed upon. If it had been a book which might have been of use to the public, the author would not have found one, either to print it, or to bear the charges of the press." Morin, however, received several testimonies of esteem from the great Des Cartes. He became acquainted with this philosopher in 1626, and, some time after, made him a present of his book upon the longitude, which was acknowledged by a very obliging letter. He sent him also, in 1638, some objections to his "Theory of Light," which Des Cartes thought worthy of his consideration.[1]

MORIN (JOHN), a learned ecclesiastic, was born at Blois, of protestant parents, in 1591. He was instructed in the belles lettres at Rochelle, and afterwards went to Leyden, where he attained a critical knowledge of the Greek, Latin, and Oriental tongues, and applied himself to philosophy, law, mathematics, and divinity. Returning to France, he went to settle at Paris, where he gained an acquaintance with cardinal du Perron, and was induced by him to embrace the Roman catholic religion. Some time after, he entered into the congregation of the oratory, lately established, and began to make himself known by his learning and his works. In 1626 he published some "Exercitations upon the original of Patriarchs and Primates, and the ancient usage of ecclesiastical censures, dedicated to pope Urban VIII." He undertook, in 1628, the edition of the "Septuagint Bible," with the version made by Nobilius; and put a preface to it, in which he treats of the authority of the Septuagint; commends the edition of it that had been made at Rome by order of Sixtus V. in 1587, which he had followed; and maintains, that we ought to prefer this version to the present Hebrew text, because this has been, he says, corrupted by the

[1] Gen. Dict.—Niceron, vol. III.—Moreri.—Life prefixed to his "Astrologia Gallica."

Jews. Before this work was ready to appear, he gave the public, in 1629, a "History," written in French, of the deliverance of the church by the emperor Constantine, and of the greatness and temporal sovereignty conferred on the Roman church by the kings of France; but this performance was not well received at Rome, and Morin was obliged to promise that he would alter and correct it. He published, soon after, "Exercitations upon the Samaritan Pentateuch;" for the sake of establishing which, he attacks the integrity of the Hebrew text. The Polyglott being then printing at Paris, Morin took upon himself the care of the Samaritan Pentateuch; but his endeavours to exalt this, together with the Greek and Latin versions of the Bible, at the expence of the Hebrew, made him very obnoxious to some learned men; and he was attacked by Hottinger and Buxtorf in particular. This, however, enhanced his merit at the court of Rome; and cardinal Barberini invited him thither, by order of the pope, who received him very graciously, and intended to employ him in the re-union of the Greek to the Roman church, which was then in agitation. He was greatly caressed at Rome, and intimate with Lucas Holstenius, Leo Allatius, and all the learned there. After having continued nine years at Rome, he was recalled, by order of cardinal Richelieu, to France, where he spent the remainder of his life in learned labours, and died of an apoplexy at Paris, Feb. 28, 1659.

His works are very numerous, and some of them much valued by protestants as well as papists, on account of the Oriental learning contained in them. Father Simon has given us, under the title of "Antiquitates Ecclesiæ Orientalis," a collection of letters to and from Morin, which were found among the papers of father Amelot; and caused them to be printed at London in 1682, with the life of Morin, of which he himself is supposed to be the author. These letters contain many curious particulars relating to criticism and history, and are full of Oriental erudition.[1]

MORIN (LEWIS), a French physician and botanist, of singular character, was born at Mans, July 11, 1635, of parents eminent for their piety, who, although he was one of a numerous family of sixteen children, omitted nothing in his education which their fortune could supply. Botany

[1] Dupin.—Moreri.—Niceron, vol. IX. and X.—Perrault's Les Hommes Illustres.—Saxii Onomast.

was the study that appeared to have taken possession of his inclinations, as soon as the bent of his genius could be discovered. A country person who supplied the apothecaries of the place, was his first master, and was paid by him for his instructions with the little money that he could procure, but he soon made himself master of all this man knew, and was obliged to enlarge his acquaintance with plants, by observing them himself in the neighbourhood of Mans. Having finished his grammatical studies, he travelled on foot to Paris, and after going through the usual course of philosophy, was determined, by his love of botany, to the profession of physic. From this time he engaged in a course of life, which was never exceeded either by the ostentation of a philosopher, or the severity of an anchoret, for he confined himself to bread and water, and at most allowed himself no indulgence beyond fruits. This regimen, extraordinary as it was, had many advantages; it preserved his health; it gave him an authority to preach diet and abstinence to his patients; and it made him rich without the assistance of fortune.

In 1662 he was admitted doctor of physic. About that time Drs. Fagon, Longuet, and Galois, all eminent for their skill in botany, were employed in drawing up a catalogue of the plants in the royal garden, which was published in 1665, under the name of Dr. Vallot, then first physician. During the prosecution of this work, Dr. Morin was often consulted, and from these conversations it was that Dr. Fagon conceived a particular esteem, which he always continued to retain, for him. After having practised some years, he was admitted expectant, and afterwards pensionary physician at the Hotel Dieu; but this advancement added nothing to his condition, except the power of more extensive charity; for all the money which he received as a salary, he put into the chest of the hospital, and always, as he imagined, without being observed. His reputation rose so high at Paris, that mademoiselle de Guise was desirous to make him her physician, but it was not without difficulty that he was prevailed upon by his friend, Dr. Dodart, to accept the place.

By this new advancement he was laid under the necessity of keeping a chariot, an equipage very unsuitable to his temper; but while he complied with those exterior appearances which the public demanded, he remitted nothing of his former austerity in his private life. In two years and

a half the princess fell sick, and was despaired of by Morin, who was a great master of prognostics. At the time when she thought herself in no danger, he pronounced her death inevitable; a declaration which was made more easy to him than to any other by his piety and artless simplicity. The princess, affected by his zeal, taking a ring from her finger, gave it him as the last pledge of her affection, and rewarded him still more to his satisfaction, by preparing for death with true Christian piety. She left him also by will a yearly pension of 2000 livres. On the princess's death he laid down his chariot, and retired to St. Victor, without a servant, having, however, augmented his daily allowance with a little rice boiled in water.

In 1699, on the restoration of the academy, Dodart procured him to be nominated associate botanist. He was constant at the assemblies of the academy, notwithstanding the distance of places, while he had strength enough to support the journey; but his regimen was not equally effectual to produce vigour as to prevent distempers; and being sixty-four years of age at his admission, he could not continue his assiduity more than a year after the death of Dodart, whom he succeeded as pensionary member of the academy in 1707. When Tournefort went to pursue his botanical inquiries in the Levant, he desired Dr. Morin to supply his place of demonstrator of the plants in the royal garden, and rewarded him for the trouble by inscribing to him a new plant which he brought from the East, by the name of *Morina orientalis*.

Dr. Morin advancing far in age, was now forced to take a servant, and, what was yet a more essential alteration, prevailed upon himself to take an ounce of wine a-day, which he measured with the same exactness as a medicine bordering upon poison. He quitted at the same time all his practice in the city, and confined it to the poor of his neighbourhood, and his visits at the Hotel Dieu; but his weakness increasing, he was forced to increase his quantity of wine, which yet he always continued to adjust by weight. At the age of seventy-eight he scarcely left his bed, but his intellects continued unimpaired, except in the last six months of his life. He died March 1, 1714, aged eighty, without any distemper, having enjoyed, by the benefit of his regimen, a long and healthy life, and a gentle and easy death.

This extraordinary regimen was but part of the daily

regulation of his life, of which all the offices were carried on with the utmost regularity and exactness. He went to bed at seven, and rose at two, throughout the year. He spent in the morning three hours at his devotions, and went to the Hotel Dieu in the summer between five and six, and in the winter between six and seven, hearing mass for the most part at Notre Dame. After his return he read the holy scripture, dined at eleven, and when it was fair weather walked till two in the royal garden, where he examined the new plants, and gratified his earliest and strongest passion. For the remaining part of the day, if he had no poor to visit, he shut himself up, and read books of literature, or physic. This likewise was the time he received visits, if any were paid him, but with respect to visits, he often said, "Those that come to see me do me honour; and those that stay away do me a favour." He left behind him no other property than a library, valued at nearly 20,000 crowns, a herbal, and a collection of medals. He published two papers in the Memoirs of the Academy; one, containing an hypothesis respecting the passage of the drink to the bladder, which shows him a very indifferent physiologist; and the other, a "Memoire sur les Eaux de Forges." Among his papers were a very minute index to Hippocrates, Greek and Latin; and a meteorological journal of more than forty years. The method of this is commodious and concise, and it exhibits, in a little room, a great train of curious observations, which would have escaped a man less uniform in his life.[1]

MORIN (PETER), a learned critic, was born in 1531, at Paris. His taste for the belles lettres induced him to visit Italy, where Paul Manutius employed him in his printing-office at Venice. He afterwards taught Greek and cosmography at Vicenza, but was called from thence by the duke of Ferrara, in 1555. Morin at length acquired the esteem of St. Charles Boromeo, and pope Gregory XIII. and Sixtus V. engaged him in the edition of the Greek Bible of the LXX. 1587, the Latin translation is 1588, fol. and in the edition of the Vulgate, 1590, fol. He died in 1608. He was well acquainted with the belles lettres and languages, and has left among his works published by Quetif in 1675, an excellent treatise on the proper use of

[1] From his eloge by Fontenelle, one of those selected and translated by Dr. Johnson for the Gent. Mag. of 1741.—Eloy, Dict. Hist. de Medicine.

the sciences, of which Dupin has given a long analysis, as well as of his other works, and bestows great praise on his extensive knowledge of languages and ecclesiastical history.[1]

MORIN (STEPHEN), a learned French protestant, was the son of Isaac Morin, a merchant of Caen, and born in that city, Jan. 1, 1625. Losing his father at three years of age, his mother designed him for trade; but his taste for learning beginning to show itself very early, she determined to give him a liberal education. Accordingly he studied the classics and philosophy at Caen, and then removed to Sedan, to study theology under Peter du Moulin, who conceived a great friendship for him. He afterwards pursued the same studies under Andrew Rivet, and made a great proficiency in the Oriental languages under Golius. Returning to his country in 1649, he became a minister of two churches in the neighbourhood of Caen, where he was much distinguished by his uncommon parts and learning, and had several advantageous offers made him from other countries, but he preferred his own. In 1664, he was chosen minister of Caen; and his merits soon connected him in friendship with Huetius, Segrais, Bochart, and other learned townsmen. The revocation of the edict of Nantz, in 1685, obliging him to quit Caen, he retired with his wife and three children to Leyden, but soon after was called to Amsterdam, to be professor of the Oriental tongues in the university there; to which employment was joined, two years after, that of minister in ordinary. He died, after a long indisposition both of body and mind, May 5, 1700.

He was the author of several works; as, 1. "Dissertationes octo, in quibus multa sacræ et profanæ Antiquitatis Monumenta explicantur," Genev. 1683, 8vo. A second edition, enlarged and corrected, was printed at Dort, 1700, in 8vo. 2. "Oratio inauguralis de Linguarum Orientalium ad intelligentiam Sacræ Scripturæ utilitate," L. Bat. 1686. This was reprinted with, 3. "Explanationes sacræ et philologicæ in aliquot V. et N. Testamenti Loca," L. Bat. 1698, 8vo. 4. "Exercitationes de Lingua primæva ejusque Appendicibus," Ultraj. 1694, 4to. 5. "Dissertatio de Paradiso terrestri;" printed in Bochart's works, the third edition of which was published at Utrecht in 1692, with Bochart's life by Morin prefixed. 6. "Epistolæ duæ

[1] Dupin.—Niceron, vol. XV.—Moreri.

seu Responsiones ad Ant. Van. Dale de Pentateucho Samaritano;" printed with Van Dale's "De Origine et Progressu Idololatriæ," Amst. 1696, 4to. 7. "Lettre sur l'Origine de la Langue Hébraïque," with an answer of Huetius; printed in the first volume of "Dissertations sur diverses Matieres de Religion et de Philologie, recueillies par M. l'Abbé de Tilladet," Paris, 1712, 12mo. Morin endeavours to prove in this letter, that the Hebrew language is as old as the creation, and that God himself inspired it into Adam. His great fondness for this language made him run into some extravagant notions about it, as Huetius tells him in his answer. Lastly, Morin prefixed a "Life of Jacobus Palmerius" to the "Græcæ antiquæ Descriptio," Leyden, 1678, 4to. His son, HENRY, who died at Caen in 1728, aged seventy-three, was a member of the academy of inscriptions and belles lettres at Paris; and there are several dissertations of his in the "Memoirs of this Academy."[1]

MORISON, FINES. See MORYSON.

MORISON, RICHARD. See MORYSINE.

MORISON (ROBERT), a distinguished botanist of the seventeenth century, was born at Aberdeen in 1620. Being designed for the church, he devoted himself to the study of mathematics in that university; but was diverted from such pursuits by a taste for physic, and especially botany, which, however, was interrupted, for a time at least, by his loyalty, which induced him to become a soldier in the service of king Charles. After receiving a dangerous wound in the head, in the battle near the bridge of Dee, about two miles from Aberdeen, which for a while disabled him, he retired, like many of his countrymen after the ruin of the royal cause, to Paris. Here he became tutor to a young man of some fortune, while he sedulously cultivated the studies necessary for his profession, and took the degree of doctor of physic at Angers, in 1648. Botany, however, was still his favourite pursuit; and by means of M. Robin, who had then the care of the royal garden at Paris, he acquired the patronage of Gaston, duke of Orleans, and was entrusted with the care of that prince's garden at Blois, accompanied by a handsome salary. He held this charge from 1650 to 1660, when the duke died. During that period he devoted himself to the study of theoretical as

[1] Niceron, vol. II.—Moreri, 791.

well as practical botany. He began to plan a system, on the subject of which his royal patron is reported to have delighted to confer with him. He was also dispatched on several botanical expeditions, to various parts of France, for the purpose of enriching the garden. A catalogue of this garden was printed in 1653, by Abel Brunyer, physician to the duke; of which Morison afterwards published at London, in 1669, a new and enlarged edition, accompanied by a regular and professed criticism of the works of Caspar and John Bauhin, which Haller has blamed more than it deserves. Morison gives to these great men all the rank and honour which their eminent learning and industry deserve; and while he points out their mistakes or imperfections, he expresses a wish to have his own likewise pointed out. The "Hortus Blesensis" is disposed in alphabetical order, and accompanied by a double dedication, to king Charles II. and James duke of York, to whom its author had become known in France. On the restoration he refused the most liberal offers to settle in France, and on his arrival in London received the titles of king's physician, and royal professor of botany, with a salary of 200*l.* a year, and a house, as superintendant of the royal gardens. He was also elected a fellow of the college of physicans.

In 1669 he received his doctor's degree from the university of Oxford, and was, Dec. 16, appointed botanical professor, or more properly, keeper of the physic garden, in consequence of which he gave a course of lectures there for some years*. He had been for some time meditating a great universal work on botany, and published an excellent specimen in 1672, containing a methodical arrangement of umbelliferous plants, in folio, accompanied with plates. He takes the leading characters of these plants from the seeds, but admits under the same denomination a tribe totally different, which is surely as great an error as any he had detected in the Bauhins. In 1674, he edited at Oxford a thin 4to, from the MSS. of Boccone, describing a number of new plants from Sicily, Malta, France, and Italy, with 52 plates, which are in general very ex-

* Wood tells us that "he made his entrance on this lecture in the medicine school, Sept. 2, 1670, and the 5th of the same month translated himself to the physic garden, where he read in the middle of it, with a table before him, on herbs and plants, thrice a week for five weeks space, not without a considerable auditory." He is, however, improperly styled professor, as the professorship was not founded until Sherard's time, who appointed Dillenius first professor on his foundation in 1728.

pressive, and many of the plants are no where else represented. His great work, "Plantarum historia universalis Oxoniensis," appeared in 1680, fol. comprizing five sections of herbaceous plants, with numerous plates. This was called the second part of the work, the first, consisting of trees and shrubs, having been postponed, as the most easily to be finished at any time; but it never appeared *. In 1699, long after the author's death, Jacob Bobart published a second volume, called the third part, which concludes the system, as far as regards herbaceous plants. The editor of the volume, in which there are many inaccuracies, claims for the author great honour as the inventor of a system. The outlines, however, of Morison's system are evidently to be traced in the work of Cæsalpinus, published in 1583, and in that of Conrad Gesner, and it is the opinion of sir J. E. Smith, whom we principally follow, that where he deviates from these writers, he has injured his own system. This great work could scarcely have been published at the expence of a private individual, had he not been liberally assisted by the contributions of his opulent Oxford friends, who took a patriotic interest in the performance. The original specimens, such at least as refer to Bobart's share of the undertaking, are still preserved, and serve to remove every difficulty in case of an incomplete description or figure. Such assistance is very requisite, as to the cryptogamic part of the work, though authors have much commended those plates.

The labours and studies of Morison were cut short by an accidental death, similar to that of Tournefort, but more immediate. He received an injury from the pole of a coach, in crossing one of the London streets, Nov. 9, 1683, and died next day, at his house in Green-street, Leicester-square, aged sixty-three. He was buried in the neighbouring church of St. Martin's-in-the Fields. A portrait prefixed to the posthumous volume, indicates Morison to have been, as Bobart describes him, a man of a healthy bodily frame, and of plain and open manners. He is recorded as having cultivated science for its own sake, with much less regard to his personal emolument than to the public good, a sordid love of gain having made no part of his character.[1]

* According to a MS note in our copy of Granger, this first was afterwards finished, but the whole consumed by an accidental fire at Oxford.

[1] Rees's Cyclopædia, by Sir J. E. Smith.—Pulteney's Sketches.—Ath. Ox. vol. II.

MORLAND (GEORGE), an eminent but very unhappy artist, was born in 1764. He was the pupil of his father Henry Robert Morland, an indifferent painter of portraits, and subjects of domestic life, whom he very soon surpassed. This perhaps was at first his misfortune, for the father, finding what advantage he might reap from his talents, confined him to such work as might be readily brought to market, without endeavouring to give him any part of that education or polish which would have enabled him to appear with credit in society. The consequence of this was, that when patrons appeared they found him wayward, dissipated, and irreclaimable. Low habits and low company early got possession of his affections, and all means to recommend œconomy, decency, and regularity, were employed in vain. At length his father was advised to send young Morland to Margate to paint small portraits; and although this scheme did not produce all the effect expected, it made him more known, and he became independent of his father, and could now pursue his art when he pleased, and for his own emolument.

Success, however, made no difference in his conduct, which became irregular beyond all calculation and all powers of description; and while the vigour of his genius and the soundness of his judgment never forsook him in a picture, they scarcely ever accompanied him in any other employment, action, or sentiment of his life. Capable of the most regular and profound reflection on every thing connected with his art, capable even of the clearest distinctions of moral rectitude, he never appears to have dedicated a single leisure hour to sober conversation or innocent pleasantry, to any of the endearing intercourses of domestic or social life, or to any rational purpose whatever. He is generally acknowledged to have spent all the time in which he did not paint, in drinking, and in the meanest dissipations, with persons the most eminent he could select for ignorance or brutality; and a rabble of carters, hostlers, butchers'-men, smugglers, poachers, and postilions, were constantly in his company and frequently in his pay. He was found, at one time, we are told, in a lodging at Somers-town, in the following most extraordinary circumstances: his infant child, that had been dead nearly three weeks, lay in its coffin in one corner of the room; an ass and foal stood munching barley-straw out of the cradle; a sow and pigs were solacing in the recess of

an old cupboard; and himself whistling over a beautiful picture that he was finishing at his easel, with a bottle of gin hung up on one side, and a live mouse sitting (or rather kicking) for his portrait, on the other!

Of his particular merits in imitative art, it may be observed that he was the first (or at least, among our countrymen, by far the most eminent) of those who have given the true spirit and character of our great palladium—the British Oak; as well as the form and action of all our most familiar animals, in all their subtleties and varieties: nor does he appear to have undertaken any subject that he did not treat with equal success. Among his other rare qualifications, he appears to have been thoroughly and impartially acquainted with the complexion and bias of his own genius from his very boyhood; since, after that period, he is never found "out of his element." No sooner had he described the scrawls and daubings of puerility, than, anticipating his future success, and conscious of his present powers, he retreated in silence to the free walks of Nature; contemplated deeply, reasoned accurately, and practised diligently. A few years brought him back to public notice, a finished painter of English scenery, nature, sentiments, and manners; an artist, who, having sagaciously prescribed the limits of his pursuits, and effected whatever, in knowledge or in practice, was essential to the purpose of filling up those limits, had now nothing more to learn. He shrunk from no difficulty, for his choice of subject left him no difficulty to encounter. He disdained nothing that was natural and picturesque, consistently with that decorum which he has inviolably observed in all his public works. He would never risk truth, but would rather give 20 guineas to have a cat stolen for him, than presume to paint one from an uncertain remembrance. He sometimes leaves the truth unfinished, but never violated. He affected none of those whimsies that are for ever setting amateurs by the ears on the subject of colouring, or light and shadow. His characters affect no graces nor anti-graces that do not belong to them. His lights and shadows are mild, moderate, and diffusive. The whole together rests easy upon the eye, and pleases a correct taste as much as it would had it surprised a vicious one more. His choice is always good; for he chuses that in which there is nothing essential to reject. He never gives us too much of a thing. The character of Morland, therefore, as a painter,

appears to be remarkably equal and consistent. His pictures never make a mistake — never insult by falsehood, disgust by affectation, disappoint by error, or teize by mystery. His early productions were landscapes, and he painted one or two small conversation-pieces; but his favourite subjects were animals, chiefly of the domestic kind — horses, dogs, pigs, and other cattle, which he painted in a very masterly manner. At the Exhibition of the Royal Academy, in 1791, he produced a picture representing the inside of a stable, with horses and draymen, &c. larger than a half-length canvas; an excellent performance, and perhaps his master-piece.

Edwards observes, that "his low and vulgar propensities led him into society little calculated to improve either his mind or manners; that he readily stooped to an intimacy with any associates with whom he could gratify the despicable ambition of being at the head of his company." "But," says Fuseli, "it is surely one of the favourite paradoxes of the age, to wonder at the association of a man's favourite objects of amusement with his favourite objects of study. It would be a disgusting idea, were it a possible one, to suppose, that the man who, with congenial satisfaction, spends the day in penciling, to a degree of deception, a sow amid her litter, could long for the recreation of elegant society in the evening: or can it be wondered at, if he, who chooses his subjects among the patrons of a pot-house or gin-shop, the inhabitants of a stable or a hovel, and the usual victims and furniture of a prison, should court the first, frequent the next, or paint and perhaps rot in a jail?"

By this unhappy conduct, steadily pursued for many years, he ruined his constitution, and at length diminished his powers, and sunk himself into general contempt. He had no society, nor did he wish for any other but the lowest of those beings whose only enjoyment is gin and ribaldry, and from which he was taken, a short time before his death, by a Marshalsea writ, for a small sum of money: when removed to a place of confinement, he drank a large quantity of spirits, and was soon afterwards taken ill. The man in whose custody he was, being alarmed at his situation, applied to several of his friends for relief; but that relief, if it was afforded, came too late. The powers of life were exhausted, and he died, Oct. 29, 1804, before he had attained the age of forty years. His wife, whose

life had been like his own, died a day or two after him.[1]

MORLAND (Sir SAMUEL, Bart.) a man of very considerable celebrity in his day, but whose history has been almost totally neglected where we might have expected an account of him as a machinist, was the son of the rev. Thomas Morland, rector of Sulhamstead in Berkshire, and was born about 1625, as we learn from one of his works, dated 1695, in which he says he had then passed the seventieth year of his age. He was educated at Winchester school, whence he was removed to Cambridge, and, according to Cole, to Magdalen college. He says himself, that, after passing nine or ten years at the university, he was solicited by some friends to take orders; but, not thinking himself "fitly qualified," he devoted his time to the study of mathematics, which appears, in one shape or other, to have been his first and last pursuit, a few years only of the interval being employed on political affairs. That he was thought qualified for such, appears by his being sent, in 1653, with Whitelock and a retinue of other gentlemen, on the famous embassy to the queen of Sweden, the purpose of which was to conclude an offensive and defensive alliance with that princess. Of their success an ample account may be seen in Whitelocke's "Journal," published in 1772 by Dr. Morton, 2 vols. 4to. In this work we are told that few of the ambassador's train were rewarded as they expected. Morland, however, according to his own account, was recommended, on his return in 1654, as an assistant to secretary Thurloe; and in a few months after was sent by Cromwell to the duke of Savoy on that business which first brought him into public notice, and has principally conveyed his name to posterity.

In the month of May, 1655, an account arrived in England of the barbarous cruelties inflicted on the protestants, or Waldenses, by the duke of Savoy; and, as Morland informs us, it no sooner came to the ears of Cromwell, than he "arose like a lion out of his place," and by the most pathetic appeals to the protestant princes on the Continent endeavoured to excite their pity and interference. Milton was at this time Cromwell's Latin secretary, and drew up these remonstrances and letters with uncommon

[1] Gent. Mag. for 1804.—Life by Blagdon.—Edwards's Supplement to Walpole.—Pilkington, by Fuseli.

spirit and elegance. Never indeed did Cromwell or his secretary appear in a more becoming light, as politicians. After appointing a day of fasting and prayer to mark the impression these massacres had made upon the public mind, Cromwell issued an account of the state and sufferings of the Waldenses, and solicited the contributions of the benevolent towards their immediate support. This he began with a subscription from himself of 2000*l.*; and in a very short time, the city of London taking the lead, the sum of 31,241*l.* was collected, equivalent, if we consider the difference in the value of money, to the highest sum ever subscribed for any charitable purpose in our own days. But that more effectual measures might accompany this testimony of good will, Mr. Morland received immediate orders to set off with a message from the English government to the duke of Savoy, beseeching him to recall his murderous edicts, and restore his subjects to their homes and liberties; for it appears that all who had escaped being massacred had fled to the mountains, whence they sent agents to Cromwell for relief. This business Mr. Morland conducted with great address; and although he did not finally prevail in securing their freedom and the exercise of their religion to these poor people, a stop at least was put to the more outrageous acts of persecution. Mr. Morland remained for some time at Geneva, as the English resident, to manage the affairs of the Waldenses with other foreign ministers, to distribute the money contributed by the English nation, and also to prepare minutes, and to procure records, vouchers, and attestations, from which he might compile a correct history of the Waldenses. This was a suggestion of Thurloe's.

On his return in 1658 he received the thanks of a select committee appointed by Cromwell to inspect into his transactions; and a minute, highly in his praise, was entered on the council books. Having arranged all his papers and vouchers, he published in the same year, in one volume folio, "The History of the Evangelical Churches of the Valleys of Piedmont; containing a most exact geographical description of the place, and a faithful account of the doctrine, life, and persecutions of the ancient inhabitants. Together with a most naked and punctual relation of the late bloody Massacre, 1655. And a narrative of all the following transactions, to the year of our Lord 1658. All which are justified, partly by divers ancient manu-

scripts written many hundred years before Calvin or Luther, and partly by the most authentic attestations: the true originals of the greatest part whereof are to be seen in their proper languages by all the curious, in the Public Library of the famous University of Cambridge." These very interesting documents of ecclesiastical history are illustrated, according to the custom of the times, by a set of prints of the sufferings of the poor people; which, says Warton, "operated like Fox's Book of Martyrs *." Prefixed is a fine portrait of Morland, engraved by Lombart, from Lely; and an epistle dedicatory to Cromwell, in a higher strain of compliment than agrees with Morland's subsequent opinion of the usurper. In "Hollis's Memoirs" we are told that Morland afterwards withdrew this dedication from as many copies of his book as he could see. This may be true; but of many copies which we have seen in libraries and shops, we have never met with one without it.

Mr. Morland informs us that both before and after this publication, particularly from 1641 to 1656, and some years after, he was admitted into the most intimate affairs of state, and had frequent opportunities of taking a clear view of the proceedings of Cromwell and his agents. Among other intrigues, he tells us that he was an eye and ear-witness of Dr. Hewit's being trepanned to death by Thurloe and his agents. One Dr. Corker was sent by Thurloe to Dr. Hewit to advise him, and desire him, on behalf of the royalists, to send to Brussels for blank commissions from Charles II. and when the commissions arrived, was ordered to request that he might be employed to disperse part of them in several counties, and keep the rest by him. This done, Hewit was seized, and part of the commissions being found upon him, he was condemned and executed. But the most remarkable plot to which he was privy, was that usually called sir Richard Willis's plot. The object of it was to entrap king Charles II. and his brothers to land somewhere in Sussex, under pretence of meeting with many supporters, and to put them to death the moment they landed. This plot is said to have formed the subject of a conversation between Cromwell, Thurloe, and Willis, at Thurloe's office, and was overheard by Morland, who pretended to be asleep at his desk. In "Wel-

* Note by Mr. Thomas Warton on Milton's beautiful sonnet "On the late Massacre in Piedmont." Milton's Poems, edit. 1785, p. 357.

wood's Memoirs," it is said that when Cromwell discovered him, he drew his poinard, and would have dispatched him on the spot, if Thurloe had not, with great intreaties, prevailed on him to desist, assuring him that Morland had sat up two nights together, and was certainly asleep. Morland himself gives a somewhat different account of this plot than what appears in Echard, and is copied in the life of Thurloe in the Biog. Brit. but the chief circumstances are the same, and he was the means of discovering it to the king. It also appears to have alienated him from the party with which he had been connected, and from this time he endeavoured to promote the restoration by every means in his power, for which, in "Hollis's Memoirs," as may be expected in such a work, he is termed a "dextrous hypocrite *."

Morland's own sentiments we shall copy nearly literally: he concludes his account of the plot, with saying, that the horror of this and such like designs, to support an usurped government, and "fearing to have the king's blood laid another day, in *foro divino*, to his charge (there being no person but myself, and the contrivers, and the chief of those who were to act it, privy to it), and calling to remembrance Hushai's behaviour towards Absalom, which I found not at all blamed in holy writ (and yet his was a larger step than mine, I having never taken any kind of oath, or made any formal promise that I ever remember to any of those governments). As likewise seriously reflecting upon those oaths of supremacy and allegiance, which I had taken during the reign of Charles I. at Winchester college, I took at last a firm resolution, to do my native prince and the rightful heir of the crown, all the service that lay in my power." To this he adds, that avarice could not be his object, as he was at this time living in greater

* In a short letter he wrote to archbishop Tenison, intended as a postscript to that which contains the account of his life, he tells his grace that "when he discovered the conspiracy to Charles II. it was upon a solemn agreement that he should not be required to be an evidence against any of them who should be tried after the restoration—and that when required to appear against sir Henry Vane, he claimed the promise made to him, would not appear, and burned some papers of sir Henry's which might have been produced against him." It is necessary to add here, that Harris, in his life of Charles II. speaks of the above plot as undeserving of credit, and triumphantly produces a letter from sir Samuel to sir Richard Willis, dated March 1, 1660, denying the whole. Where Mr. Harris got his letter, he does not say. We have the direct testimony of sir Samuel, at a late period of life; and the reader may compare the evidence, with that of Clarendon, &c.

plenty than ever he did after the restoration, "having a house well furnished, an establishment of servants, a coach, &c. and 1000*l.* a year to support all this, with several hundred pounds of ready money, and a beautiful young woman to his wife for a companion." All this, he adds, he must hazard in serving the king; but he preferred his duty and conscience, and accordingly gave such information as saved the king's life, and promoted the restoration. For this purpose he at last went to Breda, and made his discoveries to his majesty, who acknowledged the value of his services, with many liberal promises of future preferment *.

These promises, Morland tells us, were not fulfilled, and he supposes that the chancellor Hyde was his enemy, for what reason is not known; as in his History, Hyde seems to do justice to Morland's discoveries. Morland, however, was created a baronet in 1660, and is described as of Sulhamstead Bannister, although it does not appear very clearly whether he was possessed of the manor, or of any considerable property in the parish. He was also made a gentleman of the privy-chamber; but this, he says, was rather expensive than profitable, as he was obliged to spend 450*l.* in two days on the coronation. He got, indeed, a pension of 500*l.* on the post-office, but some embarassments in his affairs obliged him to sell it; and after this he returned to his mathematical studies, and endeavoured by various experiments, and the construction of machines, to make up for the loss of that more certain provision he had expected from the new government.

Even in this, however, he encountered many difficulties, owing to the expensive nature of some of his experiments on hydrostatics, or hydraulics. These experiments, he says, pleased the king's fancy; but when he had spent 500*l.* or 1000*l.* upon them, he received sometimes but half and sometimes only a third of what he had expended; but it would appear, that at length he got some pensions, of what value he does not say, which he enjoyed in 1689, the

* "We think fit to relate here, as a thing most remarkable, that on this $\frac{6}{16}$ of May, Mr. Moreland, chief commissioner under Mr. Thurloe, who was secretary of state unto Oliver Cromwell, his chief and most confident minister of his tyranny, arrived at Breda; where he brought divers letters and notes of very great importance, forasmuch as the king discovered there a part of the intricate plots of the interreign, and likewise the perfidiousness of some who ow'd him, no doubt, the greatest fidelity in the world. The king receiv'd him perfectly well, made him knight, and rendered him this public testimony, that he had received most considerable services from him for some years past." Kennet's Register, p. 135.

time when he wrote an account of his life to archbishop Tenison. Two years before the death of Charles II. that sovereign sent him to France, "about the king's water-works;" but here too he appears to have lost more than he gained. On his return, king James restored to him his pensions, which had been, for whatever reason, withdrawn, and likewise granted him the arrears, but not without deducting the expences of the engine which sir Samuel constructed to supply Windsor castle with water. Water-engines of various sorts employed much of his attention and capital; and as far back as 1674, we find in the "Journals of the House of Commons," a notice of a bill to enable him to enjoy the sole benefit of certain pumps and water-engines invented by him.

Sir Samuel was twice married; to his first wife, during the usurpation; but at what precise time, does not appear. In her naturalization-bill, introduced into the House of Commons in 1662, she is called Susanne de Milleville, daughter of Daniel de Milleville, baron of Boessey, and of the lady Katherine his wife, of Boessey in France. It is probable he married her when abroad. After her death, he was entrapped into a second marriage* with a woman who pretended to be an heiress of 20,000*l*. This, he says, proved his ruin. She was a woman of abandoned conduct, and probably impaired his property by extravagance; and although he was divorced from her, for adultery, in 1688, the rest of his history is but a melancholy detail of his various disappointments and distresses. In 1689, he wrote a long letter to archbishop Tenison, giving an account of his life, from which we have extracted many of the above particulars, and concluding with a declaration that his only wish was to retire and spend his life "in Christian solitude," for which he begs the archbishop's "helping hand to have his condition truly represented to his majesty." Tenison probably did something for him, for we find a letter of thanks for "favours and acts of charity," contained

* As sir Samuel, in his own account of his life to archbishop Tenison, gives no dates, we advance what is in the text with some degree of hesitation. In Westminster abbey, it appears that he buried two wives; one Carola, who died in 1674, aged twenty-three. This we conceive to have been his first wife, although the name be different from that in the Journals of the House of Commons, and her age must certainly be wrong; the other is said to have died in 1679, aged *nineteen*, an age quite disproportioned to that of sir Samuel. If these be the wives of our sir Samuel, he must have been married thrice, for we are certain he was divorced from one in 1688.

in it, dated March 5, 1695. He died Jan. 1696, probably in a weak condition, as he was unable to sign the will, by which he disinherited his only son, of the same name, who was the second and last baronet of the family, and bequeathed his property to Mrs. Zenobia Hough. According to the representation he made of his affairs to archbishop Tenison, this could not have been much. The reason of his disinheriting his son, appears from a passage in his letter to the archbishop, in which he is confessing the sins of his past life. "I have been, in my youthful days, very undutiful to my parents, for which God has given me a son, altogether void of filial respect or natural affection." The errors of sir Samuel's life were probably considerable, as he speaks of having been at one time excommunicated, but some of his writings shew that he was a sincere penitent, particularly his "Urim of Conscience," which he published a little before his death, written, as the title says, "in blindness * and retirement." It consists of a rhapsody of meditations on the fall of man, the wonderful structure and powers of the human body, with allusions to his machines, cautions to those who are in quest of the perpetual motion, or the philosopher's stone, and pious advice to men of all ranks and professions.

As a machinist, however, sir Samuel Morland deserves more respect than has hitherto been paid to him. Granger refers to the account of his life in a letter to archbishop Tenison, but had never seen it, else he could not have divided him into two persons, *sir Samuel*, who wrote the history of the churches of Piedmont, and *a son* who was master of mechanics to Charles II. yet in this he is followed in our Cyclopædias. They allow, however, that he invented the speaking-trumpet, although Kircher laid claim to it; the fire engine; a capstan, to heave up anchors; and two arithmetical machines, of which he published a description, under the title of "The description and use of two Arithmetic Instruments; together with a short Treatise, explaining the ordinary operations of Arithmetic, &c.; presented to his most excellent majesty, Charles II. by S. Morland, in 1662.". This work, which is exceedingly rare, but of which there is a copy in the Bodleian, which bears date, 1673, 8vo, is illustrated with twelve plates, in which the different parts of the machine are exhibited; and whence

* He lost his sight about three years before his death.

it appears that the four fundamental rules in arithmetic are very readily worked, and, to use the author's own words, "without charging the memory, disturbing the mind, or exposing the operations to any uncertainty." That these machines were at the time brought into practice, there seems no reason to doubt, as by an advertisement prefixed to the work, it appears that they were manufactured for sale by Humphry Adanson, who lived with Jonas Moore, esq. in the Tower of London.

But there appears very good reason to give him the merit of an invention of much greater importance, that of the steam-engine; a contrivance which, assisted by modern improvements, is now performing what a century ago would have seemed miraculous or impossible. Yet it appears that he has been hitherto entirely unknown to the world at large. In 1699, captain Savery obtained a patent for this invention; and he has consequently occupied all the honour of the discovery. But in that noble assemblage of MSS. the Harleian collection, now in the British Museum, the strongest testimony appears that the real inventor was Samuel Morland. That the first hint of the kind was thrown out by the marquis of Worcester, in his "Century of Inventions," is allowed; but obscurely, like the rest of his hints. But Morland wrote a book upon the subject; in which he not only shewed the practicability of the plan, but went so far as to calculate the power of different cylinders. This book is now extant in manuscript, in the above collection. It was presented to the French king in 1683, at which time experiments were actually shewn at St. Germain's. The author dates his invention in 1682; consequently seventeen years prior to Savery's patent. It seems, however, to have remained obscure both in France and England, till 1699, when Savery, who probably knew more of Morland's invention than he owned, obtained a patent; and in the very same year, M. Amontons proposed something similar to the French academy, probably as his own.

The manuscript, in which Morland explains his invention, No. 5771 of the Harleian collection, hitherto seems to have been as little noticed as Morland himself. But if he was the real inventor, as these circumstances seem to render almost certain, it is highly proper that his name should in future be recorded, with all the honour which an invention of such utility demands. It is thus described by

the learned gentleman who assisted in the improved catalogue of that valuable collection of MSS.

A thin book upon vellum, entitled "Elevation des Eaux, par toute sorte de machines, reduite à la mesure, au poids, et à la balance. Presentée a sa majesté tres Chrestienne par le Chevalier Morland, gentilhomme ordinaire de la Chambre privée, et maistre des mechaniques du Roy de la Grande Bretaigne," 1683. The whole is preceded by tables of weights, measures, &c. At page 35, begins what seems to be one of the first steps made towards the art of working by steam. It has a separate title, "Les principes de la nouvelle force de feu; inventée par le Chev. Morland l'an 1682, et presentée a sa majesté tres Chrestienne 1683." The author thus reasons on his principle: "L'Eau estant evaporée par la force de Feu, ces vapeurs demandent incontinent une plus grand'espace (environ deux mille fois) que l'eau n'occupoiet (sic) auparavant, et plus tost que d'etre toujours emprisonnées, feroient crever un piece de Canon. Mais estant bien gouvernées selon les regles de la Statique, et par science reduites a la mesure, au poids et à la balance, alors elles portent paisiblement leurs fardeaux (comme des bons chevaux) et ainsi servient elles du grand usage au gendre humain, particulierement pour l'elevations des Eaux." Then follow a table of weights to be thus raised by cylinders half full of water, according to their diameters.

This book, which contains only thirty-four pages, is written in elegant and ornamented characters; but after this our author printed a book at Paris, with partly the same title, as far as "à la balance;" after which it runs thus, "par le moyen d'un nouveau piston, et corps de pompe, et d'un nouveau movement cyclo-elliptique, &c. avec huit problemes de mechanique proposez aux plus habiles et aux plus sçavans du siecle, pour le bien public," 4to. In the dedication to the king of France, he says, that as his majesty was pleased with the models and ocular demonstrations he had the honour to exhibit at St. Germains, he thought himself obliged to present this book as a tribute due to so great a monarch. He states that it contains an abridged account of the best experiments he had made for the last thirty years respecting the raising of water, with figures, in profile and perspective, calculated to throw light on the mysteries of hydrostatics. It begins with a perpetual almanack, shewing the day of the month or week for

the time past, present, and to come, and has various mathematical problems, tables, &c.; but nothing respecting the action of fire. In the Phil. Trans. however, vol. IX. (1674), is a paper by him on a new method of raising water, which is not there explained, but was probably effected by some application of steam similar to that which is described by Bradley in his book on gardening, p. 316. It appears that here also he was followed by Mr. Savery, to whom Bradley attributes the apparatus which he describes, and illustrates by a plate. It contains evidently the principles of the steam-engine.

How far all this may be conclusive in sir Samuel Morland's favour, as the inventor of the steam-engine, we must leave to be determined by those who have made the history of inventions their study. It only remains that we notice the titles of such of his works as have not been mentioned already. These are, 1. "The Count of Pagan's Method of delineating all manner of Fortifications from the exterior Polygon, reduced to English measure, and converted into Hercotectonick lines," Lond. 1672. 2. "A new and most useful Instrument for Addition and Subtraction, &c. with a perpetual Almanack," ibid. 1672, 8vo. This appears to have preceded his description of the two arithmetical instruments mentioned above. 3. "The Doctrine of Interest, both simple and compound, explained," &c. ibid. 1679, 8vo. 4. "Description of the Tuba Stentorophonica," or speaking trumpet, ibid. 1671, folio. 5. "Hydrostatics, or Instructions concerning Water-works," 1697, 12mo. This appears to have been a posthumous work. By one of his letters, dated July 28, 1688, it appears that he had an intention of publishing the first six books of Euclid, for the use of public schools.

We learn from Mr. Lysons, that in 1675, sir Samuel Morland obtained a lease of Vauxhall house (now a distillery), made it his residence, and considerably improved the premises, every part of which shewed the invention of the owner; the side-table in the dining-room was supplied with a large fountain, and the glasses stood under little streams of water. His coach had a moveable kitchen, with clock-work machinery, with which he could make soup, broil steaks, or roast a joint of meat. About 1684 he purchased a house at Hammersmith, near the water-side; and all the letters we have seen in the Lambeth library or Museum, are dated from this place. He gave a pump and

well, adjoining to his house, for the use of the public, which benefaction was thus recorded upon a tablet fixed in the wall: "Sir Samuel Morland's well, the use of which he freely gives to all persons; hoping that none who shall come after him, will adventure to incur God's displeasure by denying a cup of cold water (provided at another's cost and not their own) to either neighbour, stranger, passenger, or poor thirsty beggar. July 8, 1695." This pump has been removed; but the stone tablet is preserved in the garden belonging to the house, which is now an academy, and known by the name of Walbrough-house, in the tenure of Messrs. Aiken and Bathie.[1]

MORLEY (Dr. GEORGE), a learned English bishop, first of Worcester and afterwards of Winchester, was son of Francis Morley, esq. by a sister of sir John Denham, one of the barons of the Exchequer, and born in Cheapside, London, Feb. 27, 1597. He lost his parents when very young, and also his patrimony, by his father being engaged for other people's debts. However, at fourteen, he was elected a king's scholar at Westminster-school, and became a student of Christ-church, Oxford, in 1615; where he took the first degree in arts in 1618, and that of M. A. in 1621. After a residence of seven years in this college, he was invited to be chaplain to Robert earl of Carnarvon and his lady, with whom he lived till 1640, without seeking any preferment in the church. At the end of that time, and in his forty-third year, he was presented to the rectory of Hartfield in Sussex, which being a sinecure, he exchanged for the rectory of Mildenhall in Wiltshire; but, before this exchange, Charles I. to whom he was chaplain in ordinary, had given him a canonry of Christ-church, Oxford, in 1641, the only preferment he ever desired; and of which he gave the first year's profit to his majesty, towards the charge of the war, then begun. In 1642 he took his degree of D. D. and preached one of the first solemn sermons before the House of Commons; but so

[1] Principally from an account drawn up by sir Samuel, and sent to abp. Tenison, which with other papers relating to his transactions, is among bishop Gibson's papers, No. 931 of the MSS. library at Lambeth. See also other papers relating to him in Ayscough's Cat. of MSS. in the British Museum. We have likewise to acknowledge much valuable information from Mr. archdeacon Nares, who first suggested the probability of sir Samuel's being the inventor of the steam-engine, and obliged us with what he had collected on the subject.—Cole's MS. Athenæ in Brit. Mus.—Lysons's Environs, vol. I. and II.—Clarendon's and Echard's Histories.—Hawkins's History of Music, vol. IV. p. 221.—Rees's Cyclopædia.—Lysons's Magna Britannia, Berks, p. 378.—Wellwood's Memoirs, p. 105—106, edit. 1700.

little to their liking, that he was not commanded to print it, as all the preachers had been. Yet he was nominated one of the assembly of divines, but never appeared among them, as he preferred to remain with the king, and promote his majesty's interest. Among other services the king employed him to engage the university of Oxford not to submit to the parliamentary visitation; and such was his success, that the convocation had the spirit to pass an act for that purpose, with only one dissenting voice, although they were then under the power of the enemy. Afterwards he was appointed by the university, with other assistants named by himself, to negociate the surrender of the Oxford garrison to the parliamentary forces, which he managed with great address. Such a decided part, however, could not fail to render him obnoxious; and accordingly in 1647, the committee for reforming the university voted his canonry vacant. He was offered at the same time to hold it and what else he had, if he would give his word not to appear openly against them and their proceedings; but he preferred suffering with his celebrated colleagues Fell, Sanderson, Hammond, &c. Accordingly in 1648 he was deprived of all his preferments, and imprisoned for some little time. Some months before, he had been permitted to attend upon the king at Newmarket, as one of his chaplains, and he was one of the divines who assisted the king at the treaty of Newport in the Isle of Wight. In March 1648-9, he prepared the brave lord Capel for death, and accompanied him to the scaffold on Tower-hill.

In 1649 he left England, and waited upon king Charles II. at the Hague, who received him very graciously, and carried him first into France, and afterwards to Breda, with him. But, the king not being permitted to take his own divines with him, when he set out upon his expedition to Scotland, in June 1650, Morley withdrew to the Hague; and, after a short stay there, went and lived with his friend Dr. John Earle at Antwerp, in the house of sir Charles Cotterel. After they had thus continued about a year together, sir Charles being invited to be steward to the queen of Bohemia, and Dr. Earle to attend upon James duke of York in France, Morley then removed into the family of the lady Frances Hyde, wife of sir Edward Hyde, in the same city of Antwerp; and during his residence there, which was three or four years, he read the service of the Church of England twice every day, catechised

once a week, and administered the communion once a month, to all the English in that city who would attend; as he did afterwards at Breda, for four years together, in the same family. But, betwixt his going from Antwerp and his coming to Breda, he officiated at the Hague about two years, as chaplain to the queen of Bohemia, without expecting or receiving any reward. As he had been happy at home in the acquaintance and friendship of many eminent men, such as lord Falkland, sir Edward Hyde, Dr. Hammond, Dr. Sanderson, Mr. Chillingworth, Dr. Sheldon, Waller, with whom he had resided at Beaconsfield, &c. so he was also abroad, in that of Bochart, Salmasius, Daniel Heinsius, Rivet, &c.

When all things were preparing for the king's restoration, Morley was sent over by chancellor Hyde, two months before, to help to pave the way for that great event. In this undertaking he had some trouble in repressing the intemperance of the royalists, who accustomed themselves to inveigh against the republicans in a manner calculated to irritate those who had as yet a considerable share of power in their hands. He conversed also with the heads of the presbyterian party, without entering too deeply into particulars, but avowed himself a Calvinist, because he knew that they entertained the most favourable opinion of such churchmen as were of that persuasion. His chief business, however, in this kind of embassy, was to confute the report that Charles II. was a papist. In this he was probably more successful than correct. Upon the king's return, he was not only restored to his canonry, but also promoted to the deanry of Christ-church. He was installed, July 1660, and nominated to the bishopric of Worcester, October following. In 1661, he was a principal manager at the conference between the episcopal and presbyterian divines, commissioned under the great seal to review the liturgy; and, according to Baxter, was the most fluent and chief speaker of all the bishops. Some time after, he was made dean of his majesty's royal chapel; and, in 1662, upon the death of Dr. Duppa, was translated to the bishopric of Winchester; when the king, it is said, told him, "he would be never the richer for it." He was, in truth, a great benefactor to this see; for, besides the repairing of the palace at Winchester, he spent above 8000*l.* in repairing Farnham-castle, and above 4000*l.* in purchasing Winchester-house at Chelsea, to annex to this see.

Many other benefactions of his are recorded. He gave 100*l.* per ann. to Christ-church in Oxford, for the public use of that college: he founded five scholarships of 10*l.* per annum each, in Pembroke-college, three for the Isle of Jersey, and two for Guernsey: he gave, at several times, upwards of 1800*l.* to the church of St. Paul, London: and he bequeathed in his will 1000*l.* to purchase lands for the augmenting of some small vicarages. By temperance and exercise he reached a very old age, and died at Farnham-castle, Oct. 29, 1684, and was buried in Winchester cathedral.

He was a very hard student, usually rising about five o'clock in the morning both in winter and summer, though he never went to bed till about eleven in the severest season of the year; nor did he eat more than once in the twenty-four hours. By this means he passed his life without ever being obliged to keep his bed for any sickness more than twice. Bishop Burnet tells us, that he had been first known to the world as a friend of lord Falkland's; a circumstance sufficient to raise any man's character. He had continued for many years in the lord Clarendon's family, and was his particular friend. He was a Calvinist with relation to the Arminian points, and was thought a friend to the puritans before the wars; and although in the Savoy conference he would not admit of any concessions to that party, Calamy records several instances of his moderation towards dissenters. He was a pious and charitable man, of a very exemplary life, but occasionally passionate, and obstinate. He was in many respects an eminent man, zealous against popery, and considerably learned, with an uncommon vivacity of thought.

He was the author of some small pieces, of which the following is a list: 1. "A Sermon at the Coronation of Charles II. April 23, 1661." In the dedication to the king, by whose command it was published, he says, that "he was now passed his great climacterical, and this was the first time that ever he appeared in print." 2. "Vindication of himself from Mr. Baxter's Calumny," &c. 1662. 3. "Epistola apologetica & parænetica ad Theologum quendam Belgam scripta," 1663, 4to; written at Breda, June 1659; reprinted in 1683, under this title, "Epistola, &c. in qua agitur de seren. Regis Car. II. erga Reformatam Religionem Affectu." In this letter, he attempts to clear Charles II. from the imputation of popery, and urges the Dutch to lend their utmost assistance towards his restoration. 4.

"The Sum of a Conference with Darcey, a Jesuit, at Brussels," 1649. 5. "An Argument, drawn from the Evidence and Certainty of Sense, against the Doctrine of Transubstantiation." 6. "Vindication of the Argument," &c. 7. "Answer to Father Cressy's Letter;" written about 1662. 8. "Sermon before the King, Nov. 5, 1667." 9. "Answer to a Letter written by a Romish Priest," 1676. 10. "Letter to Anne Duchess of York, some few months before her death," written, 1670. This lady, the daughter of sir Edward Hyde, was instructed in the Protestant religion by our author, while he lived at Antwerp in her father's family; but afterwards went over to the church of Rome, which occasioned this letter. 11. "Ad Virum Janum Ulitium Epistolæ duæ de Invocatione Sanctorum;" written 1659. All the above pieces, except the first and second, were printed together in 1683, 4to. 12. "A Letter to the Earl of Anglesey, concerning the Means to keep out Popery, &c." printed at the end of "A true Account of the whole Proceedings betwixt James Duke of Ormond and Arthur Earl of Anglesey," 1683. 13. "Vindication of himself from Mr. Baxter's injurious Reflexions," &c. 1683. He made also, 14. "An Epitaph for James I. 1625;" which was printed at the end of "Spotswood's History of the Church of Scotland;" and is said to have been the author of, 15. "A Character of King Charles II. 1660;" in one sheet, 4to.[1]

MORNAY (PHILIP DE), lord of Plessis Marly, an illustrious French protestant, privy-counsellor of Henry IV. and governor of Saumur, was born at Buhi or Bishuy, in the French Vexin, in 1549. He was descended from an ancient and noble family, which had, in course of time, divided itself into several branches, and produced many great and eminent men. His father, James de Mornay, had done great services to the royal family in the wars; but in the time of peace led a very retired life, and was much attached to the religion of his country. He designed Philip for the church, as he was a younger son, with a view to succeed his uncle Bertin de Mornay, who was dean of Beauvais and abbé of Saumur, and who had promised to resign those preferments to him; but this plan was rendered abortive by the death of the uncle. In the mean time his mother, who was the daughter of Charles du Bec Crespin, vice-admiral of France, and chamberlain

[1] Biog. Brit.—Ath. Ox. vol. II.—Wood's Annals.—Barwick's Life.—Milner's Hist. of Winchester.

to Francis II. was secretly a protestant, and had taken care to inspire her son insensibly with her own principles. His father died when he was not more than ten years of age; and his mother, making open profession of the protestant religion in 1561, set up a lecture in her own house, which confirmed him in it. His literary education was all the while carrying on with the utmost care and circumspection: he had masters provided for him in all languages and sciences; and the progress he made in all was what might be expected from his very uncommon parts and application.

In 1567, he was obliged to retire from Paris, where he was pursuing his studies, on account of the commotions which were breaking out, and soon after took up arms, and served a campaign or two. But, having the misfortune to break one of his legs, he quitted the profession of a soldier, and began to entertain thoughts of travelling into foreign countries, for the improvement of his mind, and for the sake of some baths, which he hoped would restore to him the free use of his leg. He arrived at Geneva in 1568, not without the greatest danger and peril to himself; for, all places were so full of soldiers, and the passages so guarded, that it was difficult for one of his religion to pass with safety. He made but a short stay at Geneva, on account of the plague which was there; but, taking his way through Switzerland, went to Heidelberg in Germany. Here he became acquainted with Tremellius, and other learned men, and entered upon the study of the civil law. In 1569 he went to Francfort, where he was affectionately received by the celebrated Languet, who gave him instructions for his future travels, and recommendatory letters to several great men. He stayed some time afterwards at Padua, for the farther prosecution of the study of civil law, and then proceeded to Venice. He had a great desire to make the tour of the East; but, as the Venetians and Turks were then at war about the Isle of Cyprus, it was impossible for him to pass the coasts of Istria and Dalmatia with any degree of safety. From Venice, in 1571, he went to Rome, where his religion had like to have brought him into danger. He had experienced something of this sort at Venice, owing to the zeal of an officer of the inquisition, but he escaped in both places, and from Rome he returned to Venice, from Venice to Vienna; and thence, after taking a round through Hungary, Bohemia, Misnia, Saxony, Hesse, Franconia, to Francfort, where he arrived in

Sept. 1551. Though he was very young when he set out upon his travels, yet he never suffered the man of pleasure to get the better of the philosopher; but made that profitable use of them, which a wise man will always make. He examined every thing that was curious in every place; and, that nothing might escape him, attentively perused not only the general history of the countries, but also the histories of each particular town and province through which he passed. Nor was he only attentive to their antiquities, but remarked also whatever was worth notice in the manners, customs, policy, and constitution, of each.

In 1572 he went into Flanders, to survey the situation, the strength, the fortifications, and garrisons, of that country, and afterwards passed over to England, where he was graciously received by queen Elizabeth; for, his parts, his knowledge, his uncommon capacity for the management of great affairs, had spread his name far and wide, and made him courted, especially by the great. In 1575 he married, and published the same year a treatise "Concerning Life and Death;" for, though often employed in civil affairs, and oftener solicited to engage in them, yet he passed much of his time in reading and writing. Previously to his marriage he had engaged in an unsuccessful contest with part of the king's troops; was wounded and taken prisoner; but after the confinement of a few days, and by assuming a false name, he was allowed to ransom himself on easy terms. In 1576, he again took arms, and now his adherents were so powerful, that the king's party deemed it expedient to propose a negociation, which was accepted. After this, he went to the court of the king of Navarre, afterwards Henry IV. of France, who received him very graciously, gave him one of the first places in his council, and, upon all occasions, paid great deference to his judgment. Du Plessis, on his part, did the king great services. He went into England to solicit the assistance of Elizabeth for him in 1577, into Flanders in 1578, and to the diet of Augsburg in 1579. In 1578 he published a treatise "Concerning the Church;" in which he explained his motives for leaving the popish, and embracing the protestant religion; and, in 1579, began his book "Upon the Truth of the Christian Religion." But, before he had made any progress in this, he was seized with an illness, which was thought to be the effect of some poison that had been given him at Antwerp the year before, with a view of destroying him. He recovered, though danger-

ously ill, and continued to do service to the king of Navarre and the protestant religion. From 1585, when the league commenced, he was more intimately connected with the affairs of the king; and, in 1590, was made his counsellor of state, after having been invested with the government of Saumur the year before. In 1592, the king appointed him to confer with M. de Villeroy upon the subject of the king's religion; but the extravagant demands of De Villeroy rendered their conference of no effect. Du Plessis, however, opposed the king's embracing the popish religion, as long as he could; and, when he could prevent it no longer, withdrew himself gradually from court, and resumed his studies.

In 1596 he published a piece entitled "The just Procedures of those of the Reformed Religion;" in which he removes the imputation of the present troubles and dissentions from the protestants, and throws the blame on those who injuriously denied them that liberty, which their great services had deserved. In 1598 he published his treatise "upon the Eucharist;" which occasioned the conference at Fontainbleau in 1600, between Du Perron, then bishop of Evreux, afterwards cardinal, and M. du Plessis; and raised his reputation and credit among the protestants to so great a height, that he was called by many "the Protestant Pope." In 1607 he published a work entitled "The Mystery of Iniquity, or the History of the Papacy;" which was written, as most of his other works were, first in French, and then translated into Latin. Here he shews by what gradual progress the popes have risen to that ecclesiastical tyranny, which was foretold by the apostles; and what opposition from time to time all nations have given them. This seems to have been a work of prodigious labour; yet it is said, that he was not above nine months in composing it. About this time, also, he published "An Exhortation to the Jews concerning the Messiah," in which he applies a great deal of Hebrew learning very judiciously; and for this he was complimented by the elder Buxtorf. There are several other lesser pieces of his writing; but his capital work, and for which he has been most distinguished, is his book "Upon the Truth of the Christian Religion;" in which he employs the weapons of reason and learning with great force and skill against Atheists, Epicureans, Heathens, Jews, Mahometans, and other Infidels, as he tells us in his title. This book was dedicated to Henry IV. while he was king

of Navarre only, in 1582; and, the year after, was translated by himself into Latin. "As a Frenchman," says he, in his preface to the reader, "I have endeavoured to serve my own country first; and, as a Christian, the universal kingdom of Christ next." Baillet observes, with justness, that "the Protestants of France had great reason to be proud of having such a man as Mornay du Plessis of their party; a gentleman, who, besides the nobleness of his birth, was distinguished by many fine qualities both natural and acquired."

In 1621, when Lewis XIII. made war upon the protestants, he took away the government of Saumur from Du Plessis, who then retired to his barony of La Forest in Poictou, where he died in 1623, at the age of seventy-four, deeply regretted by the protestants, and esteemed by the catholics as a man of talents and integrity.[1]

MOROSINI, (ANDREW), a senator of Venice, descended from James Morosini, of a very illustrious family, was born in the year 1558. He received an excellent education, and rose through the different degrees of nobility to a place in the council of ten. He was accomplished in every branch of polite literature, and in 1598 succeeded to the office of historian of the republic, and was employed in continuing Paruta's History of Venice, which he brought down to 1615. He died in 1618, but as he had not quite finished his work, it was not published until 1623. It has been ranked among the best performances of that age. He also published, in Latin, a volume of "Opuscula and Epistles;" and a narrative in Italian of "Expeditions to the Holy Land, and the Acquisition of Constantinople by the Venetian Republic." His brother PAUL, likewise a Venetian senator, was appointed to the same post of public historian, and gave an entire history of the republic from its origin to the year 1487, in 1637, which was published in the Italian language.[2]

MORRIS, (LEWIS), a Welsh antiquary and poet, was born in the isle of Anglesey in the year 1702, and died in 1765 at Penhryn, in Cardiganshire. He surveyed the coast of Wales in 1737, by order of the admiralty-board; and his work was published in 1748. Some of his poetical pieces in the Welsh language have been printed,

[1] Life by De Liques.—Singularia Plessiaca, Hamburgh, 1724, 8vo.—Moreri.—Dict. Hist.—Saxii Onomast.

[2] Niceron, vol. XII.—Moreri.—Tiraboschi.

and he left above eighty volumes of manuscripts of antiquity, now deposited in the Welsh charity-school, Grays-Inn lane, London. It was his intention to have compiled a Welsh dictionary, as appears by his correspondence in the Gentleman's Magazine. His brother RICHARD was also a poet and critic in his native language. He was clerk in the navy pay-office, and superintended the printing of two valuable editions of the Welsh Bible. He died in 1779. William Morris, another brother, was a great collector of Welsh manuscripts, and died comptroller of the customs at Holyhead in 1764.[1]

MORTIMER (JOHN HAMILTON), an English artist, at one time of considerable fame, was born at Eastbourne in the county of Sussex, in November 1739. His father, who was a collector of the customs at that port, was descended from Mortimer earl of March, and a man of most respectable character. His uncle was an itinerant painter, of merit much above mediocrity; from frequently seeing his productions, the nephew imbibed an early fondness for that art, which he afterwards practised with considerable success. His taste for the terrific he is said to have acquired from the scenery of the place, and the tribe of ferocious smugglers, whom it was his father's duty to watch, whose countenances, unsoftened by social intercourse, were marked with that savage hardihood, which he afterwards so much admired, and sometimes imitated, in the banditti of Salvator Rosa.

His parents placed him with Mr. Hudson, the most eminent painter of that day, with whom he continued three years, the fellow-pupil of Wright of Derby. He was afterwards twelve months with sir Joshua Reynolds, who had left Hudson about a year before Mortimer became his pupil; but the great school of his improvement was the duke of Richmond's gallery, which he long attended with great assiduity, and to so good a purpose, that Cipriani and Mr. Moser recommended him to the peculiar attention of that nobleman, who was very desirous of retaining him in his house, but the offer was rejected.

When the society for the encouragement of arts, manufactures, and commerce, gave premiums for the best historical pictures, Mortimer contended for the prize with Huy-

[1] Owen's Cambrian Biography.—The Cambrian Register, vol. II.—Gent. Mag. vol. LIX.

man and several other artists, painted a picture of St. Paul converting the Britons, was adjudged worthy of the palm, and received one hundred guineas as a reward for his superiority, and an encouragement to his perseverance. This picture, at a future day, became the property of Dr. Bates of Great Missenden, and, in 1778, was by him presented to the church of Chipping-Wycombe in Buckinghamshire, of which it now forms the altar-piece. At the time of painting it he was an inhabitant of Covent-garden parish, and lived in the piazza, where he contracted an intimacy with Charles Churchill, Lloyd, and several other eccentric characters, more distinguished by the brilliancy of their wit, than the regularity of their conduct. He afterwards removed to a house in the church-yard of the same parish, and resided there until the year 1775, when he married, and removed to Norfolk-street, where he lived four years during the winter, but in the summer months, pursued his professional studies at a house at Aylesbury in Buckinghamshire. In this retirement, secluded from the society to whom he had, in early life, devoted many of his hours, he recovered his health, gave a new tone to his mind, and cultivated his art with more enthusiastic ardour.

He had hitherto been a member of the society of artists of Great Britain, who exhibited at the room now called the Lyceum in the Strand, but, in the year 1779, without expectation or solicitation, he was, by the especial grant of his majesty, created a royal academician, but did not live to see the diploma; for, on the 4th of February 1779, deeply regretted by all who had the honour and happiness of his friendship, after an illness of only twelve days, he died at his house in Norfolk-street. His fame has been thought to rest on his picture of king John granting Magna Charta to the Barons, Battle of Agincourt, Vortigern and Rowena, the Incantation, the Series of the Progress of Vice, and the Sir Arthegull from Spenser. His favourite subjects were of the grotesque or horrible kind; incantations, monsters, or representations of banditti and soldiers in violent actions. The attempts at real character which he made (and of which he has left us etchings) from some of Shakspeare's most celebrated heroes, are weak and untrue; they leave us nothing to regret in his not having indulged himself in more of the like kind, except for the freedom with which they are executed. They were very highly ex-

tolled in his time, but the improvement in art and taste which the country has since experienced, has given us more accurate ideas of art, and more just discrimination between character and caricature.'

MORTON (CHARLES), a learned physician and antiquary, was a native of Westmoreland, where he was born in 1716, and practised physic with considerable reputation at Kendal about 1745. At what time he removed to London we have not been able to discover, as very few particulars of his life have been recorded, but it was probably about 1751, when he was admitted a licentiate of the College of Physicians. In 1752 he was elected a fellow of the Royal Society; and on the first establishment of the British Museum, in 1756, he was appointed under-librarian of the manuscripts and medal department. In 1760 he was elected one of the secretaries to the Royal Society, which situation he held till 1774; and in 1776, on the death of Dr. Maty, he was appointed principal librarian of the British Museum. He was also a fellow of the Society of Antiquaries, and of the Imperial Academy of Petersburgh. He died Feb. 10, 1799, aged eighty-three, and was buried in the cemetery near the London road, Twickenham. In 1744 he married Miss Mary Berkeley, a niece of Lady Betty Germaine, by whom he had an only daughter, Elizabeth, married to James Dansie, esq. of Herefordshire. He married, secondly, in 1772, Lady Savile (mother of the amiable Sir George Savile), who died Feb. 10, 1791: in which year he married to his third wife Elizabeth Pratt, a near relation of Lady Savile. Dr. Morton was a man of great uprightness and integrity, and much admired as a scholar.

Dr. Morton published in 1759 an improved edition of Dr. Barnard's engraved "Table of Alphabets," and Bulstrode Whitlock's "Journal of the Swedish Embassy in 1653 and 1654," 1772, 2 vols. 4to. He communicated to the Royal Society a paper on muscular motion, and another on the supposed connexion between the hieroglyphic writing of Egypt and the modern Chinese character; both of which were published in the Philosophical Transactions, vols. XLVII. and LIX. This last communication originated from an inquiry addressed to the Jesuits at Pekin, relative

[1] Pilkington.—Edwards's Continuation of Walpole, &c.—The highest character bestowed on him is in the edition of Pilkington, published in 1798; but Fuseli and other critics since have made heavy deductions from the lavish praises of that article.

to certain characters on a bust discovered by Mr. Needham at Turin, whose conjectures concerning them were controverted by Desguignes, Bartoli, Winkleman, and Wortley Montague. The Jesuits, assisted by the Chinese literati, decided that the characters in question, though four or five have a sensible resemblance to as many Chinese ones, are not genuine Chinese characters, having no connected sense nor proper resemblance to any of the different forms of writing, and that the whole inscription had nothing Chinese in the face of it; but, in order to promote discoveries, they sent an actual collation of the Egyptian with the Chinese hieroglyphics, engraved on twenty-six plates. In 1768 Dr. Morton was appointed, jointly with Mr. Farley, to superintend the publication of the Domesday Book, but soon relinquished the task. At this time it was proposed to have been carried into execution by *types*; and Mr. Gough says, Dr. Morton had 500*l.* for doing little or nothing, and nearly 200*l.* more for types that were of no use.[1]

MORTON (JOHN), an eminent prelate and statesman in the reign of Henry VII. was the eldest son of Richard Morton, of Milbourne St. Andrew's in Dorsetshire, and was born in 1410 at Bere in that county. The first part of his education he received among the monks of Cerne abbey, and thence removed to Baliol college, Oxford, where in 1446 he was one of the commissaries of that university, and had been also moderator of the civil law school, and principal of Peckwater inn in 1453. In 1458 he was collated to the prebend of Fordington with Writhlington in the cathedral of Salisbury, which he resigned in 1476. In the same year he was installed prebendary of Covingham in the church of Lincoln, and on this occasion resigned the sub-deanery to which he had been collated in 1450. In October 1472 he was collated by archbishop Bouchier to the rectory of St. Dunstan's in the East, London, which he held only two years; and the same month was collated to the prebend of Isledon in the church of St. Paul, which he exchanged in the following year for that of Chiswick in the same church.

In 1473 he was appointed master of the rolls, and in 1474 archdeacon of Winchester; in both which offices he was succeeded by his nephew Robert Morton, afterwards bishop of Worcester. In May of the same year, 1474, he

[1] Nichols's Bowyer.—Lysons's Environs, supplementary volume.

was collated to the archdeaconry of Chester, and not to that of Chichester, as Browne Willis has inadvertently said. In March 1475 he was installed by proxy archdeacon of Huntingdon; and the same year collated to the prebend of St. Decuman in the cathedral of Wells. In April 1476 he was installed prebendary of South Newbald in the metropolitan church of York, which he resigned the same year, in which he was also further promoted to the archdeaconry of Berkshire; and in January 1477 to that of Leicester. This list of promotions, in various quarters of the kingdom, and from various patrons, may serve to shew the high esteem in which he was held. His eminent abilities, as a civilian, during his practice as an advocate in the Court of Arches, recommended him to the notice of cardinal Bourchier, who, besides conferring many of the above preferments on him, introduced him to Henry VI. who made him one of his privy council. To this unfortunate prince he adhered with so much fidelity, while others deserted him, that even his successor Edward IV. could not but admire and reward his attachment; took him into his council, and was much guided by his advice. He also, in the same year, 1478, made him both bishop of Ely and lord chancellor of England; and at his death appointed him one of his executors.

On this account, however, he was considered in no very favourable light by the protector, afterwards Richard III. who had no hopes of alluring him to his interests. When bishop Morton and others were assembled in the Tower on June 13, 1483, to consult about the coronation of Edward V. the protector came among them, and after some general discourse turned to the bishop of Ely, and said, "My lord, you have very good strawberries in your garden at Holborn, I require you let me have a mess of them." "Gladly, my lord," the bishop answered; "I wish I had some better thing as ready to your pleasure as that." Yet, notwithstanding this apparent civility, Morton, with archbishop Rotheram, lord Stanley, and others, were the same day taken into custody, as known enemies to the measures then in agitation. As soon as this was known, the university of Oxford, to which Morton had been a benefactor, sent a petition in Latin to Richard, pleading for his liberty; whether with effect does not appear; but it is certain that for this or some other reason he was soon released from prison, and given in ward to the duke of Buckingham, then

a warm partizan of Richard, but completely brought over to the other side by conversation with the bishop. He was sent to the duke's castle at Brecknock, whence he escaped to the isle of Ely, and soon after, disguising himself, went to the Continent to Henry earl of Richmond; and it was agreed among the friends of the late king's family and the well-wishers to the peace and harmony of the kingdom, that king Edward's eldest daughter, Elizabeth, should be united to Henry by marriage; and thus, by joining the interests of the white and red rose in one, a coalition might be formed between the jarring parties of York and Lancaster. All this is said to have been the plan recommended by Morton, and he lived to see it happily accomplished. It is indeed that transaction of his life which gives him a very honourable place in English history. Horace Walpole only, in his "Historic Doubts," has obliquely accused him of violating his allegiance to Richard III.; but to Richard III. no allegiance was either due, or paid. As Morton was imprisoned before Richard was crowned, and never set at liberty until he made his escape, it seems highly probable that no oath of allegiance was ever tendered to him by the usurper.

He had before this, in the time of Edward IV. been employed in many important affairs of state; and so early as 1473 had the custody of the great seal committed to his care for a time, in the same year that he was constituted master of the rolls, which last office was renewed to him in May 1476. In 1474 he was sent ambassador to the emperor of Germany and to the king of Hungary, to concert a league with them against Lewis of France: and in the next year he attended the king, who was in France with his army. At this time Lewis sent him proposals of a truce, which was agreed on; and soon after Morton, with Sir Thomas Howard and two others, were appointed commissioners in a negociation for peace, which they concluded on terms very honourable and advantageous for England.

Among the public-spirited schemes which his liberality induced him to execute, was the famous cut or drain from Peterborough to Wisbeche, a track of upwards of twelve miles across a fenny country, which proved of great benefit to his diocese and to the public, and was completed entirely at his expence. This still is known by the name of Morton's Leame.

As soon as Henry VII. was seated on the throne, after the death of Richard III. he sent for Morton, who was still abroad, and immediately on his arrival made him one of his privy council; and on the death of cardinal Bourchier, in 1486, he was, probably on the king's recommendation, elected by the prior and convent of Canterbury to be archbishop. In the mean time the king granted him the whole profits of the see, until the pope's confirmation could be obtained, and the disposal of all the preferments annexed to it; and having received the pope's bull, dated Oct. 6, 1486, he was, by the king, admitted to the temporalities on Dec. 6 following. In August 1487 he was constituted lord chancellor of England, which office he retained to his death. In a MS. in the British Museum, (MSS. Harl. 6100. fol. 54.) he is said to have been made chancellor in 1485, which was the first year of Henry VII.; and we have already mentioned, from another authority, that he filled that office while bishop of Ely. In 1493 he was created a cardinal by pope Alexander VI. by the title of St. Anastasia. In Hall's Chronicle this promotion is placed in 1489, which is a mistake.

Cardinal Morton's high favour with Henry VII. brought him into much disrepute with the people. Henry was parsimonious and avaricious, and in the choice of his ministers looked much to their capacity for raising money. Accordingly, the cardinal and sir Reginald Bray, being the leading men in the privy council, the odium of the king's avarice fell upon them; and when, in the twelfth year of his reign, a subsidy was levied for war against Scotland, they were accused, by the Cornish insurgents, as the promoters of it.

Leland informs us, that, while archbishop, he employed his fortune in building and repairing his houses at Canterbury, Lambeth, Maidstone, Allington park, and Charing; and at Ford he almost built the whole house. At Oxford, too, it is said that he repaired the canon-law school, completed the building of the divinity school, and the rebuilding of St. Mary's church; in all which places his arms were formerly to be seen, as they are at this day on the stone tower of Wisbeche church, five or six times, either because he built it, which is not improbable, or because he was a benefactor to the tower which thus commemorated his services.

In February 1494 he was elected chancellor of the university of Oxford; in which year Fuller says he greatly promoted the re-building of Rochester bridge. One of the last acts of his life was to procure the canonization of Anselm archbishop of Canterbury; and he also endeavoured, but without effect, to procure the same honour for his old master Henry VI. He died, according to the Canterbury obituary, Tuesday 16 kal. Oct.; but, according to the register of Ely, Sept. 15, 1500, and in his ninetieth year. As he had provided for his relations in his life-time, he bequeathed all his remaining wealth to pious uses, or to be distributed among such of his servants as had not yet tasted of his bounty. He founded a chauntry at Bere, his native place, with a chaplain, who was to officiate for twenty years; and for the same space of time he bequeathed exhibitions for poor scholars at both the universities, twenty for Oxford and ten for Cambridge. He was interred in Canterbury cathedral, where a heavy but sumptuous monument was erected to his memory. His remains were afterwards disturbed by the falling-in of the pavement upon his coffin, and some of them, wrapt up in cerecloths, were carried away; and the head being almost the only part remaining, it was begged of archbishop Sheldon in 1670, by Ralph Sheldon of Beolie in Worcestershire, esq. who, after preserving it with great reverence till his death, bequeathed it to his niece, Mrs. Frances Sheldon, one of the maids of honour to Catherine of Portugal, wife to king Charles II. What became of this relic afterwards is not known.

Archbishop Morton's character is highly spoken of by his contemporaries and successors, as a statesman of great talents and a man of learning, probity, liberality, and spirit. His life was written by Dr. John Budden in 1607, 8vo; but the eulogium that confers most honour upon him is that which occurs in sir Thomas More's "Utopia," and in some of the lives of that illustrious man, who, as we have noticed in our account, was educated by Morton. Parker may also be consulted in his "Antiq. Ecclesiast." Although he derived much unpopularity from the high favour he enjoyed with king Henry VII. yet it was owing to his advice and interference that the exactions made by that monarch were not far more severe; and he had at all times the courage to give the king his fair and honest opinion on such measures. The life of Richard III. attri-

buted to Sir Thomas More, is said to have been written by our prelate.[1]

MORTON (RICHARD), an eminent physician, was born in the county of Suffolk; and became a commoner in Magdalen-hall, Oxford, afterwards one of the chaplains of New college, and M. A. On leaving the university, where he took orders, he was for some time chaplain in the family of Foley, in Worcestershire. Having, however, adopted the principles of the nonconformists, he found it necessary, after the restoration of Charles II. to abandon the profession of theology, and adopted that of medicine. He accordingly was admitted to the degree of doctor in this faculty in 1670, having in that year accompanied the prince of Orange to Oxford, as physician to his person. He afterwards settled in London, became a fellow of the college of physicians, and obtained a large share of city practice. He died at his house in Surrey, in 1698. The works of Dr. Morton had a considerable reputation, but they lean too much to the humoral pathology, which was prevalent in that age; and his method of treatment in acute diseases, is now generally discarded. His first publication was entitled "Phthisiologia, seu Exercitationes de Phthisi," 1689, 8vo, and was translated into English in 1694. In this attempt to arrange the varieties of consumption, the distinctions, both in the classification and the indications of cure, are complicated and obscure. His "Pyretologia, seu Exercitationes de Morbis universalibus acutis," published in 1691—1694, 2 vols. 8vo, of which some account is given in the Philos. Transactions, No. 199, contains his humoral doctrines of fermentation and the agitations of the animal spirits; and his practice was an unusual extension of the cordial and stimulant treatment of all fevers, and a more general introduction of the Peruvian bark, by which he probably contributed to prolong the reign of that prejudicial system. His works have been printed collectively at Amsterdam, 2 vols. 8vo, and at Geneva, Leyden, Venice, and Lyons, in 4to.[2]

MORTON (THOMAS), a learned English bishop in the seventeenth century, was of the same family with cardinal

[1] MS Life of Cardinal Morton, drawn up by the Rev. William Cole (an abstract of which is in Bentham's Ely).—Life by Budden.—Godwin and Parker.—Collier's Ecclesiastical History.—More's Life of Sir Thomas More, &c.

[2] Ath. Ox. vol. II.—Calamy.—Eloy, Dict. Hist. de Medicine.—Rees's Cyclopædia.

Morton, and was the sixth son of nineteen children of Mr. Richard Morton, an eminent mercer and alderman of York, by Elizabeth Leedale his wife. He was born at York, March 20, 1564, and was first educated there under Mr. Pulhen, and afterwards at Halifax under Mr. Maud. In 1582 he was sent to St. John's college in Cambridge, and placed under the tuition of Mr. Anthony Higgon, afterwards dean of Rippon, who left him to the care of Mr. Henry Nelson, afterwards rector of Hougham in Lincolnshire, who lived to see his pupil bishop of Durham, and many years after. In the beginning of November 1584, he was chosen to a scholarship of Constable's foundation, peculiar to his native county of York; and in 1586 took the degree of bachelor of arts, and in 1590 that of master, having performed the exercises requisite to each degree with great applause. He continued his studies at his father's charge until March 17, 1592, when he was admitted fellow, of the foundation of Dr. Keyson, merely on account of his merit, against eight competitors for the place. About the same time he was chosen logic lecturer of the university, which office he discharged with great skill and diligence, as appeared from his lectures found among his papers. The same year he was ordained deacon, and the year following priest by Richard Howland, bishop of Peterborough. He continued five years after this in the college, pursuing his private studies, and instructing pupils. In 1598 he took the degree of bachelor of divinity; and about the same year was presented to the rectory of Long Marston four miles from York. He was afterwards made chaplain to the earl of Huntingdon, lord president of the North, who selected him for his zeal and acuteness in disputing with the Romish recusants. It was queen Elizabeth's command to his lordship, to prefer arguments to force with these people: and this she expressed, as the earl used to say, in the words of scripture, "Nolo mortem peccatoris." Afterwards, when lord Huntingdon was dead, and lord Sheffield was appointed lord president, Morton held a public conference before his lordship and the council, at the manor-house at York, with two popish recusants, then prisoners in the castle. In 1602, when the plague raged in that city, he behaved with the greatest charity and resolution. The year following, the lord Eure being appointed ambassador-extraordinary to the emperor of Germany, and king of Denmark, Morton attended him as chaplain, along with

Mr. Richard Crakenthorp, and took this opportunity* to make a valuable collection of books, as well as to visit the universities of Germany. At his return he became chaplain to Roger earl of Rutland, and was afterwards presented by archbishop Matthews to a prebend in the cathedral of York. In 1606 he took the degree of doctor of divinity; and about the same time was sworn chaplain in ordinary to king James I. and preferred to the deanery of Gloucester, June 22, 1607. While he was dean there, the lord Eure above mentioned, then lord president of Wales, appointed him one of his majesty's council for the marches. In 1609, he was removed to the deanery of Winchester; and while there, the bishop (Bilson) collated him to the rectory of Alesford. In the same year, Dr. Sutcliff, dean of Exeter, founding a college at Chelsea, for divines to be employed in defending the protestant religion against the papists, he was appointed one of the fellows. About this time, he became acquainted with Isaac Casaubon. In 1615, he was advanced to the see of Chester; and, in 1619, to that of Lichfield and Coventry: about which time he became acquainted with Antonio de Dominis, abp. of Spalato, whom he endeavoured to dissuade from returning to Rome. The archbishop's pretence for going thither was, to attempt an unity between the church of Rome and that of England, upon those terms which he had laid down in his book entitled "De Republica Christiana."

While Morton sat in the see of Coventry and Lichfield, which was above fourteen years, he educated, ordained, and presented to a living, a youth of excellent talents and memory, who was born blind †. He also acquired no little

* Clark, in his life of the celebrated Hebraist Broughton, informs us that when Broughton was at Mentz, Morton paid him many visits, and listened with much eagerness to his conversation. A love for instruction inducing Morton to be sometimes more inquisitive than Broughton liked, the latter would lose his temper, and call him dull and unlearned; but Morton on one occasion brought him into perfect good humour, by saying, "I pray you, whatsoever *dolts* or *dullards* I am to be called, call me so before we begin, that your discourse and my attention be not interrupted!"

† This youth, whose name was George Canner, was born in Lancashire, and maintained at the grammar-school at Chester by bishop Morton, while he was bishop of that see, and afterwards sent to St. John's college in Cambridge by that prelate, who supported the young man and his uncle, who had the care of him. After Mr. Canner had taken the degree of B. A. the bishop took him into his own family, and there instructed him in the whole body of divinity, and ordained him, and placed him in the parish-church of Clifton Canvile in Staffordshire, where he discharged the duties of his function with great success, being a very good preacher, and able to repeat the whole Common-Prayer by heart; and with regard to the lessons

reputation by detecting the imposture of the famous boy of Bilson in Staffordshire, who pretended to be possessed with a devil; but who, in reality, was only suborned by some Romish priests, to assume the appearance of possession, according to the common notions of it, for the sake of promoting their own private purposes. In 1632, he was translated to the bishopric of Durham, which he held with great reputation till the opening of the Long-parliament, when he met with great insults from the common people, and was once in extreme hazard of his life at Westminster, some crying, "Pull him out of his coach;" others, "Nay, he is a good man;" others, "But for all that he is a bishop." He used often to say that he believed he should not have escaped alive, if a ringleader among the rabble had not cried out, "let him go and hang himself." He was then committed to the custody of the usher of the black rod; and, as Whitlocke tells us, "April 1645, was brought before the Commons for christening a child in the old way, and signing it with the sign of the cross, contrary to the directory; and, because he refused to deliver up the seal of the county-palatine of Durham, he was committed to the Tower." Here he continued six months, and then returned to his lodgings at Durham-house; the parliament, upon the dissolution of the bishopries, voted him an annuity. Whitlocke informs us, that, in May 1649, an ordinance passed for 800*l.* per annum to bishop Morton; but Barwick observes, that, while he was able to subsist without it, he never troubled himself with looking after it; and, at last, when he had no alternative but to claim this, or be burthensome to his friends, he determined upon the former, and procured a copy of the vote, but found it to contain no more than that such a sum should be paid, but no mention either by whom or whence. And before he could obtain an explanation of the order to make the pension payable out of the revenues of his own bishopric, all the lands and revenues of it were sold or divided among members of parliament themselves. Only by the importunity of his friends he procured an order to have a thousand pounds out of their treasury at Goldsmiths'-hall, with which he paid his debts, and purchased to himself an annuity of 200*l.* per annum, during life; which annuity was

out of the Old and New Testament, he committed them perfectly to memory, upon his uncle's twice reading them over to him. He died at about twenty-six years of age.

granted at first by the lady Saville, in the minority of her son sir George, and afterwards confirmed by himself when he came to be of age. At last he was obliged to quit Durham-yard, by the soldiers who came to garrison it, a little before the death of Charles I.; and then went to Exeter-house in the Strand, at the invitation of the earl of Rutland, where he continued but a short time. After several removals, he took up his abode with sir Henry Yelverton, at Easton Mauduit in Northamptonshire, where he died Sept. 22, 1659, in his ninety-fifth year. His funeral sermon was preached by Dr. John Barwick, afterwards dean of St. Paul's, and printed at London, in 1660, under this title, "ΙΕΡΟΝΙΚΗΣ: or, The Fight, Victory, and Triumph, of St. Paul, accommodated to the Right Rev. Father in God, Thomas, late Lord Bishop of Duresme."

Bishop Morton was of low stature, but of an excellent constitution, which he preserved to the last. Dr. Barwick represents him as a man of extensive learning, great piety, hospitality, and charity, and of great temperance and moderation in matters of controversy. He carried on an extensive correspondence with the learned men of his time, and was himself distinguished for his liberal patronage of such. He was particularly the friend and patron of the celebrated Dr. Donne. On one occasion he gave Donne a sum of money, saying, "Here Mr. Donne, take this, gold is restorative:" Donne replied, "Sir, I doubt I shall never restore it back again." Bishop Morton's greatest blemish seems to have been his acceding to, or, in truth, in some measure drawing up, king James's declaration, usually called the "Book of Sports," allowing and enjoiniug public amusements on Sunday, by way of counteracting the endeavours of the popish party, who countenanced such amusements in order to draw the people from the church. By this declaration, the appearing at church was made a qualification for the sports, an absurdity so gross, as to be equalled only by the injustice of compelling clergymen to proclaim it in the pulpit. The readers will find this curious law in the note*, and we are sorry to add, on the

* 1. "That all unlawful games should be prohibited on Sundays, as bear and bull-baiting, interludes, and bowling at all times by law prohibited to the meaner sort of people." 2. "That all such known recusants, either men or women, as abstained from coming to church or divine service, shall be barred from this benefit and liberty; they being therefore unworthy of any lawful recreation after the said service, that will not first come to church and serve God." 3. "All that, though conformists in religion, are not

authority of Dr. Barwick, that all the articles but one, which he thinks was the first, were originally drawn up by bishop Morton.

The works of this prelate were, 1. "Apologia Catholica," part I. Lond. 1605, 4to, dedicated to Dr. Richard Bancroft, archbishop of Canterbury. 2. "An exact Discovery of Romish Doctrine in the case of Conspiracy and Rebellion; or Romish Positions and Practices," &c. Lond. 1605, 4to, occasioned by the discovery of the gunpowder-treason-plot. 3. "Apologia Catholica," part II. Lond. 1606, 4to. 4. "A full Satisfaction concerning a double Romish Iniquitie, hainous Rebellion, and more than heathenish Æquivocation; containing three parts. The two former belong to the Reply upon the Moderate Answer: the first for confirmation of the discovery in these two points, treason and æquivocation: the second is a justification of protestants touching the same points. The third part is a large discourse confuting the reasons and grounds of other priests, both in the case of rebellion and æquivocation: published by authoritie," Lond. 1606, 4to. Father Robert Parsons, the Jesuit, undertook to vindicate his friend, the writer of the "Moderate Answer:" in a book published under the name of P. R. and entitled "A Treatise, tending to Mitigation towards Catholic subjects in England, against Tho. Morton," 1607, 4to. To this our author returned an answer, entitled, 5. "A Preamble unto an Incounter with P. R. the author of the deceitful Treatise of Mitigation," Lond. 1608, 4to. To this book and some others of our

present at church at the service of God before their going to the said recreations," were also debarred that liberty. 4. "All such as, in abuse of this liberty, should use these exercises before the end of all divine services for that day, were to be presented and sharply punished." 5. "That every person should resort to his own parish-church to hear divine service." 6. "That each parish by itself should use the said recreation after divine service." 7. "That no offensive weapons should be carried or used in the said times of recreation." Dr. Barwick, who shews as much want of judgment as the bishop, observes; "that he that shall duly consider these *restrictions*, and compare them with the temper of the people in those parts at that time, as they were then wrought upon by some emissaries of the Romish party, will easily see and grant, that this was in all probability the likeliest course to bring them to church to serve God, and to be instructed out of his word; and consequently to stop the current both of popery and prophaneness, by allowing them a small latitude for innocent recreations thus limited and bounded . . . . All the arguments I could ever yet see urged against the lawfulness of what is permitted by this declaration (taking it as it is still, and ever was restrained by these limitations and conditions), are grounded upon no other bottom for the most part, than the bare name of Sabbath, as it is applied, or misapplied to the Lord's Day."

author, father Parsons having made a reply under the title of "A sober Reckoning with Mr. Tho. Morton," printed in 1609, 4to; the latter wrote, 6. "The Encounter against Mr. Parsons," Lond. 1609, 4to. 7. "An Answer to the scandalous Exceptions of Theophilus Higgons," London, 1609, 4to. 8. "A Catholike Appeale for Protestants out of the Confessions of the Romane Doctors, particularly answering the misnamed Catholike Apologie for the Romane Faith out of the Protestants *, manifesting the antiquitie of our Religion, and satisfying all scrupulous objections, which have been urged against it," Lond. 1610, fol. He was engaged in writing this work by archbishop Bancroft, as he observes in his dedication; and Dr. Thomas James took the pains to examine some of his quotations in the Bodleian library. It has never yet been answered. 9. "A Defence of the Innocencie of the three Ceremonies of the Church of England, viz. the Surplice, Crosse after Baptisme, and Kneeling at the receiving of the blessed Sacrament. Divided into two parts. In the former whereof the generall arguments urged by the nonconformists, and in the latter part their particular accusations against these three ceremonies, are severally answered and refuted. Published by authority." Second edit. London, 1619, in 4to. This was attacked by an anonymous author, generally supposed to be Mr. William Ames; which occasioned a Defence of it, written by Dr. John Burges of Sutton Colefield in Warwickshire, and printed at London in 1631, 4to, under the title of "An Answer to a Pamphlet entitled A Reply to Dr. Morton's general Defence of three innocent Ceremonies." 10. "Causa Regia," London, 1620, 4to, written against cardinal Bellarmin's book, "De Officio Principis Christiani." 11. "The Grand Imposture of the now Church of Rome, concerning this Article of their Creed, The holy Catholic and Apostolic Roman Church." The second edition enlarged was printed at London in 1628, 4to. There was an answer published to this, under the name of J. S. and entitled "Anti-Mortonus." 12. "Of the Institution of the Sacrament, &c. by some called the Mass," &c. Lond. 1631, reprinted with additions in 1635, folio. As some strictures were published on the first edition by a Romish author, under the name of an English baron, Dr. Morton replied in, 13. "A Discharge of five

* The author of this was one Anderton, who assumed the name of Brerely.

Imputations of Mis-allegations charged upon the bishop of Duresme by an English baron," London, 1633, 8vo. 14. "Antidotum adversus Ecclesiæ Romanæ de Merito ex Condigno Venenum," Cambridge, 1637, 4to. 15. "Replica sive Refutatio Confutationis C. R." Lond. 1638, 4to. This is an answer to a piece published by C. R. who was supposed to be the bishop of Chalcedon, against the first part of our author's Catholic Apology. 16. A Sermon preached before the king at Newcastle, upon Rom. xiii. 1. Lond. 1639, 4to. 17. "De Eucharistia Controversiæ Decisio," Cambridge, 1640, 4to. 18. "A Sermon on the Resurrection," preached at the Spittle in London April 26. Loud. 1641, 8vo. 19. A Sermon preached at St. Paul's June 19, 1642, upon 1 Cor. xi. 16. and entitled "The Presentment of a Schismatick," Lond. 1642, 4to. 20. "Confessions and Proofs of Protestant Divines," &c. Oxford, 1644, 4to, published without his name or knowledge of it, and written in defence of episcopal government, and sent to archbishop Usher, who committed it to the press with some other excellent collections of his own upon the same subject. 21. "Ezekiel's Wheels," &c. Lond. 1653, in 8vo. The subject of this book is meditations upon God's Providence. Besides these printed works, he left a considerable number of manuscripts, "some in my custody," says Dr. Barwick, "which I found by him at his death; and some (that I hear of) in the hands of others: all of them once intended for the press, whereof some have lost their first perfection by the carelessness and negligence of some that should have kept them; others want his last hand and eye to perfect them; and others only a seasonable time to publish them. And he might and would have left many more, considering how vigorous his parts were even in his extreme old age, if the iniquity of the times had not deprived him of most of his notes and papers." Among these unpublished MSS. were: 1. "Tractatus de externo Judice infallibili ad Doctores Pontificios, imprimis vero ad Sacerdotes Wisbicenses." 2. "Tractatus de Justificatione." Two copies, both imperfect. 3. "Some Papers written upon the Controversy between bishop Montague and the Gagger." 4. "A Latin edition of his book called the Grand Imposture." Imperfect. 5. Another edition of both the parts of his book called "Apologia Catholica." 6. "An Answer to J. S. his Anti-Mortonus." Imperfect. 7. His treatise concerning Episcopacy above mentioned, revised

and enlarged. 8. A treatise concerning Prayer in an unknown tongue. 9. A Defence of Infants' Baptism against Mr. Tombes and others. 10. Several Sermons. 11. "A Relation of the Conference held at York by our author, with Mr. Young and Mr. Stillington; and a further confutation of R. G. in defence of the Articles of the church of England." Almost the last act of his life was to procure from the few remaining bishops in England, a refutation of the fable of the Nag's Head ordination, which was revived by some of the popish persuasion in 1658. What he procured on the subject was afterwards published by bishop Bramhal.[1]

MORYSIN, or MORISON (SIR RICHARD), a statesman of great learning, prudence, and integrity, is supposed by some to have been born in Essex, and by others in Oxfordshire; but the visitations of Hertfordshire inform us that he was the son of Thomas Morysin of that county (descended from a Yorkshire family), by a daughter of Thomas Merrey of Hatfield. Wood having supposed him born in Oxfordshire, asserts that he spent several years at Oxford university, in "Logicals and philosophicals," and took a degree in arts. But Mr. Lodge says that he was educated at Eton, and in the university of Cambridge, from whence he went, with the reputation of an excellent Greek and Latin scholar, to the inns of court, where he became a proficient in the common and civil law. According, however, to Wood and others, he had previously to this, travelled to Italy, with an intention to improve his knowledge of the Greek and Latin languages. Padua, in particular, was one of the places he visited, and he remained there until 1537, and soon after his return was made prebendary of Yatminster Secunda in the church of Salisbury, which dignity he kept until 1539. About 1541, Henry VIII. is said to have given him the library belonging to the Carmelites in London. The same sovereign sent him ambassador to the emperor Charles V. and he had acquired by long habit, so thorough a knowledge of the various factions which distracted the empire, that the ministers of king Edward VI. found it necessary to continue him in that court much against his inclination. In 1549 he was joined with the earl of Warwick, viscount Lisle, sir

[1] Life by Barwick, 1660, 4to, and by R. B. and J. N. i. e. Richard Baddily and John Naylor, 1669, 8vo.—Biog. Brit.

William Paget, sir William Petre, bishops Holbeach and Hethe, and other personages, in a commission to hold a visitation at Oxford, in order to promote the reformation, and their commission also extended to the chapel of Windsor and Winchester college. The celebrated Peter Martyr preached before them, on their entering on business, and was much noticed and patronized by Morysin. From Edward VI. he received the honour of knighthood, and appears to have gone again abroad, as Mr. Lodge gives us a long letter from him relating to the affairs of the imperial court, dated Brussels, Feb. 20, 1553. He returned not long before that prince's death, and was employed in building a superb mansion at Cashiobury, in Hertfordshire, a manor which had been granted to him by Henry VIII. when queen Mary's violent measures against the protestants compelled him to quit England, and after residing a short time in Italy, he returned to Strasburgh, and died there, March 17, 1556. He married Bridget, daughter of John lord Hussey, and left a son and three daughters: sir Charles, who settled at Cashiobury; Elizabeth, married, first, to William Norreys, son and heir to Henry lord Norreys; secondly, to Henry Clinton, earl of Lincoln; Mary, to Bartholomew Hales, of Chesterfield in Derbyshire; and Jane, to Edward lord Russel, eldest son of the earl of Bedford, and afterwards to Arthur lord Grey of Wilton. The family of Morysin ended in an heiress, Mary (great grand-daughter of sir Richard), who married Arthur lord Capel of Hadham, an ancestor of the present earl of Essex.

Sir Richard Morysin wrote, 1. "Apomaxis calumniarum convitiorumque, quibus Joannes Cochlæus homo theologus, &c. Henrici VIII. nomen obscurare, &c. epistola studuit," Lond. 1537, 4to. To this Cochlæus answered in his "Scopa in araneas Ricardi Morysini," Leipsic, 1538, 4to, in which he is very severe on Henry and his defender, and has much the best of the argument in his second and fourth chapters, which treat on the king's divorce, and on the violent death of More, although his style is coarse. (See COCHLÆUS, where Morysin is improperly called D. D.) 2. "An exhortation to stir up Englishmen in defence of their country," Lond. 1539, 8vo. 3. "Invective against the great and detestable vice, Treason," ibid. 1539, 8vo. 4. "Comfortable consolation for the birth of prince Edward, rather than sorrow

for the death of queen Jane." Bale ascribes other pieces to him, and some translations. In Ayscough's Catalogue, and in the Harleian collection are some of his MS. letters, maxims, and sayings.[1]

MORYSON (FINES), a native of Lincolnshire, was born in 1566, and educated in the university of Cambridge, of which he became a fellow, and studied civil law. Obtaining from the master and fellows of his house a licence to travel, he set out, and spent about ten years abroad. He had previously been incorporated M. A. in the university of Oxford. Soon after his return he went to Ireland in 1598, where his brother, sir Richard Moryson, was vice-president of Munster, and was there made secretary to the lord deputy, sir Charles Blount, lord Mountjoy. He died about 1614, and three years after, his travels appeared under the title of "An Itinerary, containing ten years travels through the twelve dominions of Germany," &c. Lond. 1617, folio. This was first written in Latin, but afterwards translated by himself into English. He is also the author of "An History of Ireland from 1599 to 1603; with a short narration of the state of the kingdom from the year 1169," 2 vols. 8vo. The only copy we have seen of this work (to which Harris gives no date) is dated Dublin, 1735.[2]

MOSCHUS and BION, for they have usually been joined together, were two Grecian poets of antiquity, who flourished about 200 years B. C. and were contemporaries of Theocritus. The prodigious credit of Theocritus as a pastoral poet enabled him to engross not only the fame of his rivals, but their works too. In the time of the latter Grecians, all the ancient idylliums were heaped together into one collection, and Theocritus's name prefixed to the whole volume; but learned men having adjudged some of the pieces to their proper owners, the claims of Moschus and Bion have been admitted to a few little pieces, sufficient to make us inquisitive about their character and story. Yet all that can be known of them must be collected from their own small remains; for Moschus, by composing his exquisite "Elegy on Bion," has given the best memorials of Bion's life, as well as the most perfect composition of its kind. We learn from it, that Bion was of Smyrna, that he was a pastoral poet, and that he unhappily perished by poison, and,

[1] Tanner.—Bale.—Ath. Ox. vol. I. new edit.—Lloyd's State Worthies.—Lodge's Illustrations.—Wood's Annals.

[2] Ath. Ox. vol. I.—Harris's edition of Ware.

as it should seem, not accidentally, but by the command of some great person. Moschus and Theocritus have by some critics been supposed the same person; but there are irrefragable testimonies against it. Moschus, in the "Elegy on Bion," introduces Theocritus bewailing the same misfortune in another country; and Servius says that Virgil chose to imitate Theocritus preferably to Moschus, and others who had written pastorals. Some will have it that Moschus, as well as Bion, lived later than Theocritus, upon the authority of Suidas, who affirms Moschus to have been the scholar of Aristarchus, in the reign of Ptolemy Philometor; while others suppose him to have been the scholar of Bion, and probably his successor in governing the poetic school. The latter supposition is collected from the elegy of Moschus, and does not seem improbable. The few but inimitable remains of these two poets are to be found in all editions of the "Poetæ Minores," and of separate editions there are some very valuable ones, particularly the rare and curious one of Mekerchus, printed at Bruges, 1565, 4to; and those of Schwebelius, Venice, 1746, 8vo; of Heskin, Oxford, 1748, 8vo, and of Gilbert Wakefield, 1795, 8vo.[1]

MOSER (GEORGE MICHAEL), an artist of much reputation and amiable character, was born at Shafhausen, in Switzerland, in 1705. When young, he visited a distant Canton, where he met with one of his townsmen, and being inclined to travel, was soon persuaded to make a tour to England, and followed the profession of a chaser in gold, in which art he was always considered as holding the first rank. But his skill was not confined to this alone; he possessed an universal knowledge in all branches of painting and sculpture, which perfectly qualified him for the place of Keeper, to which he was appointed when the Royal Academy was first instituted in 1768, the business of which principally consists in superintending and instructing the students, who draw or model from the antique figures. He may be truly said to have been the father of the present race of artists; for long before the royal academy was established, he presided over the little societies which met first in Salisbury court, and afterwards in St. Martin's-lane, where they drew from living models. Perhaps nothing that can be said will more strongly imply

[1] Fabr. Bibl. Græc.—Dibdin's Classics.—Du Bois' "Wreath," 1796, 8vo.

his amiable disposition, than that all the different societies with which he was connected, always turned their eyes upon him for their treasurer and chief manager; when, perhaps, they would not have contentedly submitted to any other authority. His early society was composed of men whose names are well known in the world; such as Hogarth, Rysbrach, Roubiliac, Wills, Ellis, Vanderbank, &c.; and though he outlived all the companions of his youth, he might to the last have boasted of a succession equally numerous; for all that knew him were his friends.

As an artist, his abilities were not confined merely to chasing; he might also be considered as one of our best medallists, and painted in enamel with great beauty and accuracy, and many of his productions, particularly some watch-cases, were most elegant and classical in their enrichments. He was also well skilled in the construction of the human figure.

When appointed keeper of the royal academy, his conduct was exemplary, and worthy to be imitated by whoever shall succeed him in that office. As he loved the employment of teaching, he could not fail of discharging that duty with diligence. By the propriety of his conduct he united the love and respect of the students; he kept order in the academy, and made himself respected, without the austerity or importance of office: all noise and tumult immediately ceased on his appearance; at the same time there was nothing forbidding in his manner, which might restrain the pupils from freely applying to him for advice or assistance. All this excellence, says sir Joshua Reynolds, had a firm foundation; he was a man of sincere and ardent piety, and has left an illustrious example of the exactness with which the subordinate duties may be expected to be discharged by him whose first care is to please God. Few men have passed a more inoffensive, or perhaps a more happy life; if happiness or enjoyment of life consists in having the mind always occupied, always intent upon some useful art, by which fame and distinction may be acquired. Mr. Moser's whole attention was absorbed, either in practice, or something that related to the advancement of art.

Mr. Moser died at his apartments in Somerset-place, Jan. 24, 1783, in the seventy-eighth year of his age, leaving one daughter, who has distinguished herself by the admirable manner in which she paints and composes pieces of flowers, of which many samples have been seen in the

exhibitions. She has had the honour of being much employed in this way by their Majesties, and for her extraordinary merit has been received into the royal academy. She married a gentleman some years ago of the name of Lloyd, but is now a widow.[1]

MOSES (CHORENENSIS), a celebrated Armenian archbishop, who flourished about the year 462, was esteemed one of the most learned men of his nation, having studied Greek at Athens, from which language he made many versions into the Armenian. His principal work is "A History of Armenia," from the deluge to the middle of the fifth century, first published in Armenian in 1695, by Thomas Vanandensis, an Armenian bishop, from one single manuscript, and that a very faulty one. It was reprinted with a Latin version, in 1736, by William and George, the sons of the famous William Whiston, with a preface concerning the literature of the Armenians, and their version of the Bible; and an appendix containing two epistles, the one of the Corinthians to Paul the Apostle, the other of Paul the Apostle to the Corinthians, entire, from a MS. 4to. Of Moses, Messrs. Whiston say that he appears to have been a man of probity, simplicity, and sincerity, but of moderate learning, and rather too credulous. They think it was written in the latter end of the fifth century. They speak also of "An Abridgment of Geography," published at Amsterdam in 1668; and some "Sacred Canticles," to be sung in the Armenian language on the anniversary of Christ's presentation at the temple. His history was the first book published in England in the Armenian language, at a time when no person here understood that language, and but two on the continent, La Croze, librarian to the king of Prussia, and Schroder, professor of the Oriental languages at Marpurg in Germany. It is a work now of rare occurrence.[2]

MOSHEIM (JOHN LAWRENCE), an illustrious German divine, was born at Lubeck, in 1695, of a noble family, which might seem to open to his ambition a fair path to civil promotion; but his zeal for the interests of religion, his thirst after knowledge, and particularly his taste for sacred literature, induced him to consecrate his talents to the service of the church. Where he was educated we have

[1] Edwards's Supplement to Walpole.—Character by sir Joshua Reynolds, in Malone's and Northcote's lives of that eminent artist.

[2] Preface to Whiston's edition.

not learned; but he is said to have given early indications of a promising capacity, and of a strong desire of mental and literary improvement; and, when his parents proposed to him the choice of a profession, the church suggested itself to him as a proper department for the exercise of that zeal which disposed him to be useful to society. Being ordained a minister in the Lutheran church, he soon distinguished himself as an eloquent and useful preacher. His reputation in this character, however, was local and confined, but the fame of his literary ability diffused itself among all the nations of Christendom. The German universities loaded him with literary honours; the king of Denmark invited him to settle at Copenhagen; the duke of Brunswick called him thence to Helmstadt, where he filled the academical chair; was honoured with the character of ecclesiastical counsellor to the court; and presided over the seminaries of learning in the duchy of Wolfembuttle and the principality of Blakenburg. When a design was formed of giving an uncommon degree of lustre to the university of Gottingen, by filling it with men of the first rank in letters, king George II. considered Dr. Mosheim as worthy to appear at the head of it, in quality of chancellor; and he discharged the duties of that station with zeal and propriety, and his conduct gave general satisfaction. Here he died, universally lamented, in 1755. In depth of judgment, in extent of learning, in purity of taste, in the powers of eloquence, and in a laborious application to all the various branches of erudition and philosophy, he is said to have had very few superiors. His Latin translation of Cudworth's "Intellectual System," enriched with large annotations, discovered a profound acquaintance with ancient learning and philosophy. His illustrations of the Scriptures, his labours in defence of Christianity, and the light he cast upon religion and philosophy, appear in many volumes of sacred and prophane literature. He wrote, in Latin, 1. "Observationes sacræ, et historico-criticæ," Amst. 1721, 8vo. 2. "Vindiciæ antiquæ Christianorum disciplinæ, adv. J. Tolandi Nazarenum," Hamb. 1722, 8vo. 3. "De ætate apologetici Tertulliani et initio persecutionis Christianorum sub Severo, commentatio," Helm. 1724, 4to. 4. "Gallus gloriæ J. Christi, Spiritusque Sancti obtrectator, publicæ contemtioni expositus," Helm. 1736, 4to. 5. "Historia Tartarorum ecclesiastica," Helm. 1741, 4to. 6. "De rebus

Christianorum ante Constantinum Magnum commentarii," ibid. 1753, 4to. 7. "Historia Mich. Serveti," &c. But that by which he is best known in this country is his church-history. This was at first a small work, which appeared under the title of "Institutiones Historiæ Christianæ," and passed through several editions. He was repeatedly urged by his learned friends to extend a work which they represented as too meagre for the importance of the subject. He acknowledged the objection, but alleged various avocations as an excuse for non-compliance. At length, however, he acceded to the wish of the public, and having employed two years in the augmentation and improvement of his history, he published it in 1755, before the end of which year he died. This was soon after translated into English by Dr. Maclaine, of whom we have recently given some account, and is now a standard book in our libraries. The best edition, as we have noticed in Maclaine's article, is that of which Dr. Charles Coote was the editor and continuator, in 1811, 6 vols. 8vo. This edition is also enriched by a masterly dissertation from the pen of Dr. Gleig, of Stirling, on the primitive form of the church, calculated to obviate certain prejudices which Mosheim had discovered in various parts of his otherwise valuable history.[1]

MOSS (Robert), a learned English clergyman, the eldest son of Robert Moss, of Posswick, in Norfolk, was born at Gillingham in that county, in or about 1666. His father had an estate which enabled him to provide handsomely for his four sons; Robert, the subject of this article, Samuel, who was brought up as a merchant; William, who died possessed of his father's estate at Posswick; and Charles Moss, M. D. Robert, after being educated at the public school at Norwich, was entered as a sizar of Bene't college, Cambridge, in 1682, and distinguished himself so much in his academical studies, that, after having taken his bachelor's degree, he was chosen to a Norfolk fellowship, and became eminent also as a successful tutor. He received deacon's orders in 1688, and priest's in 1690. In 1693 he was appointed one of the twelve university preachers. His sermons at St. Mary's were always attended by a full audience, as well as his disputations in the schools, in which he shewed a clear and distinguishing

[1] Dr. Coote's preface.—Dict. Hist.—The anti-episcopal prejudices of Mosheim are obviated in many parts of Milner's Church History.

head, reasoned justly and closely in defending a question, and urged his objections with great acuteness when he bore the part of the opponent, always expressing himself with great ease and fluency, and in elegant Latin. After he had kept a divinity-act in the schools, in 1696, for the degree of B. D. there being a public commencement that year, he voluntarily undertook another on that occasion in St. Mary's, where the commencement was held before the erection of the new regent-house, and acquitted himself in both to the general satisfaction; particularly, in maintaining the necessity of believing our Saviour as the true God, against the doctrine of Episcopius.

His first remove from the university was in consequence of his being appointed preacher to the honourable society of Gray's Inn, July 11, 1698, which preferment he enjoyed till 1714 *. In the following year, January 1699, he was named preacher-assistant of St. James's, Westminster, by the rector, Dr. Wake, afterwards archbishop of Canterbury. In April 1701 he was appointed chaplain in ordinary to king William, and continued in the same office in the following reign. He was one of the chaplains in waiting, when queen Anne, in April 1705, visited the university of Cambridge, and he was on that occasion created D. D. In 1708 he was chosen, by the parish, Tuesday lecturer at St. Lawrence's Jewry, near Guildhall, in the room of Dr. Stanhope, who then resigned it, and supported the credit and character of that lecture with great approbation until 1727, when his growing infirmities induced him to resign it. In 1708-9 he was involved in a dispute with Dr. Thomas Greene, afterwards bishop of Norwich, but then master of Bene't college, who expected Dr. Moss to resign his fellowship on account of his non-residence and preferments in town. The debate was carried on by letter, and with too much warmth on both sides; but it appears, without ultimately creating any breach of friendship. On the death of Dr. Roderick, in 1712, Dr. Moss was appointed by her majesty to the deanery of Ely, and on this occasion quitted his fellowship in the college, and about 1714 resigned the preachership of Gray's Inn, and at the same time was collated by Dr. Robinson, bishop of London, to the living of Gilston, *alias*

* Dr. Grey says he enjoyed this for life, with the help of an assistant; but soon after tells us that he resigned it in 1714, or rather in 1716. The latter we believe to be the fact.

Geddleston, a small rectory on the Eastern side of Hertfordshire, which, though of no great value, was of great service to him when incapacitated from taking long journeys, being a convenient distance between London and Ely, and an agreeable retirement.

In 1717 he is supposed to have been the author of "The Report vindicated from Misreports; being a defence of my lords the bishops, as well as the clergy of the lower house of convocation, in a letter from a member of that house to the prolocutor, concerning their late consultations about the bishop of Bangor's writings; with a postscript, containing some few remarks upon the letter to Dr. Sherlock." Dr. Moss did not meddle much in the controversies of the times, yet took some part in that which arose from the Bangorian dispute, and that on the validity or invalidity of lay-baptism. Concerning the latter he published a sermon entitled "The extent of Christ's commission to baptize; with a preface, addressed to the dissenters." Except these, we know not of any separate publications from his pen.

His constitution had been impaired by frequent and severe returns of the gout, with which he was afflicted early in life, and which at last deprived him of the use of his limbs. This, however, has partly been attributed to an injudicious regimen which he adopted, and the use of sulphur, although his brother, Dr. Charles Moss, physician at Hull, had endeavoured to point out the consequences, which proved to be exactly what he foretold. He died at a house in which he had for some time resided at Cambridge, March 26, 1729, in the sixty-third year of his age.

By his widow, a Mrs. Hinton, of Cambridge, he had no issue; but left her a comfortable provision, and after some legacies, bequeathed the bulk of his fortune to his third brother's son, Mr. CHARLES MOSS, who, as his biographer says, "was a promising youth, and student of Caius college, Cambridge."

This "promising youth" was afterwards a fellow of his college, B. A. 1731, M. A. 1735, and D. D. 1747. He became archdeacon of Colchester, prebendary of Salisbury, rector of St. Andrew Undershaft, of St. James's, Westminster, 1750, and of St. George's, Hanover-square, in 1759. He was elected bishop of St. David's in 1766, and translated to Bath and Wells in 1774. He died April 13, 1802. Besides four or five sermons preached on public

occasions, he printed "A Charge to the Clergy of the archdeaconry of Colchester, occasioned by the uncommon Mortality and quick succession of Bishops in the see of London, at a visitation holden in May 1764;" and twenty years before, an admirable tract in defence of bishop Sherlock's celebrated "Tryal of the Witnesses of the Resurrection of Jesus." This tract was entitled, "The Evidence of the Resurrection cleared from the exceptions of a late pamphlet, entitled 'The Resurrection of Jesus considered by a moral philosopher, in answer to the Tryal of the Witnesses,'" &c. Lond. 1744. It afterwards appeared with the following title: "The Sequel of the Tryal of the Witnesses of the Resurrection; being an answer to the exceptions of a late pamphlet, &c. &c.: revised by the author of the Tryal of the Witnesses," ibid. 1749. The title-page, however, alone is new; as the impression is identically the same as in 1744; but the inscription signed "C. M." is omitted in 1749. It was to Sherlock he owed his promotions, to whom he had been chaplain. His son, Dr. Charles Moss, to whom he left a vast property, was educated at Christ Church, Oxford, of which diocese he became bishop in 1807, and died in 1811.

Dr. Robert Moss was buried, agreeably to his will, without much ostentation or expence, in the presbytery of the cathedral church of Ely, where the bishops, deans, and prebendaries are usually interred. After his death, Dr. Snape, provost of King's college, published eight volumes of his sermons, the first four in 1736, with this character of him, "that he was of so open and generous a disposition, and such a stranger to all artificial disguise, that he affirmed, and you believed him; he promised, and you trusted him; you knew him, and you loved him: that he was very communicative both of his substance and his knowledge, and a man of so much honour and integrity, candour and humanity, as, joined with his other Christian virtues and intellectual endowments, as well as a graceful person, genteel address, and engaging conversation, gained him universal respect." In his early college days he wrote some poetry. A Latin ode of his is printed in "Mœstissimæ ac lætissimæ Academiæ Cantabrigiensis affectus decedente Carolo II. succedente Jacobo II." and a Latin poem and an English ode in the "Lacrymæ Cantabrigienses in Obitum serenissimæ Reginæ Mariæ." Besides which he wrote several other poems, three of which were

printed for the first time in the General Dictionary, 10 vols. fol. Among his lesser legacies, it ought to be mentioned that he left a perpetual annuity of 5*l.* issuing out of lands in Cheshire, to the master's sizar of Caius college, as an augmentation of his salary. This sizar is to be of the name of Moss, if there be such an one of the college, otherwise of Norfolk, and of the free-school of Norwich, and may hold the place for seven years.[1]

MOSSOM (ROBERT), was a learned and pious Irish prelate, of whose early history we find no account. Mr. Nichols, in his "Anecdotes," says that he "appears to have been appointed to be minister of St. Peter's, Paul's Wharf, London, after the sequestration of Edward Merbury;" but this is quite inconsistent with bishop Kenn's account of him, in his funeral sermon on lady Margaret Maynard. There he says that Dr. Mossom, during the usurpation, was silenced, plundered, and persecuted. After the restoration we can trace him more exactly. He was made, in 1660, dean of Christ Church, Dublin, and in 1662, prebendary of Knaresborough in the cathedral of York. From thence he was promoted to the see of Derry in March 1666, with which he held his deanery of Christ Church, but resigned his prebend. He died at Londonderry, Dec. 21, 1679, and was buried in the cathedral. Harris mentions his book entitled "The Preacher's Tripartite," Lond. 1657, fol. and another, "Variæ colloquendi Formulæ, in usum condiscipulorum in palæstrâ literaria sub paterno moderamine vires Minervales exercentium, partim collectæ, partim compositæ a Roberto Mossom," Lond. 1659, by which it appears that his father taught a school in London. Mr. Nichols enumerates a few single sermons and speeches, a "Narrative panegyrical on the life, &c. of George Wild, bishop of Derry," 1665, 4to; and "Zion's prospect in its first view, in a summary of divine truths, viz. of God, Providence, decrees," &c. 1654, 4to, reprinted at least twice, the last in 1711.[2]

MOTHE LE VAYER (FRANCIS DE LA), a distinguished French writer in the seventeenth century, to be classed with those whose scepticism and indelicacies have disgraced

[1] Nichols's Bowyer, from a MS Life by Dr. Zach. Grey, in Mr. Nichols's possession.—Preface to his Sermons, by Dr. Snape, some of the materials of which were contributed by Dr. Grey, who also gave the particulars of his life to the Gen. Dict.—Masters's Hist. of C. C. C. C.—Gent. Mag. vol. LXXIII. 1138.

[2] Nichols's Bowyer.—Harris's Edition of Ware.

their talents, was born at Paris in 1588, of a family of gentlemen of the long robe. He was himself educated for the bar, and long held the office which his father resigned to him, of substitute procurator-general to the parliament; but his love of polite literature induced him to desert his profession, and employ his time in study and writing. By this he acquired such reputation as to be received into the French academy in 1639, of which he was accounted one of the ablest members. When a tutor was to be appointed for Louis XIV. in 1644, it was generally supposed that La Mothe le Vayer would have been the man, and it certainly was so intended by cardinal Richelieu, both on account of an excellent work he had published on the education of the dauphin, and the reputation his other writings had acquired to him; but the queen having determined not to bestow the place on a married man, the design was dropt. It is probable that the queen's object, in refusing a married man, was to prefer an ecclesiastic, of whose religious principles she might be secure; for those of Le Vayer were already more than suspected by his work "De la Vertu de Payens."

Having thus failed in obtaining the first situation in which a man of letters could be placed, he succeeded, in 1647, in being appointed to what might be considered as the second, that of preceptor to Philip, then duke of Anjou, and afterwards duke of Orleans, the king's brother. He had also conferred on him the titles of historiographer of France and counsellor of state. By his first wife he had an only son, who died in 1664, in the thirty-fifth year of his age. His wife also being dead long before, he is said to have been so much afflicted at the loss of his son, as to determine to marry again, which he did the same year, 1664, at the age of seventy-six! He died in 1672, aged eighty-four. He was a voluminous writer, and upon all subjects, ancient, modern, sacred and profane. We cannot, perhaps, to some of our readers, give a better idea of his works, than by comparing them to those of Bayle. We find in them the same scepticism and the same indecencies; and on this account Bayle expatiates on his character with congenial pleasure. In his private character, he was somewhat of a humourist, but his moral conduct was more correct than might have been expected from his writings. He is mentioned by Guy Patin as a Stoic, who would neither praise nor be praised, and who followed his own fancies

and caprices without any regard to the opinions of the world, and his dress and usual demeanour distinguished him from other men. In the court he lived like a philosopher, immersed in books, simple and regular in his manner of living, and void of ambition and avarice. His treatise which we have mentioned, "On the Virtue of Pagans," was answered by Arnauld. La Mothe's bookseller complaining that his book did not sell, "I know a secret," said the author, "to quicken the sale:" he procured an order from government for its suppression, which was the means of selling the whole edition. His works were collected in two volumes folio; and there was an edition, we believe the last, printed at Dresden, in 1756, in 14 vols. 8vo, so low priced, in the French catalogues, that there seems now little value placed on them.[1]

MOTTE (ANTHONY HOUDART DE LA), an ingenious French writer, was born at Paris, Jan. 17, 1672. He was educated in a seminary of Jesuits, and afterwards entered on the study of the law, which he quitted for the stage, as in his opinion affording the more brilliant prospect. His first attempt, however, a comedy, miscarried, and he felt the disgrace so acutely as to throw himself into the celebrated monastery of La Trappe, where he fancied he could comply with its austerities; but after a few months he returned to the world, and produced some operas and pastorals, which had considerable success. His lyric efforts were particularly applauded, and he now published a volume of odes; but in these, says D'Alembert, "the images are scanty, the colouring feeble, and the harmony often neglected." Dr. Warton had pronounced, long before, that these odes, although highly praised by Sanadon, and by Fontenelle, were fuller of delicate sentiment, and philosophical reflection, than of imagery, figures, and poetry. There are particular stanzas eminently good, but not one entire ode. So far the French and English critics seem to agree. We learn also, from D'Alembert, that La Motte's odes were soon effaced by those of the celebrated Rousseau, who, with less wit, perhaps, than La Motte, had superior qualifications for the higher poetry. Yet, when these rivals became competitors for a seat in the academy in 1710, La Motte was preferred, from his having friends who loved him, while Rousseau, from his repulsive temper, did not

[1] Gen. Dict. art. Vayer.—Moreri.—Niceron, vol. XIX.—Dict. Hist.

possess one. La Motte succeeded Corneille in the academy, and, like him, was at this time nearly blind. He very ingeniously made use of this calamity, in his discourse at his reception, to interest his auditors. After having spoken of the merit of his predecessor, he proceeded: "You have beheld him faithful to your duties till extreme old age, infirm as he was, and already deprived of sight. The mention of this circumstance makes me feel the condition to which I am myself reduced. What age ravished from my predecessor, I have lost from my youth. I must, however, confess, that this privation of which I complain, will no longer serve me as an excuse for ignorance: you, gentlemen, have restored me my sight; you, by associating me with yourselves, have laid all books open to me; and, since I am able to hear you, I no longer envy the happiness of those who can read." La Motte soon after became totally deprived of sight. He next ventured to appear on a theatre more worthy of a poet's ambition, and produced the tragedy of the "Maccabees," concealing his name. The critics found a great deal of merit in it while this concealment lasted; and some went so far as to conceive it a posthumous work of Racine; but when he discovered himself, they withdrew their praises, or changed them into censures; and the tragedy, being really of the mediocre kind, disappeared from the stage. It was followed by others, of which "Ines de Castro" obtained a permanent place on the stage, notwithstanding many attacks from wit, malice, and arrogance; all which he bore with good-humour. He was one day in a coffee-house, in the midst of a swarm of literary drones, who were abusing his work without knowing the author. He patiently heard them a long time in silence, and then called out to a friend who accompanied him, "Let us go and yawn at the fiftieth representation of this unfortunate piece." At another time, when told of the numerous criticisms made on his tragedy, "It is true," said he, "it has been much criticised, but with tears."

He wrote also six comedies, of which the "Magnifique" still pleases by the ingenuity of its details, and the charms of its style. All his comedies are written in prose: and when he produced his tragedy of "Œdipus," after having first written it in verse, he turned it into prose, which gave occasion to the publication of his system of prose tragedies, so ingeniously supported, and so warmly refuted;

the result of the controversy was, that all the men of letters in France decided in favour of verse. In 1714, he published his translation of Homer's Iliad, in which he was still less successful then in his anti-poetical paradoxes. He presumed also to write against Homer, and was answered by madame Dacier; but by this, says D'Alembert, he offered Homer a less injury than by translating him into French verse. He had attacked the subject, the disposition, and the entire plan of the Iliad, with much ingenuity, but he did not render sufficient justice to the sublime beauties of Homer, and still less was he able to transfer these beauties to his version. He substituted a bare skeleton to the monster he meant to combat; and as he had raised the public laughter against his adversaries, he exposed himself to their shafts by an unskilful travesty of the object of their worship. The powerful diversion he afforded them by this mistake lost him almost all his advantages; and the French Iliad consoled madam Dacier for the ridicule which had been thrown upon her by the answer of la Motte to her criticisms, which was undoubtedly a very witty and ingenious defence of a bad cause. Some years after, in 1719, he produced his "Fables," which were praised for invention and moral, while it was allowed that they were in other respects not to be compared with those of La Fontaine. Besides these he wrote, at different times, many other species of poetry, eclogues, cantatas, psalms, hymns, &c. of which, as well as his other productions, D'Alembert says, "he wished to make verses, and felt that nature had not made him a poet; he wished to compose odes, and felt that he had more good sense than warmth, more reason than enthusiasm; he wished to write tragedies, and saw himself at an immense distance from Corneille and Racine; he wished to produce fables, and felt that his genius, the character of which was artful refinement, would in vain aim at the charming simplicity of la Fontaine." If, however, La Motte's verses are not master-pieces of poetry, his prose-writings may be regarded as models of style. The talent of writing prose well is a merit that scarcely any French poet possessed before la Motte. His answer to madame Dacier, entitled "Reflections on Criticism," and his prefaces to his works, are master-pieces of elegance. All his academical discourses, delivered on different occasions, were excellent; but the most applauded was his eulogy on Lewis XIV. pronounced at a public sitting after the

death of that prince, which, of all the funeral orations made on him, is the only one which is not yet entirely forgotten.

Such was the versatility of la Motte's genius, that he wrote charges for bishops; and though the secret was kept by both parties, his touch and manner betrayed him. He was also the author of several other writings, which his enemies would have treated with severity had they known the real father, but for which the supposed father received their profound homage. But while some prelates employed the pen of la Motte in the service of religion, by composing their charges, others accused him of being an unbeliever. Among his works has been printed "A Plan of Evidence for Religion," which D'Alembert mentions with praise, and which was praised by much better judges of the subject. Satire only was the kind of composition in which la Motte did not exercise himself: and this his eulogist attributes to the mildness and honour of his character. It certainly was not from want of ability; and he was so frequently the object of satire, as to have sufficient provocation. This forbearance, however, and the general sweetness of his temper, gained him many partisans. No one more sincerely than he applauded the success even of his rivals; no one encouraged rising talents with more zeal and interest; no one praised good works with more genuine satisfaction: if he pointed out faults in them, it was not to enjoy the easy glory of mortifying another's vanity; it was with the feeling to which critics are strangers, and which common readers rarely entertain, that of being really concerned to find a blot. It was therefore said of him, that "justice and justness" was his motto. Of both these qualities he exhibited a distinguished proof when he gave, as censor, his approbation to Voltaire's first tragedy; for he did not hesitate to add to it, "that this work gave promise of a worthy successor on the theatre to Corneille and Racine." Such candour and mildness were all he opposed, not only to literary insults, but to personal affronts. A young man, upon whose foot he once happened to tread in a crowd, gave him a blow on the face. "Sir," said la Motte to him, "you will be very sorry for what you have done: I am blind." With the same patience he endured the painful infirmities under which he laboured, and which terminated his life on December 26, 1731. In 1754, a complete edition of all his works was published in eleven large

volumes, 8vo, but such is the declension of his popularity that no edition has since been called for. La Harpe (in his "Lyceum") says, that when he first entered life, La Motte had already descended into the class of authors who are never read but by men of letters, who must read every thing. Some passages in his operas, a few strophes of his odes, and occasionally one of his fables, were quoted; and his tragedy of "Ines," though held in no great value, retained its place on the stage. The harshness of his versification was admitted on all hands, and his paradoxes were never mentioned but in order to be ridiculed.[1]

MOTTE. See LA MOTTE.

MOTTEUX (PETER ANTONY), a native of France, was born in 1660, at Rouen, in Normandy, where also he received his education. On the revocation of the edict of Nantz he came over to England, and lived at first with his godfather and relation, Paul Dominique, esq. but afterwards grew a considerable trader himself, kept a large East-India warehouse in Leadenhall-street, and had a good place in the foreign post-office. During his residence in this kingdom, he acquired a great knowledge of the English language, and not only published a good translation of "Don Quixote," but also wrote several "Songs," "Prologues," "Epilogues," &c. dedicated a poem "On Tea," to the Spectator, and, what was still more extraordinary, became a successful dramatic writer in the language of a country of which he was not a native. The respective titles of his numerous pieces of that kind may be seen in the "Biographia Dramatica." Although married to a very beautiful woman, his morals were licentious, and he was one day found dead in a brothel in the parish of St. Clement Danes, not without suspicion of having been murdered; though other accounts state that he was in some measure accessary to his death. This happened Feb. 19, 1717-18, which, being his birth-day, exactly completed his fifty-eighth year. His body was interred in his parish-church, that of St. Andrew Undershaft, in the city of London.[2]

MOTTEVILLE (FRANCES BERTAUD DE), a celebrated French lady, was born in Normandy about 1615. She was

[1] D'Alembert's "Select Eulogies," translated by Dr. Aikin, 2 vols. 8vo, 1799.—Dict. Hist. art. Houdart.

[2] Biog. Dram.—Cibber's Lives.—British Essayists, Pref. to the Spectator, vol. VI.

the daughter of a gentleman who belonged to the court; and her wit and amiable manners recommended her to Anne of Austria, who kept her constantly near her. Cardinal Richelieu, who was always jealous of the favourites of this princess, having disgraced her, she retired, with her mother, to Normandy, where she married Nicolas Langlois, lord of Motteville, an old man, who died in about two years. After the death of Richelieu, Anne of Austria, having been declared regent, recalled her to court. Here gratitude induced her to write the history of this princess, which has been printed several times under the title of "Mémoires pour servir à l'Histoire d'Anne d'Austriche;" in 5 and 6 volumes, 12mo. These Memoirs describe the minority of Lewis XIV. and are written in a natural, unaffected style; and, says Gibbon, it is a proof of the author's sincerity, that though she had a very high opinion of her mistress, the candour with which she relates facts, shews us Anne of Austria as she really was. Madame de Motteville died at Paris, Dec. 29, 1689, aged seventy-five. There was a very great confidence and even intimacy between Henrietta, the widow of our Charles I. and madame de Motteville.[1]

MOTTLEY (JOHN, esq.), a dramatic and miscellaneous writer, was the son of colonel Mottley, who was a great favourite with king James II. and followed the fortunes of that prince into France. James, not being able himself to provide for him so well as he desired, procured for him, by his interest, the command of a regiment in the service of Louis XIV. at the head of which he lost his life in the battle of Turin, in 1706. The colonel married a daughter of John Guise, esq. of Abload's Court, in Gloucestershire, with whom, by the death of a brother, who left her his whole estate, he had a very considerable fortune. The family of the Guises, however, being of principles diametrically opposite to those of the colonel, and zealous friends to the revolution, Mrs. Mottley, notwithstanding the tenderest affection for her husband, and repeated invitations from the king and queen, then at St. Germains, preferred living at home on the scanty remains of what he had left behind. The colonel was sent over to England three or four years after the revolution, on a secret commission from king James; and during his stay our author was born,

[1] Niceron, vol. VII.—Moreri.—Gibbon's Misc. Works.

in 1692. Mr. Mottley received the first rudiments of his education at St. Martin's library-school, founded by archbishop Tenison; but was placed in the excise-office at sixteen years of age, under the comptroller, lord viscount Howe, whose brother and sister were both related by marriage to his mother. This situation he retained till 1720, when, in consequence of an unhappy contract he had made, probably in pursuit of some of the bubbles of that infatuated year, he was obliged to resign it. Soon after the accession of George I. Mr. Mottley had been promised by the lord Halifax, at that time first lord of the treasury, the place of one of the commissioners of the wine-licence office; but when the day came that his name should have been inserted in the patent, a more powerful interest, to his great surprize, had stepped in between him and the preferment, of which he had so positive a promise. This, however, was not the only disappointment of that kind which this gentleman met with; for, at the period above mentioned, when he parted with his place in the excise, he had one in the exchequer absolutely given to him by sir Robert Walpole, to whom he lay under many other obligations; but in this case as well as the preceding, he found that the minister had made a prior promise of it to another, and he was obliged to relinquish it. Other domestic embarrassments induced him to employ his pen, which had hitherto been only his amusement, for the means of immediate support; and he wrote his first play, "The Imperial Captives," which met with tolerable success. From that time he depended chiefly on his literary abilities for a maintenance, and wrote five dramatic pieces, with various success. He had also a hand in the composition of that many-fathered piece, "The Devil to Pay." He published in 1739 a "Life of the great Czar Peter," 3 vols. 8vo, by subscription, in which he met with the sanction of some of the royal family, and great numbers of the nobility and gentry; and, on occasion of one of his benefits, which happened Nov. 3, queen Caroline, on the 30th of the preceding month (being the prince of Wales's birth-day), did the author the singular honour of disposing of a great number of his tickets, with her own hand, in the drawing-room, most of which were paid for in gold, into the hands of colonel Schutz, his royal highness's privy-purse, from whom Mr. Mottley received it, with the addition of a very liberal present from the prince himself. In

1744 he published in 2 vols. 8vo, "The History of the Life and Reign of the empress Catherine of Russia." Both this and the preceding are compilations from the journals and annals of the day, but are now valuable from the scarcity of those authorities. He died Oct. 30, 1750. It has been surmised, with some appearance of reason, that Mr. Mottley was the compiler of the lives of the dramatic writers, published at the end of Whincop's "Scanderbeg." It is certain that the life of Mr. Mottley, in that work, is rendered one of the most important in it, and is particularized by such a number of various incidents, as it seems improbable should be known by any but either himself or some one nearly related to him. Among others he relates the following humourous anecdote. When colonel Mottley, our author's father, came over, as has been before related, on a secret commission from the abdicated monarch, the government, who had by some means intelligence of it, were very diligent in their endeavours to have him seized. The colonel, however, was happy enough to elude their search; but several other persons were, at different times, seized through mistake for him. Among the rest, it being very well known that he frequently supped at the Blue Posts tavern, in the Hay-Market, with one Mr. Tredenham, a Cornish gentleman, particular directions were given for searching that house. Colonel Mottley, however, happening not to be there, the messengers found Mr. Tredenham alone, and with a heap of papers before him, which being a suspicious circumstance, they immediately seized, and carried him before the earl of Nottingham, then secretary of state. His lordship, who, however, could not avoid knowing him, as he was a member of the House of Commons, and nephew to the famous sir Edward Seymour, asked him what all those papers contained. Mr. Tredenham made answer, that they were only the several scenes of a play, which he had been scribbling for the amusement of a few leisure-hours. Lord Nottingham then only desired leave just to look over them, which having done for some little time, he returned them again to the author, assuring him that he was perfectly satisfied; "for, upon my word," said he, "I can find no plot in them."[1]

MOUFET, or MUFFETT (THOMAS), a physician and naturalist of the sixteenth century, was born in London,

[1] Biog. Dram.

in or near St. Leonard's parish, Shoreditch, as Wood conjectures, where he received his early education. He was then sent to Cambridge, as we learn from his "Health's Improvement," and not to Oxford, as Wood says; and afterwards travelled through several of the countries of Europe, contracting an acquaintance with many of the most eminent foreign physicians and chemists. Before his return he had taken the degree of M. D. in which he was incorporated at Cambridge in 1582, and settled in London, where he practised physic with considerable reputation. It appears also, that he resided for some time at Ipswich. He was particularly patronized by Peregrine Bertie, lord Willoughby, and accompanied him on his embassy, to carry the ensigns of the order of the garter to the king of Denmark. He likewise was in camp with the earl of Essex in Normandy, probably in 1591. He spent much of the latter part of his life at Bulbridge, near Wilton, in Wiltshire, as a retainer to the Pembroke family, from which he received an annual pension. He died in that retirement, about the end of queen Elizabeth's reign.

Dr. Moufet appears to have been among the first physicians who introduced chemical medicines into practice in England. He published in 1584, at Francfort, an apology for the chemical sect, which was then beginning to prevail in Germany, though much opposed by the adherents of the school of the ancients: it was entitled "De jure et præstantia Chemicorum Medicamentorum, Dialogus Apologeticus." The work, which displays a good deal of learning and skill in argumentation, was republished in the "Theatrum Chemicum," in 1602, with the addition of "Epistolæ quinque Medicinales, ab eodem Auctore conscriptæ," which are all dated from London in 1582, 3, and 4. These epistles contain a farther defence of the chemical doctrines, some keen remarks on the fanciful reasonings of the Galenists, and many sensible observations against absolute submission to the authority of great names. The last of these letters treats of the benefits of foreign travel to a physician, and describes Padua as the best medical school. His liberality, as well as his learning, was evinced in the publication of another work, "Nosomantica Hippocratica, sive Hippocratis Prognostica cuncta, ex omnibus ipsius scriptis, methodicè digesta, Libri ix." Franc. 1588; for the writings of the father of physic were treated with contempt by Paracelsus, and the majority of

the chemical sect. The last medical work of Moufet's is entitled "Health's Improvement; or, rules comprising and discovering the nature, method, and manner of preparing all sorts of food used in this nation." A corrected and enlarged edition of this book was printed by Christopher Bennet at London, 1655, 4to. It is a curious and entertaining performance, on account of the information which it contains respecting the diet used in this country at that time. He was, however, most particularly distinguished as a naturalist; and he enlarged and finished, with great labour and expence, a work entitled "Insectorum, sive minimorum Animalium Theatrum; olim ab Edw. Wottono, Conrado Gesnero, Thomaque Pennio inchoatum." It was left in manuscript, and published in London, in 1634, by sir Theodore Mayerne, who complains of the difficulty he found in getting a printer to undertake it. An English translation of it was published in 1658. Though not free from the imperfections of an infant science, this was really a respectable and valuable work; and Haller does not scruple to place the author above all other entomologists previous to Swammerdam.[1]

MOULIN (CHARLES DU), in Latin MOLINÆUS, a celebrated lawyer, was born at Paris in 1500. His family was noble, and Papyrius mentions "that those of the family of Moulin were related to Elizabeth queen of England;" which she acknowledged herself in 1572, when conversing with Francis duke of Montmorency, marshal of France and ambassador to England. This relation probably came by Thomas Bullen, or Boleyn, viscount of Rochefort, the queen's grandfather by the mother's side; for Sanderus and others say, "that this Rochefort being ambassador to France, gave his daughter Anne of Bulloigne to a gentleman of Brie, a friend and relation of his, to take care of her education; and this gentleman is supposed to be the lord of Fontenay in Brie, of the family of du Moulin." This branch came from Denys du Moulin, lord of Fontenay in Brie, archbishop of Thoulouse, patriarch of Antioch, and bishop of Paris, where he died in 1447. The subject of our memoir was at first educated at the university of Paris, and afterwards studied law at Poitiers and Orleans, at the latter of which cities he gave lectures on the subject in 1521. In the following year he was received as an ad-

[1] Tanner.—Ath. Ox. vol. I.—Aikin's Memoirs of Medicine.—Rees's Cyclopæd.

vocate of parliament; but, owing to a defect in his speech, was obliged to give up pleading, and confine himself to chamber practice, and the composition of those works which gained him so much reputation. He was an indefatigable student, and set such a value on time, that, contrary to the custom of his age, he had his beard close shaven, that he might not lose any precious moments in dressing it; but in his latter days he permitted it again to grow. From the same love of study, he refused some valuable employments, and even took the resolution never to marry; and that he might be equally free from every other incumbrance, he gave the whole of his property to an elder brother, reserving only for his maintenance the profits of his studies. It was not long, however, before he had cause to repent of this uncommon liberality, as his brother behaved to him in a brutal and unnatural way. To revenge himself, he had recourse to an expedient suggested by his professional knowledge. He married, and having children, he resumed, according to the law, the possession of that property with which he had parted so freely when a bachelor. It was in 1538 that he married Louise de Beldon, daughter of the king's secretary, a lady of a most amiable and affectionate temper, who, instead of being an incumbrance, as he once foolishly thought, proved the great comfort of his life, and in some respect, the promoter of his studies, by her prudent care of those domestic affairs of which literary men are generally very bad managers. She was also his consolation in the many difficulties in which he soon became embroiled. He was a man of an ardent mind and warm temper, totally incapable of concealing his sentiments, particularly in the cause of truth and justice, or regard to his country. Like many other eminent men of that age, he embraced the principles of the reformed religion, first according to the system of Calvin, but afterwards he adopted that of Luther, as contained in the Augsburgh confession. On this account it is said that the Calvinists endeavoured to make him feel their resentment, and even suspended their animosity against the Roman catholics, that they might join with the latter in attacking Du Moulin.

It was in 1552 that he first began to be involved in troubles, which lasted more or less during his whole life. Some years before, Henry II. had issued an edict to repress the frauds and abuses practised at Rome by the conveyancers

of benefices, to the great detriment of the ecclesiastical order; and this having occasioned a dispute between his majesty and pope Julius II. he published a new edict forbidding money to be sent to Rome on any pretence. This gave great offence to the pope, who insisted that kings had no right to pass edicts which interfered with ecclesiastical jurisdiction, and that the authority of the holy see was injured by such proceedings. Yet, says Thuanus, our kings always had such a right, and now Du Moulin maintained it with all the force of his profound legal knowledge, and produced not only arguments, but precedents for it; and in treating of the spiritual power of the pope, he traced it to foundations which were by no means of the most honourable kind. This was, in that age, a very bold attempt, and in fact so disconcerted the pope, as to make him willing to listen to the pacific overtures made by the king. It was on this occasion that the marshal de Montmorency (afterwards constable of France) introduced Du Moulin to the king, with these words, "Sire, what your majesty has not been able to do with 300,000 men, has been effected by this little man (Du Moulin was of short stature) with his little book." The court of Rome, however, never forgot the injury: Clement VIII. ordered his works to be burnt, and they were placed in the "Index expurgatorius," in the first class of prohibited books. In the permissions which used to be given to read certain works in the Index, those of Machiavel and "the *impious* Du Moulin" were always excepted. Those, however, who in the countries where the Index of prohibited books was respected, were unwilling to be thus totally deprived of the benefit arising from Du Moulin's able writings on jurisprudence, contrived to have them reprinted under the fictitious name of *Caspar Caballinus de Cingula*; and it was under that name that they used to be quoted for many years. But it was not only at Rome where Du Moulin had to encounter the prejudices of the times; even in France, although his "Observations sur l'Edit du Roi Henry II." (for such was the title of the work) was dedicated to the king, and printed with the royal privilege, it did not fail to render him very obnoxious to such of his countrymen as preferred the interests of Rome to the independent rights of the kingdom; and the authority of parliament was scarcely sufficient to protect him from their vengeance, which proceeded to such acts of violence, that after the mob had pillaged his house, and

attempted his life, he was obliged to seek an asylum in Germany, where he was very kindly received. After residing for some time at Tubingen, where people flocked from all quarters for the benefit of his advice, he was encouraged to return to Paris, but had scarcely resumed his accustomed pursuits, when the religious commotions which broke out in that city, obliged him again to leave it, after seeing his house a second time pillaged. He now retired to Orleans, and afterwards to Lyons, where his enemies procured him to be imprisoned. On being released, he returned to Paris, where new troubles awaited him. He first became obnoxious to the Jesuits, whose society was now rising into consequence, and who wanted to be permitted to establish a college for education. This was opposed by the university of Paris, and Du Moulin supported their opposition. The Jesuits, however, backed by the chancellor Hospital, gained their point, as the parliament was induced to believe that the mode of education among the Jesuits would be an effectual check to the introduction of the new errors, *i. e.* the principles of the reformation.

The next opportunity which Du Moulin had to give his advice, was attended with more serious consequences to him. The council of Trent had just broken up, and the question was, whether its proceedings should be recognized in France. The papal ambassadors, and those of the most powerful princes in Europe, were for this measure; but it was opposed by the leading members of the French king's administration, who were of opinion that it would renew those civil dissentions which had been in some degree quieted, and that the council of Trent had made certain regulations contrary to the liberties and royal privileges of France, which they could by no means approve. In a council held at Fontainbleau, Feb. 27, 1564, this subject occasioned a very warm altercation between the chancellor Hospital and the cardinal of Lorraine; and chiefly by the persuasive influence of the former, it was determined that the proceedings of the council of Trent should not be published in France. Du Moulin, being solicited for his advice on this occasion, published his "Conseil sur le fait du Concile de Trente," Lyons, 1564, 8vo, in which he takes a very enlarged view of all the decrees of that memorable council, and shews them to be at variance with the opinions of the fathers of the church, and hostile to the liberties of France. The warmth of his temper leading him to

use the plainest expressions, as was the custom with the writers of the age, he afforded ample ground for a fresh persecution by his enemies. They now accused him of exciting sedition, and disturbing the public tranquillity, and were so successful in these misrepresentations, that some of those who were the first to advise him to publish the above work, now gave him up, and even the parliament with all the esteem which most of the members entertained for him, was obliged to issue an order to imprison him, nor did he recover his liberty but upon condition that he should print nothing without the king's permission. Scarcely had he escaped from this danger, when he was attacked by the protestant party, who forgetting his services in the common cause against the see of Rome, could never forgive him for having deserted the profession he once made of being an adherent of Calvin, and ordered his works to be burnt at Geneva. He had indeed about this time given them more reason than they ever had before, by representing their ministers as coming into France for no other purpose than to introduce a spirit of discord and insubordination, and under pretence of an imaginary liberty, to reduce the constitution of the kingdom to a republican form.

While the public was interested with these contests, Du Moulin was released from any farther concern in them. He died Dec. 27, 1566, surrounded, we are told, by three doctors of the Sorbonne, to whom, in his last moments, he explained the mysterious doctrine of predestination with great clearness and precision. Thuanus says that he had some time before his death become a genuine catholic, for which he assigned as a reason the factious conduct of many of the reformed.

Du Moulin was not only one of the most profound lawyers, but one of the most learned men of his time, and his works were long held in the highest estimation, while the study of law, upon liberal principles, was encouraged in France. Bernardi, one of the writers in the "Biog. Universelle," published in 1814, has ventured to entertain hopes that the happy event of that year which restored to France her legitimate sovereign, would also restore to her that system of laws which had so long been her glory and happiness; and in that hope (too soon disappointed) he predicts that the reputation of Du Moulin would revive. Du Moulin's works, most of which were published separately, were collected in 1612, in an edition of 3 vols. folio,

and again, in 1654, in 4 vols.; but the most valuable is that of Paris, 1681, 5 vols. folio, edited by Francis Pinson. In 1773, Garrigan, a bookseller of Avignon, issued a prospectus for a new edition, which has not yet appeared. This prospectus contained an eloge on Du Moulin, which Henrion de Pensey pronounced in an assembly of the advocates, and had prefixed to his edition of the "Analyse des Fiefs," taken from Du Moulin's commentary on the law of Paris. Several other writers have written the life of this very eminent jurist, particularly Brodeau, 1654, 4to.[1]

MOULIN (PETER DU), a very celebrated French protestant minister, and of the same family with Charles du Moulin, was born at Vexin Oct. 18, 1568. He imbibed the rudiments of literature at Sedan; and, when he arrived at twenty years of age, was sent to finish his education in England, where he became a member of Christ college in Cambridge. After a residence of four years in England, he went to Holland in the retinue of the duke of Wirtemberg, but was shipwrecked in his passage, and lost all his books and baggage. This occasioned his elegant poem entitled "Votiva Tabula," which did him great credit, and procured him many friends. The French ambassador became one of his patrons (for Henry IV. at that time sent protestant ambassadors into protestant countries), and recommended him to the queen-mother, by whose interest he obtained the professorship of philosophy at Leyden, then vacant. This he held for five or six years; and among other disciples, who afterwards became celebrated, he had Hugo Grotius. He read lectures upon Aristotle, and disciplined his scholars in the art of disputing; of which he made himself so great a master, that he was enabled to enter with great spirit and success into the controversies with the catholics. Scaliger was very much his patron; and when Du Moulin published his Logic at Leyden in 1596, said of the epistle prefatory, "hæc epistola non est hujus ævi." He taught Greek also in the divinity schools, in which he was extremely well skilled, as appears from his book entitled "Novitas Papismi," where he exposes cardinal Perron's ignorance of that language.

In 1599 he went to Paris, to be minister at Charenton, and chaplain to Catharine of Bourbon, the king's sister, who was then married to Henry of Lorraine, duke of Bar,

[1] Biog. Universelle, art. DUMOULIN.—Moreri.—Saxii Onomast.

and continued a determined protestant in spite of all attempts to convert her. The pope applied to Henry IV. concerning the conversion of his sister, and Henry employed his divines to argue with her; but Du Moulin strengthened her sentiments against all their artifices. Perron and Cotton were the men chiefly employed, with whom Du Moulin had frequent conflicts; and when Henry begged her only to hear his chaplains preach, she consented to hear father Cotton, who was immediately ordered to preach before the king and his sister in the very place where Du Moulin had preached before. On this occasion, to secure herself the better against the wiles of this Jesuit, she contrived to have Du Moulin so placed that he might hear all that Cotton said.

Though Henry IV. did not much relish Du Moulin's endeavours to convert his sister, yet he had always a great regard for him, of which Du Moulin retained a very grateful remembrance; and after the death of Henry, in 1610, he publicly charged the murder of that monarch upon Cotton and the whole order of Jesuits. It had been said that Ravillac was excited to that desperate act by some opinions derived from the writings of the Jesuits, of Mariana in particular, touching the persons and authority of kings: upon which account father Cotton published an "Apologetical Piece," to shew that the doctrine of the Jesuits was exactly conformable to the decrees of the council of Trent. This was answered by Du Moulin in a book entitled "Anticotton; or, a Refutation of Father Cotton;" in which he endeavoured to prove that the Jesuits were the real authors of that execrable parricide; though some indeed have doubted whether he was the author of that book. In 1615, James I. who had long corresponded with Du Moulin by letters, invited him to England; but this invitation his church at Paris would not suffer him to accept till he had given a solemn promise, in the face of his congregation, that he would return to them at the end of three months. The king received him with great affection; took him to Cambridge at the time of the commencement, where he was honoured with a doctor's degree; and, at his departure from England, presented him with a prebend in the church of Canterbury. Du Moulin had afterwards innumerable disputes with the Jesuits, who, when they found him deaf to their promises of great rewards, attempted more than once his life, so that he was obliged

at length always to have a guard. In 1617, when the United Provinces desired the reformed churches of England, France, and Germany to send some of their ministers to the synod of Dort, Du Moulin and three others were deputed by the Gallican church, but were forbidden to go by the king upon pain of death. In 1618 he had an invitation from Leyden to fill their divinity chair, which was vacant, but refused to accept of it. In 1620, when he was preparing to go to the national synod of the Gallican church, lord Herbert of Cherbury, then ambassador from Britain at the court of France, asked him to write to king James, and to urge him, if possible, to undertake the defence of his son-in-law the king of Bohemia, who then stood in need of it. Du Moulin at first declined the office; but the ambassador, knowing his interest with James, would not admit of any excuse. This brought him into trouble; for it was soon after decreed by an order of parliament, that he should be seized and imprisoned, for having solicited a foreign prince to take up arms for the protestant churches. Apprised of this, he secretly betook himself to the ambassador lord Herbert, who suspected that his letters to the king were intercepted; and who advised him to fly, as the only means of providing for his safety. He went to Sedan, where he accepted the divinity-professorship and the ministry of the church; both which he held to the time of his death, which happened March 10, 1658, in his ninetieth year. He took a journey into England in 1623, when cardinal Perron's book was published against king James; and, at that king's instigation, undertook to answer it. This answer was published at Sedan, after the death of James, under the title of "Novitas Papismi, sive Perronii confutatio, regisque Jacobi, sed magis sacræ veritatis defensio." He was the author of many other learned works, of which the principal are, "The Anatomy of Arminianism;" "A Treatise on the Keys of the Church;" "The Capuchin, or History of the Monks;" "A Defence of the Reformed Churches," &c. &c.[1]

MOULIN (PETER DU), son of the preceding, and a clergyman of the church of England, was born at Paris, about 1600. He studied at Leyden, where he was admitted to the degree of doctor of divinity. He afterwards came

[1] The best account we have seen of Du Moulin is that in Bates's Vitæ Selectorum Virorum.—Saxii Onomast.

to England, and was incorporated in the same degree at the university of Cambridge. He was patronized by Richard, earl of Cork, who appointed him governor to his sons, whom he afterwards accompanied to Oxford. Here Du Moulin remained two years or more, and preached frequently in the church of St. Peter in the East. After the restoration of Charles II. he was appointed chaplain in ordinary to his majesty, and a prebendary of Canterbury, in which city he spent the remainder of his life. He died in 1684, in the eighty-fourth year of his age. He was author of several works, of which we may mention, 1. "The Peace of the Soul;" a translation of which was published by Dr. John Scrope, in 1765, 2 vols. 2. "A Defence of the Protestant Religion." Of this book the reader may see a curious account in Gent. Mag. vol. XLIII. p. 369. He was author of the famous work entitled "Regii Sanguinis Clamor ad Cœlum," which was published at the Hague, in 1652, by M. Alexander More. Anthony Wood gives him the character of an honest, zealous Calvinist. He had a younger brother, Lewis Du Moulin, who settled also in England, where he long distinguished himself by his violent and illiberal writings against the church of England, the titles of which are given by Wood; but he retracted many of his opinions in the presence of Dr. Burnet, at the time of his death, Oct. 20, 1683.[1]

MOUNTAGU, or MONTAGUE (RICHARD), a learned English divine, born in 1578, at Dorney in Buckinghamshire, was the son of the rev. Lawrence Mountague, vicar of that place. He was educated at Eton school, on the foundation, and was elected thence to King's college, Cambridge, in 1594, where he obtained a fellowship. After taking his bachelor's degree in 1598, and that of M. A. in 1602, he entered into orders, and obtained the living of Wotton-Courtney in the diocese of Wells, and also a prebend of that church. The editor of his life in the Biog. Brit. says that his next promotion was to a fellowship of Eton college, where he assisted sir Henry Savile in preparing his celebrated edition of St. Chrysostom's works; and in 1610, he published there, in 4to, "The two Invectives of Gregory Nazianzen against Julian," with the notes of Nonnus; but although the latter part of this may be true,

[1] Ath. Ox. vol. II.—Preface to Dr. Scrope's edition of his "Peace of the Soul."—Birch's Tillotson.

he was not chosen fellow of Eton until April 29, 1613, in which year also (May 14) he was inducted into the rectory of Stamford Rivers in Essex, then in the gift of Eton college. On the death of Isaac Casaubon, he was requested by the king to write some animadversions on the Annals of Baronius, for which he was well qualified, having made ecclesiastical history very much his study from his earliest years. He had in fact begun to make notes on Baronius for his private use, which coming to the ears of the king, James I., himself no contemptible theologian, he intimated his pleasure on the subject to Mr. Mountagu, who began to prepare for the press in 1615. He was at this time chaplain to his majesty, and the following year was promoted to the deanery of Hereford, which he resigned soon after for the archdeaconry, and was admitted into that office Sept. 15, 1617. In July 1620, he proceeded bachelor of divinity, and with his fellowship of Eton held, by dispensation, a canonry of Windsor.

In 1621, he preached a sermon before the king at Windsor, upon Ps. l. 15, in which there were some expressions supposed by some of his hearers to favour the Romish doctrine of invocation of saints; and this obliged him to publish his sentiments more fully in a treatise "On the Invocation of Saints," which, although he fancied it a complete defence, certainly gave rise to those suspicions which his enemies afterwards urged more fully against him. The same year, he published his "Diatribæ upon the first part of Mr. Selden's History of Tythes." In this work he endeavours, and certainly not unsuccessfully, to convict Selden of many errors, and of obligations to other authors which he has neglected to acknowledge. The king, at least, was so much pleased with it, as to order Selden to desist from the dispute. It appears by this work that Mr. Mountagu availed himself of many manuscripts which he had been at the expence of procuring from abroad, and it is said that there were a great many of these in his library when he died, but that they were taken away by Millicent, his chaplain, who became a Jesuit. In 1622 he published his animadversions on the annals of Baronius, under the title of "Analecta Ecclesiasticarum Exercitationum," fol.

In 1624 he became involved in those controversies and imputations on his character as a divine, which, more or less, disturbed the tranquillity of the whole of his life. They were occasioned by the following circumstances.

Some popish priests and Jesuits were executing their mission at Stamford-Rivers, in Essex, of which he was then rector; and to secure his flock against their attempts, he left some propositions at the place of their meeting, with an intimation that, if any of those missionaries could give a satisfactory answer to the queries he had put, he would immediately become their proselyte. In these, he required of the papists to prove, that the present Roman church is either the catholic church, or a sound member of the catholic church; that the present church of England is not a true member of the catholic church; and that all those points, or any one of those points which the church of Rome maintains against the church of England, were, or was, the perpetual doctrine of the catholic church, the decided doctrine of the representative church in any general council, or national approved by a general council, or the dogmatical resolution of any one father for 500 years after Christ. On their proving all this in the affirmative, he promised to subscribe to their faith. Instead, however, of returning any answer, a small pamphlet was left at last for him, entitled "A new Gag for the old Gospel." To this he replied, in "An Answer to the late Gagger of the Protestants," 1624, 4to, which gave great offence to the Calvinists, at that time a very numerous and powerful party in the church, and thus drew upon him enemies from a quarter he did not expect: and their indignation against him ran so high, that Ward and Yates, two lecturers at Ipswich, collected out of his book some points, which they conceived to savour of popery and Arminianism, in order to have them presented to the next parliament. Mountagu, having procured a copy of the information against him, applied to the king for protection, who gave him leave to appeal to himself, and to print his defence. Upon this, he wrote his book entitled "Appello Cæsarem; a just Appeal against two unjust Informers;" which, having the approbation of Dr. White, dean of Carlisle, whom king James ordered to read, and give his sense of it, was published in 1625, 4to, but addressed to Charles I. James dying before the book was printed off.

In this work many of the acknowledged doctrines of the church of England are undoubtedly maintained with great force of argument, but there are other points in which he afforded just ground for the suspicions alleged against him; and that this was the opinion of many divines of that period

appeared from the answers to his "Appeal" published by, 1. Dr. Matthew Sutcliffe, dean of Exeter. 2. Mr. Henry Burton in his "Plea to an Appeale," Lond. 1626, 4to. 3. Mr. Francis Rous, afterwards provost of Eton college, in his "Testis Veritatis," ibid. 1626, 4to. 4. Mr. John Yates, B. D. formerly fellow of Emanuel college in Cambridge, afterwards minister of St. Andrew's in Norwich, in his book entitled "Ibis ad Cæsarem," ibid. 1626, 4to. 5. Mr. Anthony Wotton, professor of divinity in Gresham college. 6. Dr. Daniel Featly, in his "Pelagius Redivivus; or, Pelagius raked out of the ashes by Arminius and his scholars," ibid. 1626, 4to. This book contains two parallels, one between the Pelagians and Arminians; the other between the church of Rome, the appealer, Mr. Mountagu, and the church of England, in three columns; together with a writ of error sued against the appealer. 7. Dr. George Carleton, bishop of Chichester, in his "Examination of those things, wherein the author of the late Appeale holdeth the doctrines of the Pelagians and Arminians to be the doctrines of the church of England," ibid. 1626, 4to.

The controversy, however, was not to be left to divines, who may be supposed judges of the subject. The parliament which met June 18, 1625, thought proper to take up the subject, and Mr. Mountagu was ordered to appear before the House of Commons, and being brought to the bar July 17, the speaker told him, that it was the pleasure of the House, that the censure of his books hould be postponed for some time; but that in the interim he should be committed to the custody of the serjeant at arms. He was afterwards obliged to give the security of 2000*l.* for his appearance. The king, however, was displeased with the parliament's proceedings against our author; and bishop Laud applied to the duke of Buckingham in his favour; Mr. Mountagu also wrote a letter to that duke, entreating him to represent his case to his majesty; and this application was seconded some few days after by a letter of the bishops of Oxford, Rochester, and St. David's, to the duke. In the next parliament, in 1626, our author's Appello Cæsarem" was referred to the consideration of the committee for religion, from whom Mr. Pym brought a report on the 18th of April concerning several erroneous opinions contained in it. Upon this it was resolved by the House of Commons, 1. "That Mr. Mountagu had disturbed the peace of the church, by publishing doctrines, contrary to

the articles of the church of England, and the book of homilies. 2. That there are divers passages in his book, especially against those he calleth puritans, apt to move sedition betwixt the king and his subjects, and between subject and subject. 3. That the whole frame and scope of his books is to discourage the well-affected in religion from the true religion established in the church, and to incline them, and, as much as in him lay, to reconcile them to popery." And accordingly articles were exhibited against him; but it does not appear, that this impeachment was laid before the House of Lords, or in what manner the Commons intended to prosecute their charge, or how far they proceeded. Rushworth, after much inquiry, could not find that Mr. Mountagu was brought to his defence, or that he returned any answer to the articles.

This prosecution from the parliament seems to have recommended him more strongly to the court, for, in 1628, he was advanced to the bishopric of Chichester, on the death of one of his opponents, Dr. Carleton. On August 22, 1628, the day appointed for his confirmation, a singular scene took place. On such occasions it is usual to give a formal notice, that if any person can object either against the party elected, or the legality of the election, they are to come and offer their exceptions at the day prefixed. This intimation being given, one Mr. Humphreys, and William Jones, a stationer of London, excepted against Mountagu as a person unqualified for the episcopal function, charging him with popery, Arminianism, and other heterodoxies, for which his books had been censured in the former parliament. Fuller tells us, "that exception was taken at Jones's exceptions (which the record calls 'prætensos Articulos)' as defective in some legal formalities. I have been informed," continues he, "it was alledged against him for bringing in his objections *viva voce*, and not by a proctor, that court adjudging all private persons effectually dumb, who speak not by one admitted to plead therein. Jones returned, that he could not get any proctor, though pressing them importunately, and proffering them their fee to present his exceptions, and therefore was necessitated *ore tenus* there to alledge them against Mr. Mountagu. The register mentioneth no particular defects in his exceptions; but Dr. Rives, substitute at that time for the vicar-general, declined to take any notice of them, and concludeth Jones amongst the contumacious,

'quod nullo modo legitime comparuit, nec aliquid in hac parte juxta Juris exigentiam diceret, exciperet, vel opponeret.' Yet this good Jones did bishop Mountagu, that he caused his addresses to the king to procure a pardon, which was granted unto him, in form like those given at the coronation, save that some particulars were inserted therein, for the pardoning of all errors heretofore committed either in speaking, writing, or publishing, whereby he might hereafter be questioned."

With the bishopric of Chichester, he was allowed to hold the rectory of Petworth, and having now a protection from his enemies, he applied himself closely to his favourite study of ecclesiastical history; and first published his "Originum Ecclesiasticarum Apparatus," at Oxford, 1635, which was followed in 1636 by his "Originum Ecclesiasticarum, Tomus Primus," Lond. fol. In 1638, on the promotion of Dr. Wren to Ely, bishop Mountagu was translated to Norwich. Although now in a bad state of health, from an aguish complaint, he continued his researches into ecclesiastical history, and published a second volume under the title of "Theanthropicon; seu de vita Jesu Christi originum ecclesiasticarum libri duo. Accedit Græcorum versio, et index utriusque partis," Lond. 1640. He died April 13, 1641, and was interred in the choir of Norwich cathedral. After his death appeared a posthumous work, "The Acts and Monuments of the Church before Christ incarnate," 1642, fol. with the singularity of a dedication to Jesus Christ, in Latin, which he had himself prepared. In 1651 also was published his "Versio et notæ in Photii epistolas," Gr. Lat. fol.

Bishop Mountagu was allowed by his opponents to be a man of extensive learning, particularly in ecclesiastical history; but of a warm temper, and from his attachment to the writings of the fathers, holding some peculiar opinions, which were acceptable neither to churchmen or sectaries. Fuller says of him, that "his great parts were attended with a tartness of writing; very sharp the nib of his pen, and much gall in the ink, against such as opposed him. However, such the equability of this sharpness of his style, he was impartial therein: be he ancient or modern writer, papist or protestant, that stood in his way, they should equally taste thereof." Selden was one of those against whom he exercised not a little of this sharpness of style; and yet, which is a considerable testimony

in his favour, "he owns him to have been a man well skilled in ancient learning."[1]

MOUNTFORT (WILLIAM), an English dramatic writer, but in much greater eminence as an actor, was born in 1659, in Staffordshire. It is probable, that he went early upon the stage, as it is certain that he died young; and Jacob informs us, that, after his attaining a degree of excellence in his profession, he was entertained for some time in the family of the lord-chancellor Jefferies, "who," says sir John Reresby, "at an entertainment of the lord-mayor and court of aldermen, in the year 1685, called for Mr. Mountfort to divert the company (as his lordship was pleased to term it): he being an excellent mimic, my lord made him plead before him in a feigned cause, in which he aped all the great lawyers of the age in their tone of voice, and in their action and gesture of body, to the very great ridicule not only of the lawyers, but of the law itself; which, to me (says the historian) did not seem altogether prudent in a man of his lofty station in the law: diverting it certainly was; but prudent in the lord high-chancellor I shall never think it." After the fall of Jefferies, our author again returned to the stage, in which profession he continued till his death, in 1692. Cibber, in his "Apology," says that he was tall, well made, fair, and of an agreeable aspect; his voice clear, full, and melodious; a most affecting lover in tragedy, and in comedy gave the truest life to the real character of a fine gentleman. In scenes of gaiety, he never broke into that respect that was due to the presence of equal or superior characters, though inferior actors played them, nor sought to acquire any advantage over other performers by finesse, or stage-tricks, but only by surpassing them in true and masterly touches of nature. He might perhaps have attained a higher degree of excellence and fame, had he not been untimely cut off, by the hands of an assassin, in the thirty-third year of his age. His death is thus related. Lord Mohun, a man of loose morals, and of a turbulent and rancorous spirit, had, from a kind of sympathy of disposition, contracted the closest intimacy with one captain Hill, a still more worthless character, who had long entertained a passion for that celebrated actress Mrs. Bracegirdle. This lady, however, had rejected him, with the contemptuous

[1] Gen. Dict.—Biog. Brit.—Fuller's Worthies and Church History.—Harwood's Alumni Etonenses.

disdain which his character justly deserved; and this treatment, Hill's vanity would not suffer him to attribute to any other cause than a pre-engagement in favour of some other lover. Mountfort's agreeable person, his frequently performing the counter-parts in love scenes with Mrs. Bracegirdle, and the respect which he used always to pay her, induced captain Hill to fix on him, though a married man, as the supposed bar to his own success. Grown desperate then of succeeding by fair means, he determined to attempt force: and, communicating his design to lord Mohun, whose attachment to him was so great as to render him the accomplice in all his schemes, and the promoter even of his most criminal pleasures, they determined on a plan for carrying her away from the play-house; but, not finding her there, they got intelligence where she was to sup, and, having hired a number of soldiers and a coach for the purpose, waited near the door for her coming out; and, on her so doing, the ruffians actually seized her, and were going to force her into the coach; but her mother, and the gentleman whose house she came out of, interposing till farther assistance could come up, she was rescued from them, and safely escorted to her own house. Lord Mohun and captain Hill, however, enraged at their disappointment in this attempt, immediately resolved on one of another kind, and, with violent imprecations, openly vowed revenge on Mr. Mountfort. Mrs. Bracegirdle's mother, and a gentleman, who were ear-witnesses to their threats, immediately sent to inform Mrs. Mountfort of her husband's danger, with their opinion that she should warn him of it, and advise him not to come home that night; but, unfortunately, no messenger Mrs. Mountfort sent was able to find him. In the mean time, his lordship and the captain paraded the streets with their swords drawn, till about midnight, when Mr. Mountfort, on his return home, was met and saluted in a friendly manner by lord Mohun; but, while that scandal to the rank and title which he bore was treacherously holding him in a conversation, the assassin Hill, being at his back, first gave him a desperate blow on the head with his left hand, and immediately afterwards, before Mr Mountfort had time to draw and stand on his defence, he, with the sword he held ready in his right, ran him through the body. This last circumstance Mr. Mountfort declared, as a dying man, to Mr. Bancroft, the surgeon who attended him. Hill immediately made his escape; but lord Mohun was

seized, and stood his trial: but as it did not appear that he immediately assisted Hill in the perpetrating this assassination, and that, although lord Mohun had joined with the captain in his threats of revenge, yet the actual mention of murder could not be proved, his lordship was acquitted by his peers. He afterwards, however, himself lost his life in a duel with duke Hamilton, in which it has been hinted that some of the same kind of treachery, which he had been an abettor of in the above-mentioned affair, was put in practice against himself. Mr. Mountfort's death happened in Norfolk-street in the Strand, in the winter of 1692. His body was interred in the churchyard of St. Clement Danes. He left behind him six dramatic pieces, which are enumerated in the "Biographia Dramatica."[1]

MOUNTENEY, or MOUNTNEY (RICHARD), an English lawyer, and classical editor, the son of Richard Mounteney of Putney in Surrey, was born there in 1707, and educated at Eton school, whence he went, in 1725, to King's college, Cambridge, and took his degrees of A. B. in 1729, and A. M. 1735, and obtained a fellowship. He then studied law in the Inner Temple, and became, in 1737, one of the barons of the exchequer in Ireland. In 1743 he distinguished himself in the famous trial between James Annesley, esq. and Richard earl of Anglesey. In 1759 he married the countess dowager of Mount Alexander, and died in 1768. To these scanty memoirs, we have only to add that, in 1731, he published the first edition of his "Select Orations" of Demosthenes, which has been often reprinted, but seldom with accuracy. The best part of the work is the critical observations upon the Ulpian commentary by Dr. Chapman, fellow of King's college, Cambridge; and perhaps the most curious is his dedication to the deceased sir Robert Walpole, in the edition of 1748. It was to the Walpoles he owed his promotions. In 1748 he also published "Observations on the probable issue of the Congress," 8vo, printed by Mr. Bowyer. Mounteney's Demosthenes was long a favourite book with the university students to *give up*, as it is called, on their examinations, but at Oxford it has of late been rejected by the examiners, as an insufficient proof of classical proficiency.[2]

[1] Biog. Dram —Cibber's Lives.
[2] Harwood's Alumni Etonenses.—Nichols's Bowyer.— Lysons's Envir. v. I. IV.

MOURGUES (MICHAEL), a French mathematician, born in the province of Auvergne about 1643, became a professor of rhetoric and mathematics in different seminaries belonging to the Jesuits, and was at length appointed professor-royal at the university of Toulouse. He died, in 1713, a sacrifice to his exertions in the cause of humanity, during the dreadful pestilential disorder which then raged at Toulouse. To very profound as well as extensive erudition, he united the most polished and amiable manners, and the most ardent piety, which made him zealous in his attempts to reform the age in which he lived. He was a considerable writer: his most celebrated pieces are, "New Elements of Geometry, comprised in less than fifty Propositions;" "A Parallel between Christian Morality and that of the Ancient Philosophers;" "An Explanation of the Theology of the Pythagoreans, and of the other learned Sects in Greece, for the Purpose of illustrating the Writings of the Christian Fathers;" and "A Treatise on French Poetry."[1]

MOUSTIER, or MOUTIER. See DESMOUSTIER.

MOYLE (WALTER, esq.), an ingenious and learned English writer, was son of sir Walter Moyle, and born in Cornwall in 1672. After he had made a considerable progress in school-learning, he was sent to Oxford; and thence removed to the Temple, where he applied himself chiefly to such parts of the law as led to the knowledge of our constitution and government; "for there was a drudgery," says Mr. Hammond, "in what he called law-lucrative, which he could never submit to." He came into the world with a firm zeal for the protestant settlement, and a great contempt of those who imagined that the liberty of our constitution and the reformation could subsist under a popish king; nor did he ever vary from these sentiments. From the Temple he removed to Covent-Garden, in order to be nearer the polite and entertaining part of the town; and here it was, as Dryden observes in his "Life of Lucian," that "the learning and judgment above his age, which every one discovered in Mr. Moyle, were proofs of those abilities he has shewn in his country's service, when he was chosen to serve it in the senate, as his father sir Walter had done."

In 1697 he joined with Mr. Trenchard in writing a

[1] Moreri.—Dict. Hist.

pamphlet entitled "An Argument, shewing that a standing Army is inconsistent with a free Government, and absolutely destructive to the constitution of the English Monarchy." The same year, at the request of Dr. Davenant, he translated Xenophon's "Discourse upon improving the Revenue of the State of Athens," and sent it to him, to be annexed to his "Discourses on the public Revenues and Trade of England." Moyle tells Davenant, in the dedication of this translation, that he "fancies it will be no unwelcome entertainment to him, to find his own admirable observations upon these matters confirmed by the authority of one of the greatest men that ever antiquity produced, and the only ancient author upon this subject which is now extant. This admirable maxim, that the true wealth and greatness of a nation consists in numbers of people well-employed, is every where inculcated throughout the whole course of this treatise. "And I believe," he adds, "Xenophon was the first author that ever argued by political arithmetic, or the art of reasoning upon things by figures; which has been improved by some able heads of our own nation, and carried to the highest perfection by your own successful inquiries." As to the translation, Davenant has given the following account of it in the thirty-fourth page of his work: "It was made English by a young gentleman, whose learning and ripe parts promise greater matters hereafter; since, in his first essay, he has shewn himself so great a master, both in his own and the Greek language. And it is hoped this example will excite other persons of his age, rank, and fortune, to study the business of trade, and the revenues of their country. The original is highly esteemed by all the learned world; and the reader will find Xenophon has suffered nothing in this version."

He was for some time a member of parliament for the borough of Saltash, where he always acted a very honourable and disinterested part; but he was so bent upon his private studies, that he never had any relish for that station. His favourite study was history; from which he collected and loved to speculate upon the forms, constitutions, and laws, of governments. In parliament he appeared, however, most to advantage in questions respecting the improvement and regulation of trade, foreign and domestic; the employment of the poor, which has so near a connection with the augmenting of our domestic trade: and he took great

pains in promoting a bill for the encouraging of seamen, and the effectual and speedy manning of the royal navy.

He afterwards retired to his seat at Bake in Cornwall, where, it is said, he read all the original authors, both Greek and Latin, that is, those who wrote before the birth of Christ, and about 440 years after. From the year 440 to 1440 was a long, but dark period of time; and he aimed only to preserve a thread of the history of that middle age. The schoolmen and scholastic divinity which flourished then, he neglected; but it appears, that, in the latter part of his life, he extended his researches to ecclesiastical history. It was his custom frequently to make a review of the best systems in all sciences, being used to say, that "it was necessary for every man who applies himself to matters of learning, to have a general knowledge of the elements of them;" and hence he was incessantly collecting fundamental maxims, and forming divisions in all parts of learning. Early in life he contrived a scheme of so disposing books in his library, that they might give him, even by their disposition, a regular and useful view of all the several walks of learning and knowledge. In order to this, a distribution was made of them into four grand divisions; the first containing theology, the second law, the third arts and sciences, and the fourth history. He penetrated deep into all the authors he read; and he was very nice in the choice of them. An exactness of reasoning was his peculiar talent, to which was joined an uncommon vivacity of expression. He used often to regret the not having the advantage of travelling abroad; but, to make amends for this, he read the best accounts he could get of all the parts of the world, and made his reflections upon them.

Mr. Moyle died June 9, 1721, aged forty-nine. In 1726 his unpublished Works were printed in 2 vols. 8vo, and dedicated to his brother Joseph Moyle, esq. by Thomas Serjeant, esq. The first volume contains, 1. "An Essay upon the Constitution of the Roman Government, in two parts." 2. "A Charge to the Grand Jury at Leskard, April 1706." 3. "Letters to Dr. William Musgrave, of Exeter, upon subjects of Criticism and Antiquity." 4. "A Dissertation upon the Age of Philopatris, a dialogue, commonly attributed to Lucian, in several letters to Mr. K." 5. "Letters from and to Mr. Moyle upon various subjects." The second volume contains, 1. "Remarks

upon Prideaux's Connection of the Old and New Testament, &c. in several letters between the doctor and himself." In Prideaux's third letter to his cousin Moyle, for so he addresses him, he tells him that "he is sure his book will no where find a more observing and judicious reader than himself; that he had sufficient experience of this in his learned remarks on the former part; and that they had instructed him for the making of some alterations against another edition:" and, in a fourth letter, he "thanks him heartily for the observations he had sent him of his mistakes, in the last part of his history. I must confess," says he, "That about Octavius's posterity is a very great one. It is a downright blunder of my old head, and I am glad so accurate and learned a reader has not observed more of them. This makes me hope that no more such have escaped me." This volume also contains, 2. "The Miracle of the Thundering Legion examined, in several letters between Mr. Moyle and Mr. K." On this subject Mr. Moyle was completely sceptical.

In 1727 was published by his friend Antony Hammond, esq. a third volume, in 8vo, entitled "The whole Works of Walter Moyle, esq. that were published by himself." The editor complains that, "when his posthumous works came from the press, these valuable tracts of his, which were printed in his life-time, and passed his last hand, should be dropt, as it were, in oblivion, as they must have been, had they been covered in those volumes, wherein they were by himself originally interspersed; and observes, that the principal intention of collecting them was to do justice to the memory of Mr. Moyle." We have already mentioned two of the pieces which compose this volume; the rest are, "An Essay on the Lacedemonian Government, addressed to Antony Hammond, esq. in 1698." "Translations from Lucian," first printed in 1710. "Letters between Mr. Moyle and several of his friends," first printed in 1695. There is also a translation of Lucian's "Philopatris," by Dr. Drake, which is here inserted, on account of there being so much criticism concerning it in the first volume of Mr. Moyle's posthumous works above mentioned.[1]

MOYSES (DAVID), a political character, was born at Lanerk, in Scotland, 1573, and, while very young, became one of the pages to king James, and afterwards one

[1] Life prefixed to his Works.—Biog. Brit.

of the gentlemen of his privy chamber. In that station he continued many years, and became well acquainted with most of the secrets at court. He was present with king James at Perth, 1600, when the famous conspiracy of the earl of Gowry took place; but the account he has given us of that problematical affair contains nothing either interesting or satisfactory. He accompanied king James into England, where he remained some years; but afterwards returned to Scotland, and spent his days in retirement. He kept a diary of what passed at court, the MS. of which is now in the advocates' library in Edinburgh; and an edition of it was printed in 1753, under the title of "Memoirs of the affairs of Scotland from 1577 to 1603, with a discourse on the conspiracy of Gowrie," Edin. 12mo. It contains many curious particulars, which have not been taken notice of by general historians. He died at Edinburgh, 1630, aged fifty-seven.[1]

MOZART (JOHN CHRYSOSTOM WOLFGANG THEOPHILUS), an eminent musician, was the son of Leopold Mozart, vice-chapel-master to the prince archbishop of Salzburg. This Leopold, who was born at Augsburg in 1719, became early in life a musician and composer; and in 1757 published a treatise on the art of playing the violin; but what, according to Dr. Burney, did him most honour was his being father of such an incomparable son as Wolfgang, and educating him with such care. His son was born at Salzburg, Jan. 17, 1756, and at seven years old went with his father and sister to Paris, and the year following to London. In 1769 he went to Italy; and in 1770 he was at Bologna, in which city Dr. Burney first saw him, and to which city he had returned from Rome and Naples, where he had astonished all the great professors by his premature knowledge and talents. At Rome he was honoured by the pope with the order of Speron d'Oro. From Bologna he went to Milan, where he was engaged to compose an opera for the marriage of the princess of Modena with one of the archdukes. Two other composers were employed on this occasion, each of them to set an opera; but that of the little Mozart, young as he was, was most applauded.

During his residence in London, which was when he was but eight years old, he evinced his extraordinary talents and profound knowledge in every branch of music, was

[1] Preceding edition of this Diet.—Month. Review, vol. XIII.

able to play at sight in all keys, to perform extempore, to modulate, and play fugues on subjects given in a way that there were very few masters then in London able to do. But there is in the Philosophical Transactions, vol. LX. (for 1770) a minute and curious account, by the Hon. Daines Barrington, of the musical feats of this child in London, during 1765, when he was no more than eight years and five months old, to which we refer our readers. His progress in talents and fame, contrary to all experience, continued to keep pace with the expectations of the public to the end of his life.

He went again to Paris soon after his return from Italy. But on the death of his father in 1778, he was called to Salzburg, and appointed principal concert-master to the prince archbishop, in his stead; but he resigned this office in 1780, and went to Vienna, where he settled, and was admired and patronized by the court and city; and in 1788 he was appointed chapel-master to the emperor Joseph. His first opera at Vienna was the "Rape of the Seraglio," in 1782, to German words. The second, "Le Nozze di Figaro," in four acts. The third, the "Schauspiel Director," or the Manager at the Playhouse, in 1786. "Il Don Giovanni," in 1787. "La Clemenza di Tito," a serious opera. "Cori Fantutti," comic. "Flauto Magico." "Idomeneo," a serious opera, &c. It was not till 1782 that he began to compose at Vienna for the national theatre; at first chiefly instrumental music; but on its being discovered how well he could write for the voice, he was engaged by the nobility and gentry first to compose comic operas, sometimes to German words, and sometimes to Italian. His serious operas, we believe, were all originally composed to Italian words. There is a chronological list of his latter vocal compositions till the year 1790 in Gerber's Musical Lexicon.

In England we know nothing of his studies or productions, but from his harpsichord lessons, which frequently came over from Vienna; and in these he seems to have been trying experiments. They were full of new passages, and new effects; but were wild, capricious, and not always pleasing. We were wholly unacquainted with his vocal music till after his decease, though it is manifest that by composing for the voice he first refined his taste, and gave way to his feelings, as in his latter compositions for the piano forte and other instruments his melody is exquisite,

and cherished and enforced by the most judicious accompaniments, equally free from pedantry and caprice.

Dr. Burney observes, that the operas of this truly great musician are much injured by being printed in half scores, with so busy and constantly loaded a part for the piano forte. Some of the passages we suppose taken from the instrumental parts in the full score; but there is no contrast; the piano forte has a perpetual lesson to play, sometimes difficult, and sometimes vulgar and common, which, however soft it may be performed, disguises the vocal melody, and diverts the attention from it, for what is not worth hearing. A commentary, says the same author, on the works of this gifted musician, would fill a volume. His reputation continued to spread and increase all over Europe to the end of his life, which, unfortunately for the musical world, was allowed to extend only to 36 years, at which period he died, in 1791.

After his decease, when Haydn was asked by Broderip, in his music-shop, whether Mozart had left any MS compositions behind him that were worth purchasing, as his widow had offered his unedited papers at a high price to the principal publishers of music throughout Europe; Haydn eagerly said, "purchase them by all means. He was truly a great musician. I have been often flattered by my friends with having some genius; but he was much my superior." Though this declaration had more of modesty than truth in it, yet if Mozart's genius had been granted as many years to expand as that of Haydn, the assertion might perhaps have been realised in many particulars.[1]

MUDGE (THOMAS), an eminent mechanist, was born at Exeter, September 1715. He was the second son of the rev. Zachariah Mudge, prebendary of Exeter, and vicar of St. Andrew's, Plymouth, who died April 3, 1769, and was honoured by Dr. Johnson with a very elegant testimony of respect, which was inserted in the London Chronicle at that time, and may be seen in Mr. Boswell's Life of the doctor. Mr. Z. Mudge had three other sons besides the subject of this article. The eldest, ZACHARIAH, was a surgeon and apothecary at Taunton, and afterwards surgeon on board an East Indiaman; he died in 1753 on ship-board, in the river Canton in China. The third, the rev. RICHARD Mudge, was officiating minister of a chapel

[1] By Dr. Burney in Rees's Cyclopædia.—Encyclopædia Britannica, Suppl. by Dr. Gleig.

of ease at Birmingham, and had a small living presented to him by the earl of Aylesford. He was not only greatly distinguished by his learning, but by his genius for music. He excelled as a composer for the harpsichord; and as a performer on that instrument is said to have been highly complimented by Handel himself. The fourth son, JOHN, was originally a surgeon and apothecary at Plymouth, but during the latter part of his life practised as a physician with great success. Like his brother Thomas, he had great mechanical talents; and, until prevented by the enlargement of his practice, he found time to prosecute improvements in rectifying telescopes. In 1777 the Royal Society adjudged to him Sir Godfrey Copley's gold medal, for a paper which he presented to that learned body on the best methods of grinding the specula of reflecting telescopes. He also considerably improved the inhaler, an ingenious contrivance for the curing of coughs, by inhaling steam. In 1777 he published "A Dissertation on the inoculated Small-pox;" which was followed, some years after, by "A Treatise on the Catarrhous Cough and Vis Vitæ." He died in 1792. It was to this gentleman, Mr. Boswell informs us, that Dr. Johnson, during his last illness, addressed many letters on his case.

Soon after the birth of Thomas, his father was appointed master of the free grammar-school at Biddeford, in the north of Devonshire, whither he removed with his family; and here, under his own immediate care, his son Thomas received his education. At a very early period of life he gave strong indications of that mechanical genius by which he has since been so eminently distinguished; for, while he was yet a school-boy, he could with ease take to pieces a watch, and put it together again, without any previous instruction. At the age of fourteen he was bound apprentice to Mr. George Graham, watch-maker, a distinguished philosopher, and the most celebrated mechanic of his time. He soon attracted the particular attention of his master, who so highly estimated his mechanical powers, that, upon all occasions, he assigned to him the nicest and most difficult work; and once, in particular, having been applied to by one of his friends to construct a machine new in its mechanical operation, his friend, some time after it had been sent home, complained that it did not perform its office. Mr. Graham answered, that he was very certain the complaint could not be well founded, the work having

been executed "by his apprentice, Thomas;" and, indeed, it appeared, upon examination, that Mr. Graham was fully justified in this implicit confidence in his apprentice, the work having been executed in a very masterly manner, and the supposed defect arising entirely from the unskilful management of the owner.

On the expiration of his apprenticeship, Mr. Mudge took lodgings, and continued to work privately for some years. About 1757 he married Miss Hopkins, the daughter of a gentleman at Oxford. The circumstance which first rescued him, as it were, from obscurity, is very remarkable: Mr. Ellicot, who was one of the most distinguished watch-makers of his time, and who had been often employed by Ferdinand VI. king of Spain, was desired by that prince to make him an equation watch. Mr. Ellicot, not being able to accomplish the undertaking, applied to Mr. Shovel, an ingenious workman, to assist him; but he also being unequal to the task, mentioned it to Mr. Mudge, with whom he was very intimate, and who readily undertook to make such a watch. He not only succeeded to his own satisfaction, but to the admiration of all who had the opportunity of inspecting it. This watch having been made for Mr. Ellicot, his name was affixed to it (as is always customary in such cases), and he assumed the whole merit of its construction. An unfortunate accident, however, did justice to the real inventor: Mr. Ellicot being engaged, one day, in explaining his watch to some men of science, it happened to receive an injury, by which its action was entirely destroyed; and he had also the mortification to find, upon inspecting the watch, that he himself could not repair the mischief. This compelled him to acknowledge that Mr. Mudge was the real inventor of the watch, and that to him it must be sent to be repaired.

This transaction having by some means come to the knowledge of his Catholic majesty, who was passionately fond of all mechanical productions, and particularly of watches, that monarch immediately employed his agents in England to engage Mr. Mudge to work for him; and such was his approbation of his new artist's performances, that he honoured him with an unlimited commission to make for him at his own price, whatever he might judge most worthy of attention. Accordingly, among the several productions of Mr. Mudge's genius which thus became the property of the king of Spain, was an equation watch,

which not only shewed the sun's time, and mean time, but was also a striking watch and a repeater; and what was very singular, and had hitherto been unattempted, it struck and repeated by solar, or apparent time. As a repeater, moreover, it struck the hours, quarters, and minutes. From a whim of the king's this watch was made in the crutch-end of a cane, in the sides of which were glasses covered with sliders, on the removal of which the work might be seen at any time; and his majesty being very fond of observing the motion of the wheels at the time the watch struck, it was his practice as he walked, to stop for that purpose. Those who have seen him on these occasions, observed that he ever showed signs of the most lively satisfaction. The price of this watch was 480 guineas, which, from the expensive materials and nature of the work, afforded Mr. Mudge but a moderate profit for his ingenuity; and he was strongly urged by several of his friends to charge 500 guineas for it, which the king would have readily paid. To this Mr. Mudge answered, that, "as 480 guineas gave him the profit to which he was fairly entitled, as an honest man, he could not think of increasing it, and he saw no reason why a king should be charged more than a private gentleman." Indeed the king of Spain had such a high opinion of his integrity, that he not only used to speak of him as by far the most ingenious watchmaker he had ever employed, but excelling also in his sense of honour and justice. Mr. Townsend, then secretary to the embassy at Madrid, once told Mr. Mudge that his Catholic majesty had often expressed to him his great admiration of his character, and would frequently ask his assistance to enable him to express the name of Mudge.

In 1750, Mr. Mudge entered into partnership with Mr. William Dutton, who had also been an apprentice of Mr. Graham's, and took a house in Fleet-street, opposite Water-lane. In 1760, an event happened which he ever considered as one of the most fortunate in his life. This was his introduction to the count de Bruhl, who first came to England that year, as envoy extraordinary from the court of Saxony. This nobleman, who to many other valuable qualities united great knowledge of mechanical operations, ever after treated Mr. Mudge with the most generous and condescending friendship; evincing on every occasion the most ardent zeal for his fame and fortune, by the most active services.

About this period Mr. Mudge appears to have first turned his thoughts to the improvement of time-keepers; for, in 1765 he published a small tract entitled "Thoughts on the Means of improving Watches, and particularly those for the use of the Sea." In 1771 he quitted business, and retired to Plymouth, that he might devote his whole time and attention to the improvement and perfection of the important subject of this pamphlet. Having some years afterwards completed one time-keeper, he put it into the hands of Dr. Hornsby, Savilian professor of astronomy at Oxford. After this gentleman had tried it for four months, during which time it went with great accuracy, it was committed to the care of Dr. Maskelyne, to be tried at Greenwich. After it had been under his care a considerable time, the Board of longitude, by way of encouraging Mr. Mudge to make another, so as properly to become a candidate for the rewards promised in the act of parliament, thought proper to give him 500*l.* it being expressly required by the act, that two time-keepers should be made upon the same principles, and both tried at the same time, that if each should go with the required degree of exactness, it might with the more certainty appear to result from the perfection of the principles upon which they were constructed, and not from accident.

The first time-keeper, after it had been tried by Mr. Maskelyne, astronomer-royal, was in possession of M. de Zach (astronomer to the duke of Saxe Gotha) from May 1786 to July 1788, during which time he carried it from London to Gotha, thence to Hieres, thence by sea to Genoa, thence by land to Pisa, Milan, and back to Hieres. At the end of about a year's absence from Gotha (to which he returned by Geneva) after having travelled over several thousand miles, he found that it had preserved the same regularity of going which it had when it first came into his possession; and by its very great accuracy, he was enabled to ascertain the longitude of several places with a greater degree of precision than had ever been done before.

In 1784 and 1785, this time-keeper was carried two voyages to Newfoundland by the late admiral Campbell, and in each voyage went so well as to determine the longitude within one mile and a quarter on the first voyage, and to six miles and an eighth on the second. In consequence of this, it was the admiral's opinion that such time-keepers were capable of answering every nautical purpose that

could be required of them. After Mr. Mudge had received the 500*l.* instead of making only one more time-keeper, which would have been sufficient to answer the purposes of the act, he immediately set about making two, and when completed, they likewise, pursuant to the act, underwent a trial by the astronomer-royal.

In July 1790, the year's trial required by the act expired, about a fortnight previously to which a board of longitude was held, when Dr. Maskelyne's report of the going of the time-keepers was so favourable, that it was declared that directions should be given at the next board to apply to the admiralty for a ship, in which they might be sent to sea, in further compliance with the act. At the meeting of the next board, however, Dr. Maskelyne produced certain calculations, in order to prove that neither of them had gone within any of the limits of the act; and therefore at another board held the same year, it was determined that no further trial of them should take place. This occasioned an unpleasant controversy, which will be found discussed in "A narrative of facts relative to the Time-keepers constructed by Mr. Thomas Mudge, by Thomas Mudge, jun. of Lincoln's-inn:" Dr. Maskelyne's "Answer to a Narrative of Facts," &c. and Mr. Mudge's "Reply," with which the dispute ended.

In July 1791, Mr. Thomas Mudge, jun. presented from his father a memorial to the Board of longitude, stating, that although his time-keepers, during the period of their public trial, had not been adjudged to go within the limits prescribed by act of parliament, yet as the honourable board were of opinion that they were superior to any that had hitherto been invented, and were constructed upon such principles as would render them permanently useful; as the memorialist, moreover, had employed near twenty years to bring them to the perfection they possessed; and as the first time-keeper made by him had been going upwards of sixteen years, with such an uniform degree of excellence as evidently to prove that the principles upon which his time-keepers were constructed were permanent in their nature; therefore the memorialist trusted that the honourable board would exercise the powers vested in them by parliament, and give to him, upon his making a discovery of the principles upon which his time-keepers were constructed, such a sum of money as his invention and great labours should appear to deserve. This memorial

being unsuccessful, Mr. Mudge in 1792 presented a petition to the same effect to the House of Commons, which, owing to the lateness of the session, could not then be considered; but in the next, Mr. Mudge's merit appeared so clearly to the house, that they were pleased to vote him, in the most honourable manner, and by a great majority, the sum of 2500*l.* which, with 500*l.* given him before by the board of longitude, made in the whole 3000*l.*

He did not long survive this honourable testimony to the utility of his mechanical labours. He died on the 14th of November 1794, in the eightieth year of his age, at the house of his eldest son, Mr. Thomas Mudge, in Newington-place, Surrey. On the death of his wife, in 1789, he had given up house-keeping, residing afterward, sometimes with his eldest son in London, and sometimes in the country with his other son, the rev. John Mudge, M. A. rector of Lustleigh, and vicar of Bramford Speke, both in Devonshire.—To speak of Mr. Mudge, in general terms only, as the first watchmaker of his age, would be unjust. Besides his superior merits in bringing time-keepers to a greater degree of perfection than had been hitherto attained, he has done the mechanical world no small service by the invention of a scapement for pocket-watches, which is one of the most considerable improvements that have been introduced for many years.

Two anecdotes deserve to be recorded, as striking proofs of Mr. Mudge's great mental powers: count Bruhl, when he first came to England in his diplomatic capacity, brought an ingenious watch from Paris, made by the celebrated Bertoud, intending it as a present to his majesty. This watch, however, not performing its offices, was sent back to the inventor, in order to be rectified. After its return, it still continued imperfect; and, on further applications to M. Bertoud, that artist acknowledged, with great candour, that, although he thought the principles on which his watch was constructed were good, he was himself unable to carry them into effect. The count then applied to Mr. Mudge, requesting him to undertake the task; but, deeming it an indelicate circumstance to interfere with the inventions of another artist, Mr. Mudge expressed the greatest reluctance on the occasion. The importunity of the count, however, added to the gratitude which he felt for the distinguishing marks of esteem he had already received, induced Mr. Mudge, at last, to wave his objections; and he

had the satisfaction to be completely successful.—The other anecdote relates to a large and complicated watch belonging to his majesty, which had long gone so ill that it had been repeatedly put into the hands of the most distinguished watchmakers, to be repaired; all of whom, though confident in their abilities to give it the requisite perfection, had been obliged to abandon the watch as incapable of amendment. It was then put into the hands of Mr. Mudge, who happily succeeded. This circumstance gave his majesty a very high opinion of his superiority over every other watch maker. In 1777, he appointed him his watchmaker, and often honoured him with conferences on mechanical subjects. Her majesty likewise expressed a great esteem, not only for his talents as an artist, but for his character as a man. At one time, she presented him with fifty guineas for only cleaning a watch; and it was through her recommendation to the lord chancellor, that his second son obtained the living of Bramford Speke, as he did afterward that of Lustleigh through count Bruhl's interest with the hon. Percy Charles Wyndham, brother to the earl of Egremont.

We shall close these memoirs in the words of his excellency the count de Bruhl: Mr. Mudge "was a man whose superior genius as an artist, united with the liberality of a mind replete with candour, simplicity, modesty, and integrity, deserve the highest admiration and respect; whose name will he handed down to the remotest posterity, with the same veneration which attends the names of his predecessors in the same line, Tompion, Graham, and Harrison, who, while living, were admired by their contemporaries, and whose fame adds to the splendour and glory of this great nation."[1]

MUDO. See NAVARETE.

MUIS (SIMEON DE), Hebrew professor of the Royal College of France, and one of the ablest scholars in that language, was born at Orleans in 1587. Few particulars are known of his life, except that he was educated for the church, and attained the preferments of canon and archdeacon of Soissons. His skill in the Hebrew language made him be considered as a proper person to succeed Cayet as Hebrew professor, and he was accordingly promoted by his majesty to that office in July 1614. He ful-

[1] Universal Magazine for 1795, apparently from authentic information.

filled its duties with great reputation for thirty years, and died in 1644, in the fifty-seventh year of his age. Dupin says, that he joined to a perfect knowledge of the Hebrew, a solid and acute judgment, and wrote in a pure, concise, and easy style, and had such acquaintance with sacred history, and the fundamentals of religion, that few could be better qualified to interpret scripture. The most esteemed of his works is his commentary on the Psalms, "Commentarius litteralis et historicus in omnes Psalmos," &c. 1630, fol. His whole works were published in two volumes folio, at Paris, 1650, including the above on the Psalms: his "Varia Sacra," explaining the most difficult passages of the Old Testament from Genesis to Judges: his "Assertio veritatis Hebraicæ," against father Morin, &c. &c.[1]

MULCASTER (RICHARD), an eminent school-master, was descended from an ancient family in Cumberland. His father, William Mulcaster, resided at Carlisle, where, according to Wood, his son Richard was born. He was educated on the foundation at Eton, whence, in 1548, he gained his election to King's college, Cambridge. Here he took no degree, but while scholar removed to Oxford; for what reason we know not. In 1555, he was elected student of Christ-Church; and, in the next year, was licensed to proceed in arts, and became eminent for his proficiency in Eastern literature. He began to be a teacher about 1559, and on Sept. 24, 1561, for his extraordinary accomplishments in philology was appointed the first master of Merchant Taylors' school, then just founded; and he provided the first usher, and divided the boys into forms, &c. In this school he passed nearly twenty-six years; a severe disciplinarian, according to Fuller, but beloved by his pupils when they came to the age of maturity and reflected on the benefit they had derived from his care. Of these, bishop Andrews appears always to have preserved the highest respect for him, had his portrait hung over his study-door, behaved with great liberality to him, and by his will bequeathed a handsome legacy to his son. In April 1594, he was collated to the prebendal-stall of Gatesbury in the cathedral of Sarum; and, in 1596, he resigned the mastership of Merchant Taylors. The company were desirous that he should remain with them; but

[1] Dupin.—Niceron, vol. XXXII.—Moreri.

Fuller has recorded that he gave for answer, *Fidelis servus, perpetuus asinus;* and it appears from Mr. Wilson's History that he had at last reason to think himself slighted *. With his profession he certainly was not dissatisfied, nor able to give it up; for when he left the Merchant Taylors, he was chosen, in the same year, 1596, upper master of St. Paul's School, in which office he remained for twelve years, and then retired to the rich rectory of Stamford-Rivers, in Essex, to which he had been instituted at the presentation of the queen. His retirement might also have been hastened by the loss of an affectionate wife, as well as by the decaying state of his own health; for, two years after putting up a plate with an inscription to her memory, in the church of Stamford, he died April 15, 1611, and was buried in the same church, but without any memorial.

Of his private character few particulars have been preserved: his temper was warm, but not hasty; and though Fuller has accused him of using his scholars too harshly, we may make some allowance when we find he was educated under the same master with Ascham, Dr. Nicholas Udall, whose severity he perhaps imbibed. Like Ascham, he was fond of archery, a science once of national concern, and was a member of a society of archers, called Prince Arthur's Knights, from that prince (brother of Henry VIII.), who was so fond of this amusement that his name became the proverbial appellation of an expert bowman. Mulcaster was an adherent of the reformed religion, a man of piety, and "a priest in his own house, as well as in the temple." As a scholar he ranks high. His English productions boast an exuberance of expression not often found in the writers of his day; and his Latin works, not inelegant, were celebrated in their times. He enjoyed, likewise, very high reputation as a Greek and Oriental scholar, and on this last account was much esteemed by the celebrated Hugh Broughton.

He appears to have been early addicted to dramatic composition, and occurs among those who assisted in the plays performed before queen Elizabeth in 1572 and 1576. Whether he was a student of the classic drama, or still adhered to the Gothic spectacles, is a *desideratum;* but it is highly probable that he united both. In 1575, when Elizabeth was on one of her progresses at Kenelworth, Mul-

* See Wilson's Hist. of Merchant Taylor's School, p. 73, et seqq.

caster produced some Latin verses which were spoken before her, and have been printed in Gascoyne's "Princely Pleasures at Kenelworth," and in Mr. Nichols's "Progresses of queen Elizabeth." They are short and easy, but, as was usual with the court productions of the time, completely mythological. In 1580, he prefixed some commendatory verses to Ocland's "Anglorum prælia," and others, two years afterwards, to his "Εἰρηναρχια." More, perhaps, may be found in the works of his contemporaries: but we must not omit to notice his verses to queen Elizabeth on her skill in music, printed in Tallis and Bird's "Discantus Cantiones," &c. 1575, 4to, and inserted by Ballard in his memoirs of queen Elizabeth.

His separate works were his "Positions, wherein those primitive circumstances be examined which are necessarie for the training up of children, either for skill in theire book, or health in their bodie," Lond. 1581, 1587, 4to. To this a second part was promised, which seems to have been completed in 1582, by the publication of "the first part of the Elementarie, which entreateth chefely of the right writing of the English Tung." These contain some peculiarities of spelling, and innumerable quaintnesses of writing, joined to many judicious crsticisms on the English language. By the spelling he seems frequently anxious to fix the pronounciation of his words, and in some parts we may be inclined to think he was desirous that his words should be written as they are spoken. In 1601, he published his "Catechismus Paulinus, in usum scholæ Paulinæ conscriptus, ad formam parvi illius Anglici catechismi qui pueris in communi precum Anglicarum libro ediscendus proponitur," 8vo. This is in long and short verse, sometimes closely, and at others diffusely, translated; and, though now forgotten, was once in high esteem. Among the letters at Penshurst, is one from Mulcaster to sir Philip Sidney, in Latin, dated Nov. 3, 1575, the year sir Philip went upon his travels. In the Harleian MSS. No. 6996, is a letter from Edward Heyborn to the lord-keeper, in behalf of Richard Mulcaster, who begged his interest to secure to him the prebend of Gatesbury, which, we have already noticed, he received. And in MS. Smith, in the Bodleian library, No. lxxvii. p. 397, is one from Mulcaster to Peter Junius, in Latin, dated May 13, 1604.[1]

[1] Life in Gent. Mag. vol. LXX. by Henry Ellis, esq. of the British Museum. —Wilson's Hist. of Merchant Taylors' School; see Index.—Knight's Life of Colet.—Warton's Hist. of Poetry.—Fuller's Worthies.—Ath. Ox. vol. I.

MULLER (ANDREW), a German divine, whose surname was Greiffenhagen, was a native of Pomerania, and born in 1630. He studied at Rostoch, and at the age of sixteen was distinguished for his compositions in the Hebrew, Greek, and Latin poetry. After this he pursued his studies with great success at Gripswald, Konigsberg, and Wittemberg, and became so completely master of the Oriental languages, that, according to Moreri, he was invited to England by Walton and Castell to assist in his famous Polyglott bible; but in what department his services were employed is not mentioned in the usual histories of that undertaking. Moreri says he lived ten years in Castell's house, where his application was so intense that when Charles II. made his triumphal entry into London, he would not go to the window to look at it. After his return to Germany, he became inspector at Bernau, and provost at Berlin. He found the duties of these offices incompatible with his oriental studies, resigned them in a short time, and devoted himself wholly to his favourite pursuits. At Stettin, whither he retired, he published, with observations, specimens of the Lord's Prayer, in sixty-six alphabets. He was intimately acquainted with the Chinese, and promised to draw up a "Clavis Sinica," which he thought would enable a person of ordinary capacity to read Chinese and Japanese books in the course of a few months; but this work never appeared. He died in 1694, and by his last will bequeathed his Chinese printing materials to the library at Berlin. He was author of many very learned works; particularly "Abdallæ Beidavei Historia Sinensis Persicè et Latinè cum notis:" "Monumentum Sinicum cum Commentario;" "Hebdomas Observationum de rebus Sinicis," in 1674, Col. Brand, 4to. "Æconomia Bibliothecæ Sinicæ; "Symbola Syriaca, cum duabus Dissertationibus," Syr. Lat. Berol. 4to. Some of his works were collected together and published in 1695, with the title of "Mulleri Opuscula nonnulla Orientalia."[1]

MULLER (GERARD FREDERICK), a celebrated German traveller and writer, was born in 1705, in Herforden, in Westphalia, and was educated at the age of seventeen at Rinteln and Leipsic, at which last place he so distinguished himself, that professor Mencke obtained for him the place of adjunct in the historical class of the academy founded

[1] Moreri.—Saxii Onomast.

at Petersburgh by Peter the Great. In that city he was some time employed in teaching Latin, geography, and history, and as assistant secretary to the institution. In 1728, he was made under-keeper of the imperial library, and in 1730 he was chosen professor of history. He now applied for leave of absence, in order to gratify his wish of seeing foreign countries. In the year 1731 he visited London, and was elected a fellow of the Royal Society, and after his return to Petersburgh he was appointed to accompany Gmelin and De l'Isle de la Croyere on their travels through Siberia, which occupied ten years, during which they travelled 4480 German miles, or more than three times that number of English miles. An account of their travels was published by Gmelin, in four volumes, 8vo. After this, Muller, who was not rewarded in any degree equal to the labours and sufferings which he had undergone, undertook, at the desire of prince Jusupof, "A Dissertation on the Trade of Siberia," which, though written, or at least begun, in 1744, was not published till 1750, and then only the first part. In 1747, he was appointed historiographer of the Russian empire, and in 1754 he was nominated by the president to be the secretary of the Academy of Sciences, and was employed in superintending the publication of their transactions, and in other literary undertakings. In 1763, he was appointed director of the school for foundlings, established by Catherine at Moscow, and in 1766, he was appointed keeper of the archives in that city, with an additional salary of 1000 roubles. From this period till his death, which took place in 1783, he devoted himself entirely to the pursuits of literature, having been previously raised to the rank of counsellor of state, and invested with the order of Wladimir. Mr. Coxe, in his Travels, vol. I. in speaking of Muller, who was then living, says, "He collected during his travels the most ample materials for the history and geography of this extensive empire, which was scarcely known to the Russians themselves before his valuable researches were given to the world in various publications. His principal work is "A Collection of Russian Histories," in nine volumes octavo, printed at different intervals at the press of the Imperial Academy of Sciences. The first part came out in 1732, and the last in 1764. This storehouse of information and literature in regard to the antiquities, history, geogra-

phy, and commerce of Russia, and many of the neighbouring countries, conveys the most indisputable proofs of the author's learning, diligence, and fidelity. To this work the accurate and indefatigable author has successively added many other valuable performances upon similar subjects, both in the German and Russian languages, which elucidate various parts in the history of this empire." Mr. Coxe adds, that he spoke and wrote the German, Russian, French, and Latin tongues, with surprizing fluency; and read the English, Dutch, Swedish, Danish, and Greek, with great facility. His memory was surprising; and his accurate acquaintance with the minutest incidents of the Russian annals almost surpassed belief. His collection of state papers and manuscripts were all arranged in the exactest order, and classed into several volumes, distinguished by the names of those illustrious personages to whom they principally relate; such as Peter I., Catherine I. Menzikof, Osterman, &c." [1]

MULLER (JOHN), commonly called REGIOMONTANUS, from his native place, Mons Regius, or Koningsberg, a town in Franconia, was born in 1436, and became the greatest astronomer and mathematician of his time. He was indeed a very prodigy for genius and learning. Having first acquired grammatical learning in his own country, he was admitted, while yet a boy, into the academy at Leipsic, where he formed a strong attachment to the mathematical sciences, arithmetic, geometry, astronomy, &c. But not finding proper assistance in these studies at this place, he removed, at only fifteen years of age, to Vienna, to study under the famous Purbach, the professor there, who read lectures in those sciences with the highest reputation. A strong and affectionate friendship soon took place between these two, and our author made such rapid improvement in the sciences, that he was able to be assisting to his master, and to become his companion in all his labours. In this manner they spent about ten years together, elucidating obscurities, observing the motions of the heavenly bodies, and comparing and correcting the tables of them, particularly those of Mars, which they found to disagree with the motions sometimes as much as two degrees.

About this time the cardinal Bessarion arrived at Vienna,

[1] Coxe's Travels in Poland, Russia, &c.—Rees's Cyclopædia.

to negociate some affairs for the pope, and being a lover of astronomy, soon formed an acquaintance with Purbach and Regiomontanus. He had begun to form a Latin version of Ptolomy's Almagest, or an Epitome of it; but not having time to go on with it himself, he requested Purbach to complete the work, and for that purpose to return with him into Italy, to make himself master of the Greek tongue, which he was as yet unacquainted with. To these proposals Purbach only assented, on condition that Regiomontanus would accompany him, and share in all the labours, which were, however, soon interrupted by the death of Purbach, which happened in 1461. The whole task then devolved upon Regiomontanus, who finished the work at Rome, to which city he accompanied the cardinal Bessarion, and applied himself diligently to the study of the Greek language; not neglecting, however, to make astronomical observations, and compose various works in that science, as his "Dialogue against the Theories of Cremonensis." The cardinal going to Greece soon after, Regiomontanus went to Ferrara, where he continued the study of the Greek language under Theodore Gaza; who explained to him the text of Ptolomy, with the commentaries of Theon; till at length he could compose verses in Greek, and read it critically. In 1463 he went to Padua, where he became a member of the university; and, at the request of the students, explained Alfraganus, an Arabian philosopher. In 1464 he removed to Venice, to meet and attend his patron Bessarion. Here he wrote, with great accuracy, his "Treatise of Triangles," and a "Refutation of the Quadrature of the Circle," which Cardinal Cusan pretended he had demonstrated. The same year he returned with Bessarion to Rome; where he made some stay, to procure the most curious books: those he could not purchase, he took the pains to transcribe, for he wrote with great facility and elegance; and others he got copied at a great expence. For as he was certain that none of these books could be had in Germany, he intended, on his return thither, to translate and publish some of the best of them. During this time too he had a warm contest with George Trapezonde, whom he had greatly offended by animadverting on some passages in his translation of Theon's Commentary.

Having now procured a great number of manuscripts, which was one great object of his travels, he returned to

Vienna, and for some time read lectures; after which he went to Buda, on the invitation of Matthias king of Hungary, who was a patron of learned men, and had founded a rich and noble library there, from the purchase of the Greek books found on the sacking of Constantinople, and others brought from Athens, or wherever else they could be met with through the whole Turkish dominions. But a war breaking out in this country, he retired to Nuremberg, which he preferred, because the artists there were dextrous in fabricating his astronomical machines, and he could from thence easily transmit his letters by the merchants into foreign countries. Being now well versed in all parts of learning, and made the utmost proficiency in mathematics, he determined to occupy himself in publishing the best of the ancient authors, as well as his own lucubrations. For this purpose he set up a printing-house, and formed a nomenclature of the books he intended to publish, which still remains.

Here Bernard Walther, one of the principal citizens, who was well skilled in the sciences, especially astronomy, cultivated an intimacy with Regiomontanus; and as soon as he understood those laudable designs of his, he took upon himself the expence of constructing the astronomical instruments, and of erecting a printing-house. And first he ordered astronomical rules to be made of tin, for observing the altitudes of the sun, moon, and planets. He next constructed a rectangular, or astronomical radius, for taking the distances of those luminaries. Then an armillary astrolabe, such as was used by Ptolomy and Hipparchus, for observing the places and motions of the stars. Lastly, he made other smaller instruments, as the torquet, and Ptolomy's meteoroscope, with some others which had more of curiosity than utility in them. From this apparatus it evidently appears, that Regiomontanus was a most diligent observer of the laws and motions of the celestial bodies, if there were not still stronger evidences of it in the accounts of the observations themselves which he made with them.

With regard to the printing-house, which was the other part of his design in settling at Nuremberg, as soon as he had completed it, he put to press two works of his own, besides "The New Theories" of his master Purbach, and the "Astronomicon" of Manilius. His own were, the "New Calendar," in which were given the true conjunctions and oppositions of the luminaries, their eclipses, their true places every

day, &c. His other work was his "Ephemerides," of which he thus speaks in the said index: "The Ephemerides, which they vulgarly call an Almanac, for 30 years: where you may every day see the true motion of all the planets, of the moon's nodes, with the aspects of the moon to the sun and planets, the eclipses of the luminaries; and in the fronts of the pages are marked the latitudes." He published also most acute commentaries on Ptolomy's Almagest: a work which cardinal Bessarion so highly valued, that he scrupled not to esteem it worth a whole province. He prepared also new versions of Ptolomy's Cosmography; and at his leisure hours examined and explained works of another nature. He inquired how high the vapours are carried above the earth, which he fixed to be not more than 12 German miles; and set down observations of two comets that appeared in 1471 and 1472.

In 1474, pope Sixtus the 4th conceived a design of reforming the calendar; and sent for Regiomontanus to Rome, as the most proper person to accomplish his purpose, who, although much engaged in his studies, and printing, at length consented to go. He arrived at Rome in 1475, but died there the year after, at only forty years of age; not without a suspicion of being poisoned by the sons of George Trapezonde, or Trapezuntius, whose father is said to have been killed by the criticisms of Regiomontanus on his translation of Ptolomy's Almagest.

Purbach was the first who reduced the trigonometrical table of sines, from the old sexagesimal division of the radius, to the decimal scale; but Regiomontanus brought this to a much greater degree of perfection. He also introduced the tangents into trigonometry, and enriched that science with so many theorems and precepts, that if we except the use of logarithms, the trigonometry of Regiomontanus is but little inferior to that of our own time. His treatise, both on "Plane and Spherical Trigonometry," in 5 books, was written about 1464, and printed at Nuremberg in 1533, folio. In the fifth book are various problems concerning rectilinear triangles, some of which are resolved by means of algebra; a proof that this science was not wholly unknown in Europe, before the treatise of Lucas de Burgo.

Regiomontanus was the author of some other works besides those before mentioned. Peter Ramus, in the account he gives of him, tells us, that in his work-shop at Nuremberg,

was an automaton in perpetual motion; that he made an artificial fly, which taking its flight from his hand, would fly round the room; and at last, as if weary, would return to his master's hand; that he fabricated an eagle, which, on the emperor's approach to the city, he sent out, high in the air, a great way to meet him, and that it kept him company to the gate of the city. "Let us no more wonder," adds Ramus, "at the dove of Archytas, since Nuremberg can shew a fly, and an eagle, armed with geometrical wings. Therefore, those famous artificers, who were formerly in Greece, and Egypt, are no longer of any account, since Nuremberg can boast of her Regiomontanuses. For the senate and people of this city did all in their power to have a continual succession of Regiomontanuses. For Wernerus first, and then the Schoneri, father and son, afterwards revived the spirit of Regiomontanus."[1]

MUNCER, or MUNTZERS (THOMAS), a celebrated German enthusiast, called sometimes MONCERUS and MONETARDUS, was born at Stollberg in the Hartz, towards the end of the fifteenth century. His father is said to have been executed for some crime, and on this account the son was thought desirous of taking his revenge on the government of Stollberg. He studied probably at Wirtemberg, and acquired that knowledge in divinity which Melancthon praises, and which appears in his writings. By his own account he taught, in early life, in the schools of Aschersleben and Halle in Saxony; and most probably he was then in orders. It is certain, however, that he soon became attached to the mystics, and entertained the wildest notions of fanaticism, which pleased the lower classes of the people, while he preached at Stollberg and Zwickau, where he was settled as a preacher in 1520. Here, while he was violent against popery, he was as little contented with the progress of Luther's reformation; the church, he maintained, was but half reformed, and a new and pure church of the true sons of God remained to be established. About this time he connected himself with Nicholas Storck, a leader among the baptists, who pretended to have communications with the Almighty, and to hold greater purity of doctrine than the rest of the party. Muncer was a convert to his notions, and became ardent

[1] Bibl. Germanique, vol. XXXIV.—Martin's Biog. Philos.—Gassendi in vita Regiomontani.—Hutton's Dictionary.

in making proselytes. He maintained that for men to avoid vice, they must practise perpetual mortification. They must put on a grave countenance, speak but little, wear a plain garb, and be serious in their whole deportment. Such as prepared their hearts in this manner, might expect that the Supreme Being would direct all their steps, and by visible signs discover his will to them; if that illumination be at any time withheld, he says we may expostulate with the Almighty, and remind him of his promises. This expostulation will be acceptable to God, and will at last prevail on him to guide us with the same unerring hand which conducted the patriarchs of old. He also maintained, that all men were equal in the sight of God, and that, therefore, they ought to have all things in common, and should on no account exhibit any marks of subordination or pre-eminence. With these sentiments he endeavoured to establish in Alstadt a new kingdom upon earth, or a society of pious, holy, and awakened people. With these people he was accused, in 1524, of having plundered a church in a neighbouring village, burnt a chapel, and committed many other outrages; and as the affair made a great noise, he was cited to answer to the charges at Weimar; but finding that the utmost severity was to be used against him, he remained at Alstadt, where his companions were so riotous, that he was under the necessity of removing to a distance. After some little time he settled at Nuremberg, where he published a vehement censure upon Luther, which, with some irregularities, occasioned his expulsion by the government. Taking then a journey into Swabia, he found every where numerous and attentive hearers. His stay in Swabia gave rise to the report that he was the author of the famous twelve articles of the peasants; but his biographer endeavours to prove that he had no part in the insurrection which broke out in that part of the country. In the beginning of 1525, he returned back into Saxony, and was received with great favour by the citizens of Muhlhausen, and, against the consent of their council, appointed their preacher. Here his influence soon became predominant: the old council was entirely set aside, and a new one chosen:—the monks were driven away, and their estates sequestered. Muncer himself was elected into the council, and proposed an equal communication of property, and similar reforms, agreeable to the taste of the people.

The tumults in Swabia and Franconia were the signal to Muncer to attempt the same in Thuringia. Churches, monasteries, castles, were plundered; and the success attending these first attempts increased the popular fury; and the monks, the nuns, and the nobility, were the particular objects of their resentment. It is unnecessary to repeat here the history of these troubles; suffice it, that Muncer was at last overpowered in 1526, and put to death. At his execution he is said to have shewn signs of penitence.

His biographer says that among his writings, three on the establishing of the new reform at Alstadt, are of considerable value, and strives to prove that the grounds of Luther's opposition to these changes lay in his consent not being first requested; from which he looked upon them as an inroad into his reformation; but it is more consistent to infer that Luther was fearful of the consequences which must attend the impetuosity of Muncer. His biographer has accumulated testimonies of Muncer's learning, given by Melanchthon, Luther, Spangenberg, Camerarius, and others; and from his own writings on faith, on the scriptures, and on baptism. He also gives some proofs of the dreadful oppressions under which the peasants laboured in the time of Muncer; from which there may be reason to conclude that an explosion would have taken place even if Muncer had not existed. This is not improbable, for men of Muncer's turbulent disposition generally mix something that is real with their imaginary complaints and ambitious designs.[1]

MUNDAY (ANTONY), is celebrated by Meres, amongst the comic poets, as the best plotter; and a few of his dramatic pieces, enumerated in the Biog. Dramatica, are occasionally to be met with and purchased as curiosities. He appears to have been a writer through a very long period, there being works existing published by him for the booksellers, which are dated in 1580 and 1621, and probably both earlier and later than those years. He frequently employed his talents on the translation of romances, but with little spirit or fidelity. He rendered himself more celebrated in his day as the author of the city pageants, from 1605 to 1616. In 1582 he detected the treasonable practices of Edmund Campion, and his confederates, of

[1] Life by Strobel, printed at Nuremberg, 1795.—Robertson's Charles V.—Milner's Church Hist. vol. IV. part II. p. 785, &c.

which he published an account, wherein he is styled "some time the pope's scholler allowed in the seminarie at Roome." The publication of this pamphlet brought down upon him the vengeance of his opponents, one of whom, in an answer to him, has given his history in these words:

"Munday was first a stage-player, after an apprentise, which tyme he wel served with deceaving of his master, then wandring towardes Italy, by his own report became a cosener in his journey. Comming to Rome, in his short abode there, was charitably relieved, but never admitted in the seminary, as he pleseth to lye in the title of his booke, and being wery of well doing returned home to his first vomite, and was hist from his stage for his folly. Being therby discouraged he set forth a balet against plays, though (o constant youth) he afterwards began again to ruffle upon the stage. I omit (continues this author) among other places his behaviour in Barbican with his good mistress and mother. Two things, however, must not be passed over of this boy's infelicitie, two several ways of late notorious. First he writing upon the death of Everard Haunse, was immediately controled and disproved by one of his owne batche, and shortly after setting forth the apprehension of M. Campion was disproved by George (I was about to say Judas) Eliot, who writing against him, proved that those things he did were for lukers sake only, and not for the truthe thogh he himself be a person of the same predicament, of whom I muste say that if felony be honesty, then he may for his behaviore be taken for a lawful witness against so good men."

It will take from the credit of this narrative to observe, that our author was, after this time, servant to the earl of Oxford, and a messenger of the queen's bed-chamber, posts which he would scarcely have held had his character been so infamous as is represented above.

This author, of whom various particulars, with specimens of his works, may be seen in our authorities, died in his eightieth year, Aug. 10, 1633, and was buried in the parish church of St. Stephen, Coleman-street, with a monument, on which he is styled citizen and draper of London, and a learned antiquary. It appears that he collected the arms of the county of Middlesex, lately transferred from sir Simeon Stuart's library to the British Museum;

and was in 1618 the editor of a reprint of Stow's "Survey of London," with additions.[1]

MUNDINUS, or MONDINO, a physician deservedly celebrated in the dark ages, was born at Milan, according to Freind and Douglas, and flourished early in the fourteenth century. He held the professorship of medicine at Bologna in 1316, and enjoyed an extensive reputation throughout Italy, principally for his anatomical pursuits, in which, however, Eloy thinks he shewed more zeal than success, although he was the first among the moderns who dissected human bodies. He was the author of a work, entitled "Anatomia omnium humani Corporis interiorum Membrorum," first printed at Pavia in 1478, in fol. reprinted at least fourteen times, the last in 1638, 12mo, with various commentaries. It is a methodical treatise, very copious upon the subject of the viscera, in the description of which he introduced many original observations, but passes lightly over the subject of the nerves and blood-vessels. With all its errors, which are very copious, it conferred a real benefit on the infant science, and the statutes of Padua, and some other medical schools of Italy, prohibited the use of every other work, as a text-book for the students of anatomy. Mundinus died at Bologna, Aug. 30, 1318, and was buried in the church of St. Vital.[2]

MUNICH (BURCHARD CHRISTOPHER), a celebrated military officer, was born at New Huntorf, in the county of Oldenburgh, in 1683. He was the son of a Danish officer, and received an excellent education. When only seventeen he entered into the service of the landgrave of Hesse Darmstadt. He was present at the siege of Landau, and learned the art of war under the duke of Marlborough and prince Eugene. He was always remarkable for his bravery; for which, at the battle of Malplaquet, he was made a lieutenant-colonel. In 1716 he quitted the Hessian, and entered into the Polish service; but, in 1721, on some disgust, he went into Russia, and was honourably received by Peter I. After many offices of trust in the army and state, he was made a marshal by the empress Anne, and placed at the head of the war-department; and, in 1737-8, served with great success against the Turks. Soon after the death of the empress, not being appointed generalis-

[1] Biog. Dram.—Warton's Hist. of Poetry.—Ritson's Bibl. Poet.—Bibliographer, vols. I. and II.

[2] Eloy, Dict. Hist. de Medicine.—Freind's Hist. of Physic.

simo as he expected, he resigned his employments, but remained in Russia, though strongly invited to the court of Prussia. In 1741 he was arrested, by order of Elizabeth, and, when examined, was so disgusted by the questions proposed to him, that he desired his judges, who appeared resolved to convict him, to put down the answers they wished him to make, and he would sign them. He was thus, after a mock trial, condemned to lose his life; but Elizabeth changed this into perpetual imprisonment, which he suffered for twenty years at Pelim in Siberia. At the accession of Peter III. an order arrived for his release, which so affected him that he fainted away. Departing for Petersburgh, he appeared there in the same sheep-skin dress he had worn during his captivity. The emperor received him with kindness, and restored him to his former rank. He enjoyed the favour of Peter and Catharine till the time of his death, which happened in October 1767, at the age of eighty-five. He was a man of great talents, and possessed many and distinguished virtues, but he was not without his defects. His faults, however, scarcely injured any but himself, but his excellencies were of vast benefit to Russia. He favoured literature, and frequented the company of learned men. He was acquainted with the arts, for which he had a considerable taste, but he distinguished himself most as a general, and by his knowledge of tactics: he has, however, been accused of exercising too much severity to those who were under his command. It is said that a system of fortifications, and some other writings of count Munich's have been published, but we have not met with them in this country, nor with a life of him published in German at Oldenburgh in 1803.[1]

MUNOZ (JOHN BAPTIST), a Spanish historian, was born in 1745 at Museros, a village near Valentia, and studied in the university of Madrid. From his earliest years he discovered a taste superior to what was inculcated in the usual course of academic studies, and made uncommon progress in the sciences and in polite literature. At the age of twenty-two, he wrote prefaces to the Rhetoric of Louis of Grenada, and the Logic of Vernei, in both which he displayed great erudition. He was afterwards, doubtless from having turned his thoughts to that branch, appointed by government cosmographer of the Indies, and

[1] Dict. Hist.—Coxe's Travels in Poland, &c.

filled this office with distinguished ability, until the prime minister Galvez, by order of the king, employed him on a history of America. This undertaking he commenced in 1779, and obtained access, not only to all the papers and documents preserved in the archives of the India department at Madrid, and in the Escurial, but likewise, on a farther recommendation of his Catholic majesty, to all the public and private libraries at Simancas, Seville, Salamanca, Valladolid, Grenada, &c. &c. and even in the *Torre di tombo* at Lisbon, and other places to which preceding writers had not obtained access. This research occupied above five years, in the course of which he collected a vast mass, in one hundred and thirty volumes, of original and hitherto undescribed documents, letters of Columbus, Pizarro, Ximenes, &c. from which he composed his "Historia del nuovo Mondo," published at Madrid, 1795, in fol. and which is known in this country by a translation published in 1797, in one vol. 8vo. This volume is divided into six books; in the first two the author describes the imperfect state of geographical knowledge among the ancients; the accessions which it received in the middle ages; the voyages of discovery made by the French, Portuguese, and Spaniards, previously to the time of Columbus, with the circumstances that produced his conjectures respecting the existence of a new continent, &c. The third and remaining books commence and continue the history of his discoveries to 1500. More of this work, however, has not appeared. The author, we are told, had finished nearly three books of the second volume, at the time of his death, July 19, 1799, and we do not find that he has had a successor, for which perhaps the subsequent political state of his country may account. Before this he acquired great reputation by his other works; namely, 1. "De recto philosophiæ recentis in theologia usu, dissertatio," Valent. 1767. 2. "De scriptorum gentilium lectione, et profanarum disciplinarum studiis ad Christianæ pietatis normam exigendis," ibid. 1768. 3. "Institutiones philosophicæ," ibid. 1768. 4. "A Treatise on the Philosophy of Aristotle," &c. 1768, &c.[1]

MUNSTER (SEBASTIAN), an eminent German divine and mathematician, was born at Inghelheim in 1489; and, at fourteen commenced his studies at Heidelberg. Two

[1] Dict. Hist.—British Critic, vol. III.

years after, he entered the convent of the Cordeliers, where he laboured assiduously; yet did not content himself with the studies relating to his profession, but applied himself also to mathematics and cosmography. He was the first who published a "Chaldee Grammar and Lexicon;" and gave the world, a short time after, a "Talmudic Dictionary." He went afterwards to Basil, and succeeded Pelicanus, of whom he had learned Hebrew, in the professorship of that language. He was one of the first who attached himself to Luther, but meddled little in the controversies of the age, employing his time and attention chiefly to the study of the Hebrew and other Oriental languages, mathematics, and natural philosophy. He published a great number of works on these subjects, of which the principal is a Latin version from the Hebrew of all the books of the Old Testament, with learned notes, printed at Basil in 1534 and 1546. This is thought more faithful than the versions of Pagninus and Arias Montanus; and his notes are generally approved, though he dwells a little too long upon the explications of the rabbins. For this version he was called the German Esdras, as he was the German Strabo for an "Universal Cosmography," in six books, which he printed at Basil in 1550. He published also a treatise on dialling, in fol. 1536, in which is the foundation of the modern art of dialling; a translation of Josephus into Latin; "Tabulæ novæ ad geog. Ptolemæi," "Rudimenta mathematica," &c. He was a pacific, studious, retired man, and, Dupin allows, one of the most able men that embraced the reformed religion. For this reason Beza and Verheiden have placed him among the heroes of the reformation, although he wrote nothing expressly on the subject. He died at Basil, of the plague, May 23, 1552.[1]

MUNTZER. See MUNCER.

MURATORI (LEWIS ANTHONY), a learned Italian antiquary, and one of the most voluminous writers of his age and country, was born at Vignola in the duchy of Modena, Oct. 21, 1672. He was educated at Modena, and his inclination leading him to the church, as a profession, he went through the regular courses of philosophy and divinity, but without neglecting polite literature, to which he

[1] Dupin.—Bezæ Icones.—Verheiden.—Moreri.—Hutton's Dict.—Blount's Censura.—Saxii Onomast.

was early attached. Bacchini recommended the ecclesiastical writers to his attention, and he at length became so devoted to general reading, as to pay little attention to his destined profession. In 1695, the knowledge of books which he had accumulated, procured him the place of one of the librarians of the celebrated Ambrosian collection at Milan; and although he had by this time received his doctor's degree and been admitted into orders, it was now that he entered upon that course of study and research which distinguished him in future life. His first publication was vols. I and II. of his "Anecdota Latina," printed at Milan in 1697 and 1698, 4to. In 1700 he went to Modena to take possession of the office of keeper of the archives of the house of Este, and that of librarian to the duke of Modena, his patron. Here he remained for some years, with the exception of an interruption occasioned by the war in 1702, when the French took possession of Modena. The same year that he came here he was editor of "Vita et Rime di Carlo M. Maggi," printed at Milan, 5 vols. and in 1703 published his "Primi disegni della Republica Letteraria d'Italia;" this was followed by "Prolégomena, &c. in librum, cui titulus, Elucidatio Augustinianæ de divina gratia doctrinæ," Cologn, 1705; "Lettere ai generosi e cortesi Letterati d'Italia," Venice, 1705; "Della Perfetta Poesia Italiana, &c." 2 vols. a very ingenious dissertation on Italian poetry, which occasioned a prolonged controversy, now no longer interesting. Two editions, however, were afterwards published, with critical notes by Salvini, the one in 1724, 2 vols. 4to. and the other, which is esteemed the best, in 1748. He published also at Bologna in 1707, "Lettera in disesa del Mareh. G. G. Orsi;" and "Introduzione alle paci private," Modena, 1708. In the same year he first began to write under the assumed name of Lamindo Pritanio, "Riflessioni sopra il buon gusto, &c." of which a second part appeared at Naples in 1715. After this appeared, under his proper name, "Osservazioni sopra una lettera intitolata, Il dominio temporale della sede Apostolica sopra la citta di Comacchio," &c. Modena, 1708; and "Epistola ad Jo. Albert. Fabricium," 1709. In this last year he published another of his valuable collections under the title of "Anecdota Græca," Gr. & Lat. 4to, which, as well as his "Anecdota Latina," (completed in 4 vols. at Padua, 1713) were taken from MSS. in the Ambrosian library. He pub-

lished also before 1715 some other works of lesser value, which, however, showed how intense his labours were, for he had accepted of some preferments in the church, the duties of which he performed with great assiduity, and was particularly distinguished for his humane care of the poor, who indeed shared the greater part of the profits of his benefices, and the rest went to the repairs or furniture of the churches under his care.

In 1715 and 1716 he visited various libraries in Italy, in order to collect materials for a history of the house of Este, and that of Brunswick which arose from it. In Leibnitz's works we find a Latin epistle which Muratori addressed to him about 1711, on the connection between the houses of Brunswick and Este; and he was encouraged in his present inquiries by the duke of Modena, and by George I. king of Great Britain. The result of his labours appeared in 2 vols. fol. under the title of "Del l'Antichita Estense et Italiane," Modena, 1717—1740. His publications on other subjects, in almost every branch of literature, were exceeding numerous; but referring to Fabroni's copious catalogue, it may be sufficient in this place to notice only those on which his fame is chiefly founded, and which are still in demand by scholars and antiquaries. These are, 1. "Liturgia Romana vetus, tria Sacramentaria complectens," Venice, 1748, 2 vols. fol. 2. "De Paradiso, regnique celestis gloria liber, adversus Burnetii librum de statu mortuorum," Verona, 1738, 4to. 3. "Antiquitates Italicæ medii ævi, post declinationem Romani imperii ad ann. 1500," Milan, 1738—42, 6 vols. fol. Of this there is an edition printed at Arezzo, 1780, in 17 vols. 4to. It contains many curious dissertations on the manners, government, religion, &c. of the Italians of the darker ages, with a large supplement of charters, chronicles, &c. 4. "Rerum Italicarum Scriptores præcipui ab anno æræ Christ. D. ad MD." ibid. 1723—51, 25 vols. usually bound in 28 or 29, fol. Complete copies of this vast work are not easily met with. Tartini's supplement, in 2 vols. fol. 1748—70, and Mittarelli's "Accessiones ad script. rerum Italic." 1771, are necessary to the collection. Gibbon remarks that a volume of chronological and alphabetical tables is still wanting, the work being in a disorderly and confused state. 5. "Novus Thesaurus veterum Inscriptionum," Milan, 1739—42, 4 vols. fol. This requires Donati's "Supplement" published at Lucca, 1765, 2 vols. fol. or,

with the title of "Veterum Inscriptionum Gr. et Lat. novissimus thesaurus," 1775, 2 vols. fol. 6. "Dissertazioni sopra le antichita Italiana, da Lod. Ant. Muratori, opera postuma data in luce da Gian. Fran. Soli Muratori," (his nephew) Milan, 1751, 3 vols. 4to. This has been thrice reprinted, in 4to and 8vo. It is a free translation of the "Antiquitates Italicæ medii ævi," by the author. 7. "Annali d'Italia dal principio dell' era volgare, sino all' anno 1749," Milan, 1744—49, 12 vols. 4to. Of this also there have been several editions and a continuation. The Venetian and Florentine catalogues mention an edition of Muratori's whole works (we presume those only that are original) which was begun in 1790 at Venice, and extends to 43 vols. 8vo; and another printed at Arezzo, 1767—80, in 36 vols. 4to.

Among the many subjects which engaged the pen of this laborious writer, was that of religion, in which he was so unfortunate as to excite suspicions of his orthodoxy; but although this involved him in temporary controversies, it does not appear that he was brought into very serious trouble. Having thought it necessary to vindicate himself to pope Benedict IV. he appears to have succeeded, and was much esteemed by that pontiff. He was enabled by a course of temperance to enjoy good health to a very advanced period of life, and felt little decay until a few months before his death, Jan. 21, 1750, in his seventy-eighth year. During the period of his authorship he enjoyed a most extensive reputation, principally as an antiquary, and carried on a correspondence with the most distinguished men of learning in Europe. He was also a member of many learned societies, and was chosen into our royal society as early as 1717. He has been called the Montfaucon of Italy, and ranks with that eminent antiquary, as having performed the most important services to the history of his country.[1]

MURETUS (Marc Anthony), a very ingenious and learned critic, was descended from a good family, and born at Muret, a village near Limoges, in France, April 11, 1526. We know not who were his masters, nor what the place of his education; but it was probably Limoges. Bencius, in his funeral oration on him, and Bullart say

[1] Life by his nephew, Venice, 1756.—and by Breuna, in Fabroni's collection, vol. X.—Saxii Onomast.

that he spent his youth at Agen, where he had Julius Cæsar Scaliger for his preceptor; but Joseph Scaliger, his son, denies this, and affirms that Muretus was eighteen when he first came to Agen, to see his father. He adds, that he passed on thence to Auch, where he began to teach in the archiepiscopal college, and to read lectures upon Cicero and Terence. After some stay in this place, he went to Villeneuve; where he was employed by a rich merchant in the education of his children, and at the same time taught Latin in a public school. Two years after his settling here, he went to Agen, to pay a visit to Scaliger, who had the highest opinion and affection for him, and who ever kept up a most intimate correspondence with him. He removed from Villeneuve to Paris, from Paris to Poictiers, from Poictiers to Bourdeaux in 1547, and from Bourdeaux to Paris again in 1552. This year he recited in the church of the Bernardins, his first oration, "De dignitate ac præstantia studii theologici;" and this year also he printed his poems, entitled "Juvenilia;" from the dedication of which we learn, that he taught at that time philosophy and civil law.

It seems to have been the year after, that he was accused of a detestable crime, and thrown into prison. Shame, and the fear of punishment, affected him so, that he resolved to starve himself to death; but he was deterred from this by his friends, who laboured to procure his release, and after much pains, effected it. He could not, however, continue any longer at Paris, and therefore withdrew to Thoulouse, where he read lectures in civil law. But here he was exposed to fresh suspicions; and the accusation brought against him at Paris being renewed, he again fled in 1554, and was condemned to be burned in effigy.

He now retired to Italy, and falling sick at a town in Lombardy, he applied to a physician, who, not understanding his case, called a consultation. As they did not know Muretus, and fancied him too ignorant to understand Latin, they consulted a long time in that language, upon the application of some medicine which was not in the way of regular practice; and agreed at last to try it upon Muretus, saying, "Faciamus periculum in corpore vili;" "Let us make an experiment upon this mean subject." This threat is said to have so far effected a cure, that he paid his host, and set forwards on his journey, as soon as they were withdrawn. This story is told somewhat dif-

ferently in the first volume of the "Menagiana." He spent several years at Padua and Venice, and taught the youth in those cities. Joseph Scaliger says that the charge above-mentioned was renewed at Venice, but others caution us against Scaliger's reports, who had a private pique against Muretus on the following account. Muretus had composed for his amusement some verses entitled "Attius et Trabeas;" which Scaliger supposing to be ancient, cited under the name of "Trabeas," in his notes upon "Varro de Re Rustica;" but, finding afterwards that he had been imposed on, he removed them from the second edition of his "Varro;" and, to be revenged on Muretus, substituted in their place the following distich against him:

"Qui rigidæ flammas evaserat ante Tolosæ
Muretus, fumos vendidit ille mihi."

Muretus was thirty-four, when the cardinal Hippolite d'Est called him to Rome, at the recommendation of the cardinal Francis de Tournon, and took him into his service: and from that time his conduct was such as to procure him universal regard. In 1562 he attended his patron, who was going to France in quality of a legate à latere; but did not return with him to Rome, being prevailed on to read public lectures at Paris upon Aristotle's "Ethics;" which he did with singular applause to 1567. After that, he taught the civil law for four years, with a precision and elegance not common with the lawyers of his time. Joseph Scaliger assures us that he had taken the degrees in this faculty at Ascoli. It is related as a particularity in the life of Muretus, that when he first began to read law lectures at Thoulouse, he was so very indifferently qualified for the province he had undertaken, as to provoke the contempt and ridicule of his pupils, which he afterwards changed into admiration, by a very consummate knowledge in his profession. He spent the remainder of his life in teaching the belles-lettres, and explaining the Latin authors. In 1576 he entered into orders, was ordained priest, and devoted himself with zeal to all the exercises of piety. James Thomasius, in a preface to some works of Muretus, printed at Leipsic, says, that this learned man was a Jesuit at the latter end of his life; but for this there seems to be no foundation. He died at Paris, June 4, 1585, aged fifty-nine. He was made a citizen of Rome, (which title he has placed at the head of some of his pieces)

probably by pope Gregory XIII. who esteemed him very highly, and conferred many favours on him.

His works were collected, and printed in 5 vols. 8vo, at Verona, in 1727—30; a selection from them by Chevotius, in 1741; but the best edition is that of the learned Ruhnkenius, printed at Leyden, in 1789, 4 vols. 8vo. They consist of orations, poems, epistles, various readings, and translations of Greek authors, Aristotle in particular. He composed with great purity and elegance; and he pronounced his orations with a grace which charmed his hearers. His poems, which have been highly applauded, were, as already noticed, published under the title of "Juvenilia," at Paris, in 1552, and were reprinted in Latin and French, in 1682. He was the editor of several of the classics, which he enriched with notes. All his works are written in elegant Latin, but they are now thought to be more creditable to his judgment than his genius.[1]

MURILLIO (DON BARTOLOME ESTIVAN), one of the most pleasing painters Spain ever produced, was born at Pilas, near Seville, in 1613, and became a disciple of Juan del Castillo, whose favourite subjects were fairs and markets; of which Murillo painted many pictures before he left him to go to Madrid. There he studied and copied the works of Titian, Rubens, and Vandyke, in the royal palaces, and the houses of the nobility; and having very much advanced himself in the knowledge and practice of his art, returned to Seville, where he was employed to paint for most of the principal churches there, as well as at Granada, Cadiz, and Cordova. The style of Murillio is his own. He copied his objects from nature, but combined them ideally; that is, his back-grounds are generally confused and indistinct, and the parts very much blended together, with a loose pencil and indeterminate execution; but most of them have a very pleasing effect, and perhaps the principal objects acquire a degree of finish and beauty from this very circumstance. An instance may be recollected in his very pleasing picture of the good shepherd, an excellent copy of which is at the marquis of Stafford's gallery. But it was in small pictures of familiar life that this artist most completely succeeded, for in his

[1] Niceron, vol. XXVII.—Bullart's Academie des Sciences.—Moreri.—Saxii Onomast; where are many references to authors who have noticed the particulars of Muretus's life.

large pictures, skilfully wrought as they are, he does not appear to have penetrated the arcana of grandeur or style; but in the amiable and tender sentiments which are expressed by the silent actions of the human features, he was eminently successful. He died in 1685.[1]

MURPHY, (ARTHUR), a dramatic and miscellaneous writer, was born at Clooniquin, in the county of Roscommon, in Ireland, Dec. 27, 1727. His father, Richard Murphy, who was a merchant, perished in 1729, in one of his own trading-vessels for Philadelphia, probably in a violent storm, but no intelligence of the ship, or any of its passengers or crew, ever transpired. From this time the care of the subject of the present article devolved upon his mother, who, in 1735, removed, with her children, to London; but Arthur was sent, at the age of ten, to the English college at St. Omer's, where he remained six years; and made very extraordinary proficiency in Greek and Latin, a love for which he retained all his life, and particularly improved his acquaintance with the Latin classics. On his return to England, in 1744, he resided with his mother till August 1747, when he was sent to Cork, to an uncle Jeffery French, in whose counting-house he was employed till April 1749. After this his uncle destined him to go to Jamaica to overlook a large estate which he possessed in that island; but his inclination was averse to business of every kind, and he returned to his mother in London, in 1751. Here he either first contracted, or began at least to indulge, his predominant passion for the theatre, although placed in the counting-house of Ironside and Belchier, bankers. In October 1752, he published the first number of "The Gray's-Inn Journal," a weekly paper, which he continued for two years, and which served to connect him much with dramatic performers and writers, as well as to make him known to the public as a wit and a critic. On the death of his uncle, he was much disappointed in not finding his name mentioned in his will, and the more so as he had contracted debts, in faith of a good legacy, to the amount of three hundred pounds. In this embarrassed state, by the advice of the celebrated Foote, he went on the stage, and appeared for the first time in the character of Othello. In one season, by the help of strict economy, he paid off

[1] Cumberland's Anecdotes of Spanish Painters.—Pilkington.—Rees's Cyclopædia.

his debts, and had at the end of the year four hundred pounds in his pocket. With this sum he determined to quit the stage, on which, as a performer, notwithstanding the advantages of a fine person, and good judgment, he made no very distinguished figure, and never used to be more offended than when reminded of this part of his career.

He now determined to study the law; but on his first application to the society of the Middle-Temple, he had the mortification to be refused admission, on the ground of his having acted on the stage; but was soon after, in 1757, received as a member of Lincoln's-Inn. In this year he was engaged in a weekly paper, called "The Test," undertaken chiefly in favour of Mr. Fox, afterwards lord Holland, which ceased on the overthrow of the administration to which his lordship was attached. This paper was answered by Owen Ruffhead, in the "Contest." During his study of the law, the stage was, either from inclination or necessity, his resource; and in the beginning of 1758, he produced the farce of "The Upholsterer," which was very successful; and before the end of the same year he finished "The Orphan of China," which is founded on a dramatic piece, translated from the Chinese language, in Du Halde's "History of China." The muse, as he says, "still keeping possession of him," he produced, in 1760 the "Desert Island," a dramatic poem; and his "Way to keep Him," a comedy of three acts, afterwards enlarged to five acts, the most popular of all his dramatic compositions. This was followed by the comedy of "All in the Wrong," "The Citizen," and "The Old Maid;" all of which were successful, and still retain their rank among acting-pieces. Having finished his preparatory law-studies, he was called to the bar in Trinity-Term, 1762. About this time, he engaged again in political controversy, by writing "The Auditor," a periodical paper, intended to counteract the influence of Wilkes's "North-Briton;" but in this he was peculiarly unfortunate, neither pleasing the public, nor deriving much support from those on whose behalf he wrote. Wilkes and Churchill, who were associated in politics, contrived to throw a degree of ridicule on Murphy's labours, which was fatal. Murphy appearing to his antagonists to meddle with subjects which he did not understand, they laid a trap to make him discover his want of geographical knowledge, by sending him a let-

ter signed "Viator," boasting of the vast acquisition, by lord Bute's treaty of peace, of Florida to this country, and representing that country as peculiarly rich in *fuel* for domestic uses, &c. This Arthur accordingly inserted, with a remark that "he gave it exactly as he received it, in order to throw all the lights in his power upon the solid value of the advantages procured by the late negociation." Wilkes immediately reprinted this letter in his "North Britain;" and the "Auditor" found it impossible to bear up against the satires levelled at him from all quarters.

In the summer of 1763, Mr. Murphy went his first, the Norfolk, circuit; but with little success; and afterwards appeared occasionally as a pleader in London. The Muse, however, he confesses, "still had hold of him, and occasionally stole him away from 'Coke upon Littleton.'" In his law pursuits he continued till 1787, when, to his great astonishment, a junior to him on the Norfolk circuit was appointed king's counsel. Disappointed at this, he sold his chambers in Lincoln's-Inn, in July 1788, and retired altogether from the bar. The intermediate time, however, had been filled up by the production of his "Three Weeks after Marriage," "Zenobia," "The Grecian Daughter," and other dramatic pieces, generally acted with great applause, and which are yet on the stock list. After he retired from the bar he bought a house at Hammersmith, and there prepared various publications for the press, among which, in 1786, was an edition of his works collectively, in seven volumes, octavo. In 1792, he appeared as one of the biographers of Dr. Johnson, in "An Essay on his Life and Genius;" but this was a very careless sketch, copied almost verbatim from the account of sir John Hawkins's Life of Johnson, in the Monthly Review. In the following year he published a translation of Tacitus, in four volumes, quarto, dedicated to the late Edmund Burke. To this work, which is executed in a masterly manner, he added "An Essay on the Life and Genius of Tacitus;" with historical supplements and frequent annotations and comments. Mr. Murphy continued to write to an advanced age, and in 1798 he published his "Arminius," intended to justify the war then carried on against the ambition of France, and which, with the majority of the nation, he considered as both just and necessary. Through his interest with lord Loughborough, he obtained the office of one of the commissioners of bankrupts, to which, during the last

three years of his life, was added a pension of two hundred pounds a year. In his latter days, after he had published a "Life of Garrick," a very sensible decay of mental powers became visible. He continued, however, to be occasionally cheered and assisted by a few friends, until his death, at his lodgings at Knightsbridge, June 18, 1805. From his biographer's account it appears he had perfectly reconciled his mind to the stroke of death: when he had made his will, and given plain and accurate directions respecting his funeral, he said, "I have been preparing for my journey to another region, and now do not care how soon I take my departure." On the day of his death he frequently repeated the lines of Pope:

"Taught, half by reason, half by mere decay,
To welcome death and calmly pass away."

Besides the works already mentioned and alluded to, Mr. Murphy was author of a translation of Sallust, which has appeared as a posthumous work.

Mr. Murphy, in his better days, was a man of elegant manners, and of a well-informed mind, rich also in anecdotes of the literature of his period, which he related with great humour and accuracy, and there was a time when the company of few men was more courted, or was in itself more entertaining. As a dramatic writer he may be deemed both fortunate and unfortunate; fortunate as he established a very high character, and produced more stock pieces than any man of his time; and unfortunate, as the stage detached him from a profession by which he might have attained ease and independence. The consciousness of this had visible effects on his temper in his last years. It was a painful recollection that he had lived to see the companions and familiar friends of his youth advanced to the highest ranks in the state, while he was left to derive a scanty support from talents now in their decay.[1]

MURRAY (JAMES), a clergyman of Scotland, was born at Dunkeld in that country, in 1702, and educated in the Marishal college, Aberdeen, where he took his degrees, and was licensed as a probationer in the ministry. Being of a romantic turn of mind, although an excellent classical scholar, he refused a living in Scotland, and came to London, where, it is said, but we know not upon what authority, he was made choice of as an assistant-preacher to the

[1] Foot's Life of Murphy.—Biog. Dram.

congregation in Swallow-street, Westminster. But his pulpit-oratory did not acquire him popularity, and his sentiments were rather disgustful to his hearers. This induced him to solicit the protection of James late duke of Athol, who took him into his family, where he wrote a work, entitled "Aletheia, or a System of Moral Truths," which has been published in the form of letters, in 2 vols. 12mo. He died in London in 1758, aged fifty-five.[1]

MURRAY (WILLIAM, earl of MANSFIELD), an eminent English lawyer, was fourth son of David, earl of Stormont, and was born March 2, 1705, at Perth, in Scotland. He was brought to England at the age of three years, for his education, which accounts for his always being free from the accent so peculiar in the natives of that country. He was educated at Westminster-school, being admitted a king's scholar at the age of fourteen years. During the time of his being at school, he afforded proofs of his ability, not so much in poetry, as in declamation, and other exercises, which gave promise of the eloquence that grew up to such perfection when at the bar, and in parliament. At the election in May 1723, he stood first on the list of those scholars who were to go to Oxford, and was entered of Christ church June 18 of that year, where in 1727, he appears to have taken the degree of bachelor of arts; and, on the death of king George I. he was amongst those who contributed their poetical compositions, in Latin, on that event.

On June 26, 1730, he took the degree of master of arts, and soon after made a tour on the continent. On his return, he became a member of Lincoln's-inn; and, in due time, was called to the bar. Mr. Murray is among those rare instances of persons who very early attained to reputation and practice in the profession. His talent was for public speaking, which gave him a superiority that enabled him to rival and excel those who were far beyond him in knowledge and experience. A reputation early attained gives a character which it is very difficult for time to change or eradicate. Mr. Murray's premature success created an early impression that he was more of a speaker than a lawyer; and, while he was readily acknowledged to excel both old and young, in the one qualification, the world were long unwilling to allow him an ascendancy in

[1] Preceding edition of this Dict.—Wilson's Hist. of Dissenting Churches.

the other. His attachment to the belles lettres, and society with Mr. Pope and other wits of his time, gave countenance to the idea, that little time was left for Coke, Plowden, and the Year-books. But time and experience, as they improved Mr. Murray, gradually convinced the world, that his mind was equally made for jurisprudence or oratory.

We find him employed, so early as 1736, as an advocate against the bill of pains and penalties, which afterwards passed into a law, against the lord-provost and city of Edinburgh, for the riotous murder of captain Porteus. On Nov. 20, 1738, he married lady Elizabeth Finch, daughter of the earl of Winchelsea; and, in November 1742, he was appointed solicitor-general in the room of sir John Strange, who resigned. He was also chosen representative of the town of Boroughbridge; and was afterwards returned for the same place in 1747 and 1754. In March 1746, he was appointed one of the managers for the impeachment of lord Lovat by the House of Commons. It was his part to observe upon the evidence in reply to the prisoner; in this he displayed so much candour, as well as so much ability, that he was complimented by the prisoner no less than by the lord-chancellor Talbot, who presided at the trial.

In 1753, a most injurious attack was made upon Mr. Murray's character on the following occasion: It had been said, that Dr. Johnson, a person then thought of for considerable preferment, and afterwards bishop of Worcester, a very intimate friend of Mr. Murray, was of Jacobitical principles, and had even drank the pretender's health in a company near twenty years before. This story was thought of sufficient importance to induce Mr. Pelham, then minister, to write down to Newcastle to Mr. Fawcett, the recorder, who was the author of the story, to learn the truth. Mr. Fawcett answered this inquiry in an evasive manner; but, in a subsequent conversation with lord Ravensworth, added, that Mr. Murray and Mr. Stone had done the same several times. Lord Ravensworth thought, that, Mr. Stone holding an office about the prince, such a suggestion as to his loyalty and principles ought not to be slighted; and he made it so much a matter of conversation, that the ministry advised the king to have the whole information examined; and a proceeding was had in the council, and afterwards in the House of Lords, for that purpose. When Mr. Murray heard of the committee being appointed to examine this

idle affair, he sent a message to the king, humbly to acquaint him, that, if he should be called before such a tribunal on so scandalous and injurious account, he would resign his office, and would refuse to answer. It came, however, before the House of Lords, on the motion of the duke of Bedford, on Jan. 22, 1753, who divided the house upon it, but the house was not told; and thus ended a transaction, which, according to lord Melcombe, was "the worst judged, the worst executed, and the worst supported point, he ever saw of such expectation."

On the advancement of sir Dudley Ryder to be chief justice of the king's bench in 1754, Mr. Murray succeeded him as attorney-general, and, on his death in Nov. 1756, he succeeded him as chief justice of the King's Bench. On his leaving Lincoln's-inn, Mr. Yorke, son of the lord chancellor, made him a compliment of regret, in an elegant speech, which was answered by Mr. Murray, in one which abounds with panegyric on Mr. Yorke's father, the then chancellor, whose merit he extols before those of Bacon, Clarendon, and Somers. He was sworn into his office on November 8, and took his seat on the bench Nov. 11. The motto on his serjeant's rings was "Servate Domum." He was immediately after created baron of Mansfield, to him, and the heirs-male of his body.

From the first of his coming upon the bench of that court, he set himself to introduce regularity, punctuality, and dispatch in business. On the fourth day after his appointment, he laid it down, that, where the court had no doubt, they ought not to put the parties to the delay and expence of a farther argument. Such was the general satisfaction during the time he presided there, that the business of the court increased in a way never before known, and yet was dispatched as had never before been seen, whether in bank, or at nisi prius. "At the sitting for London and Middlesex," says sir James Burrow, in the preface to his Reports, "there are not so few as eight hundred causes set down in a year, and all disposed of." Respecting the business in bank, he says, "notwithstanding the immensity of business, it is notorious, that, in consequence of method, and a very few rules, which have been laid down to prevent delay (even where the parties themselves would willingly consent to it), nothing now hangs in court. Upon the last day of the very last term, if we exclude such motions of the term as by the desire of

the parties went over of course, as peremptories, there was not a single matter of any kind that remained undetermined, excepting one case relating to the proprietary lordship of Maryland, which was professedly postponed on account of the present situation of America. One might speak to the same effect concerning the last day of any former term for some years backward." The same reporter says, that, except in the case of Perrin and Blake, and the case of Literary Property, there had not been, from Nov. 6, 1756, to May 26, 1776, a final difference of opinion in the court in any case, or upon any point whatsoever; and it is remarkable too, that, excepting these two cases, no judgment given during the same period had been reversed, either in the exchequer chamber, or parliament; and even these two reversals were with great difference of opinion among the judges.

During the unsettled state of the ministry in 1757, lord Mansfield accepted, on April 9, the office of chancellor of the exchequer. At this juncture he was the means of effecting a coalition of parties, which formed an administration that carried to a high point of splendour the glory of the British arms. In the same year, on the retirement of lord Hardwicke, he was offered the great seal, which he refused.

At the commencement of the present reign, this noble lord was marked as an object of party rancour; and he continued exposed to the most malicious slander and invective for many years; but this made no interruption in the sedulous attention he ever paid to the duties of his office. For one short period of his life, he shewed himself in opposition to the government. During the administration of lord Rockingham, in 1765, he opposed the bill for repealing the stamp-act, and is supposed to have had some share in the composition of the protests on that occasion, though he did not sign them.

The affair of Mr. Wilkes's outlawry was the next thing which brought upon this noble person the malicious attacks of party and faction. Whether this outlawry should be reversed or not, was a dry question of law, upon the wording of the record, and nothing could be more remote from considerations of expediency, and reasons of political moment; it was a matter wholly clerical, and better understood by the subordinate officers of the court than by most on the bench. But this point of special pleading was made

an object of much popular expectation; and, on the day judgment was to be given, not only the court, but the whole of Westminster-hall, and Palace-yard, were crowded with anxious spectators. The court had made up their minds to reverse the outlawry, so that Mr. Wilkes was let in to receive judgment on the conviction. Upon this occasion lord Mansfield took notice of the unusual appearance of popular heat that had been discovered and directed against the judges of that court, and, more especially, against himself, with a manliness that will ever do honour to his character. He declared his contempt of all the threats that had been used to intimidate the court from doing its duty. He said that such attempts could have no effect but that which would be contrary to their intent; leaning against their impression might give a bias the other way; but he hoped, and knew, that he had fortitude enough to resist even that weakness. "No libels, no threats, nothing that has happened, nothing that can happen, will weigh a feather against allowing the defendant, upon this and every other question, not only the whole advantage he is entitled to from substantial law and justice, but every benefit from the most critical nicety of form, which any other defendant could claim under the like objection. The only effect I feel," says he, "is an anxiety to be able to explain the grounds upon which we proceed, so as to satisfy all mankind, that a flaw of form given way to, in this case, could not have been got over in any other." It was upon this occasion that he delivered the following striking sentiment: "I honour the king, and respect the people; but many things acquired by the favour of either, are, in my account, objects not worth ambition. I wish popularity; but it is that popularity which follows, not that which is run after."

In Jan. 1770 he was offered the great seal, which he declined; and it was put into commission again. In Hilary term, 1771, he declined the same offer, and it was delivered to Mr. Justice Bathurst. In 1770 an attack was made on this noble judicial character, both in the House of Lords and Commons. His direction to the jury, in the case of Woodfall, the printer, who was prosecuted for a libel, was called in question; but his lordship's opinion, and that of the whole court, stood its ground. On Oct. 19, 1776, he was made an earl of Great Britain, by the title of earl of Mansfield, to him and his issue male; with

remainder to Louisa viscountess Stormont, and to her heirs-male by David viscount Stormont, her husband.

In the month of June, 1780, when the metropolis of the kingdom was exposed, for several days, to the depredations of a banditti, that took advantage of the tumultuous assemblies brought together by the protestant association, lord Mansfield was made an object of popular fury, and his house in Bloomsbury-square, with every thing in it, was burnt. This attack was so unexpected, that no preparation was made against it; and he escaped only with his life. This was on Tuesday night, June 7; and he did not appear in court till June 14, the last day of term. When he took his seat, Mr. Douglas informs us, in his Reports, "the reverential silence that was observed was expressive of sentiments of condolence and respect more affecting than the most eloquent address the occasion could have suggested." His lordship was entitled, amongst others, to recover the amount of his loss against the hundred. There was also a vote of the House of Commons, in consequence of which the treasury directed the surveyor of the board of works to apply to lord Mansfield, as one of the principal sufferers, requesting him to state the nature and amount of his loss: but he declined this offer of compensation. "It does not become me," says he, in his answer to the surveyor-general, "however great the loss may be, to claim or expect reparation from the state."

From this time, it seemed, as if popular odium had spent its fury, and had no longer any malice to direct against this noble person. Party rage seemed to be softened by this last act of mischief; and, during the remainder of his days, lord Mansfield seemed to unite all parties in one uniform sentiment of approbation and reverence for a tried and ancient servant of the public. The increase of years did not bring on such infirmities as to disable him from discharging the duties of his station till about 1787: these, at length, bore so much upon him that he came to the resolution to resign his office, which he did in the month of June, 1788. Upon that occasion the gentlemen who practised at the bar of the court where he had so long presided, addressed to his lordship a letter, in which they lamented their loss, but remembered, with peculiar satisfaction, that his lordship was not cut off from them by the sudden stroke of painful distemper, or the more distressing ebb of those extraordinary faculties which had so long dis-

tinguished him among men; but, that it had pleased God to allow to the evening of a useful and illustrious life the purest enjoyment that nature had ever allotted to it. The unclouded reflections of a superior and unfading mind over its varied events, and the happy consciousness that it had been faithfully and eminently devoted to the highest duties of human society, in the most distinguished nation upon earth. They expressed a wish that the season of this high satisfaction might bear its proportion to the lengthened days of his activity and strength. This letter had many signatures, and was, at the desire of Mr. Bearcroft, the senior counsel in that court, transmitted to the venerable peer by Mr. (now lord) Erskine. Lord Mansfield instantly returned an answer, in which he said, that, if he had given any satisfaction, it was owing to the learning and candour of the bar; the liberality and integrity of their practice freed the judicial investigation of truth and justice from difficulties. The memory of the assistance he had received from them, and the deep impression which the extraordinary mark they had now given him of their approbation and affection, had made upon his mind, would be a source of perpetual consolation in his decline of life, under the pressure of bodily infirmities, which made it his duty to retire.

His health continued to decline; but his mental faculties remained to the last very little impaired; he was glad to receive visitors, and talk upon the events of the time. Of the French revolution he is reported to have said, that it was an extraordinary event; and, as it was without example, so it was without a prognostic; no conjectures could be formed of its consequences. He lived to March 20, 1793, and departed this life in the eighty-ninth year of his age. He left no children; and the earldom, which was granted again by a new patent, in 1792, descended on his nephew, lord Stormont, together with his immense fortune. His will was dated April 17, 1782; it was written in his own hand, upon little more than a half sheet of paper. It begins thus: "When it shall please Almighty God to call me to that state, to which, of all I now enjoy, I can carry only the satisfaction of my own conscience, and a full reliance on his mercy, through Jesus Christ: I desire that my body may be interred as privately as may be; and, out of respect for the place of my early education, I should wish it to be in Westminster-

abbey." He was buried, about nine o'clock in the morning of March 28, in the same vault with his countess, who died April 10, 1784, in Westminster-abbey, between the late earl of Chatham and lord Robert Manners.

A life of this eminent lawyer is still a desideratum, but with the lapse of time, the means of procuring materials are placed farther and farther beyond the reach of modern inquiry. Mr. Holliday, in his lately published "Life," has done much, perhaps as much as can be done; but curiosity requires a knowledge of lord Mansfield in the more early and brilliant periods of his career, and that, perhaps, it may be impossible now to acquire. We shall, however, conclude our article with Dr. Hurd's well-drawn statement of a part of his character, which first appeared in that prelate's preface to Warburton's works.

"Mr. Murray, afterwards earl of Mansfield, and lord chief justice of England, was so extraordinary a person, and made so great a figure in the world, that his name must go down to posterity with distinguished honour in the public records of the nation; for, his shining talents displayed themselves in every department of the state as well as in the supreme court of justice, his peculiar province, which he filled with a lustre of reputation, not equalled perhaps, certainly not exceeded, by any of his predecessors.

"Of his conduct in the House of Lords I can speak with the more confidence, because I speak from my own observation. Too good to be the leader, and too able to be the dupe of any party, he was believed to speak his own sense of public measures; and the authority of his judgment was so high, that, in regular times, the house was usually decided by it. He was no forward or frequent speaker, but reserved himself, as was fit, for occasions worthy of him. In debate he was eloquent as well as wise, or rather he became eloquent by his wisdom. His countenance and tone of voice imprinted the ideas of penetration, probity, and candour; but what secured your attention and assent to all he said was his constant good sense, flowing in apt terms, and in the clearest method. He affected no sallies of the imagination, or bursts of passion; much less would he condescend to personal abuse, or to petulant altercation. All was clear candid reason, letting itself so easily into the minds of his hearers as to carry information and conviction with it. In a word, his public senatorial character very much resembled that of Messala, of whom Cicero says,

addressing himself to Brutus, 'Do not imagine, Brutus, that for worth, honour, and a warm love of his country, any one is comparable to Messala;' so that his eloquence, in which he wonderfully excels, is almost eclipsed by those virtues: and even in his display of that faculty his superior good sense shews itself most; with so much care and skill hath he formed himself to the truest manner of speaking! His powers of genius and invention are confessedly of the first size, yet he almost owes less to them, than the diligent and studious cultivation of judgment.

"In the commerce of a private life lord Mansfield was easy, friendly, and very entertaining, extremely sensible of worth in other men, and ready on all occasions to countenance and patronize it."[1]

MUSA (ANTONIUS), an eminent physician at Rome, acquired such reputation as to be appointed physician to the emperor Augustus, about 21 B. C. He is said to have been the first who prescribed the use of the cold bath; but whatever may be in this, he advised cold bathing and a cool regimen in the case of his imperial master, which effected the cure of many disorders with which Augustus had been previously afflicted, and made him a great favourite both with the emperor and the people. Little is known of his history besides, and none of his writings have descended to posterity. The tract, printed among others on the materia medica at Basil in 1528 and 1549, "Libellus de Botanica," and attributed to Musa, is thought to have been the production of a later pen. Bishop Atterbury, in a letter to Dr. Freind, endeavours to prove that the lapis mentioned by Virgil (Eneid XII. 391) was our Musa; but Dr. Templeman and others have differed from him in this opinion, for reasons which cannot easily be rejected.[2]

MUSÆUS, celebrated by ancient writers as a philosopher, astronomer, and poet, was, according to Plato and Diodorus Siculus, an Athenian, the son of Orpheus, and chief of the Eleusinian mysteries, instituted at Athens in honour of Ceres; or, according to others, he was only the disciple of Orpheus. He is allowed to have been one of the first poets who versified the oracles. He is placed in

[1] Preceding edition of this Dictionary.—Holliday's Life.—Annual Register, and Gent. Mag, see Indexes, &c. &c.

[2] Eloy, Dict. Hist. de Medicine in art. Antonius Musa.—Atterbury's Correspondence, vol. II.—Saxii Onomasticon,

the Arundelian marbles, Epoch 15, 1426 B. C. at which time his hymns are there said to have been received in the celebration of the Eleusinian mysteries. Laertius tells us, that Musæus not only composed a theogony, but formed the first sphere; but he was probably misled by the title of a poem said to have been written by Musæus, "de Sphæra." The doctrine which he taught was, that all things are produced from one, and shall be resolved into the same; an Orphic doctrine, which is the first principle of the system of emanation, and the foundation of all the ancient theogonies. He is celebrated by Virgil in the character of Hierophant, or priest of Ceres, among the most illustrious mortals who have merited a place in Elysium, and is made the conductor of Æneas to the recess, where he meets the shade of his father Anchises.

A hill near the citadel of Athens was called Musæum, according to Pausanias, from Musæus, who used to retire thither to meditate, and compose his religious hymns, and at which place he was afterwards buried. The works which went under his name, like those of Orpheus, were by many attributed to Onomacritus. Nothing remains of this poet now, nor were any of his writings extant in the time of Pausanias, except a hymn to Ceres, which he made for the Lycomedes.—There is another MUSÆUS, called the grammarian, author of a Greek poem on "The Loves of Hero and Leander." He is supposed to have lived as late as the fourth century, since he is not referred to by any of the older scholiasts, and some of his verses appear borrowed from the Dionysiacs of Nonnius. Nothing is known of him personally, yet his work is in a pure and elegant style, with much delicacy of sentiment. It has been frequently reprinted, both in collections and separately, and has been translated into various languages.[1]

MUSCULUS (WOLFGANG), a celebrated German divine and reformer, was the son of a cooper, and born at Dieuze, upon Lorrain Sept. 8, 1497. His father being unable to furnish him with education, Musculus was obliged to provide for his own subsistence, as was the case with poor scholars at that time, by singing from door to door; and his talents having attracted the notice of a convent of Benedictines, they offered him the habit of their order,

[1] Vossius.—Brucker.—Burney's Hist. of Music, and in Rees's Cyclopædia. —Saxii Onomast.

which he accepted, applied himself to study, and became a good preacher. He embraced Luther's principles, and so strenuously supported them upon all occasions, as to induce many of his brethren to forsake the order. When this, as may be expected, raised him enemies, he made an open profession of Lutheranism, fled to Strasburg in 1527, and the same year married. Having now no provision whatever, he was reduced to the necessity of sending his wife to service in a clergyman's family, and of binding himself apprentice to a weaver, who dismissed him in two months for discovering part of that zeal which had already induced him to make so many sacrifices. He then resolved to earn his bread by working at the fortifications of Strasburg; but, the evening before he was to begin this drudgery, he was informed that the magistrates had appointed him to preach every Sunday in the village of Dorlisheim. Having complied with this offer, he lodged during the rest of the week at Strasburg with Martin Bucer, and increased his poor pittance by transcribing the works of that reformer for the press. Some months after, when this resource failed, he was obliged to reside at Dorlisheim, where he continued to suffer the rigours of poverty with great constancy. His only moveable was the little bed he brought from the convent; which, however, was soon occupied by his wife, who was ready to lie-in. At this time he lay on the ground upon a little straw, and must have perished through want, if the magistrates of Strasburg had not at length assigned him a sum out of the public treasury. He was then invited again to Strasburg, as officiating deacon in the principal church, and, after he had acquitted himself in this character for about two years, he went to preach at Augsburg in 1531. Here, after sustaining many controversies with the papists, he by degrees prevailed upon the magistrates to banish popery entirely, which was finally accomplished in 1537. Musculus served the church of Augsburg till 1548; when Charles V. having entered the city, and re-established popery in the church of Notre Dame, he found it necessary for his safety to retire to Switzerland, his wife and children following soon after; and was invited by the magistrates of Bern in 1549 to the professorship of divinity. Here he was so successful in his ministry and teaching, and so kindly treated, that he never would accept of any other situation, though several were offered him elsewhere. He died at Bern, Aug. 30, 1563.

His talents occasioned him to be employed in some very important ecclesiastical concerns: he was deputed by the senate of Augsburg in 1536, to the synod at Eysnach, for the re-union of the protestants upon the doctrine of the supper: he was deputed to assist at the conferences which were held between the protestant and Roman catholic divines, during the diet of Worms, and that of Ratisbon, in 1540 and 1541: he was one of the secretaries of the conference at Ratisbon, between Melancthon and Eccius, and drew up the acts of it: and he was sent to the inhabitants of Donawert, who embraced the reformation in 1544, to promote that design.

He was a man of great application and deep learning, and a considerable master of the Greek and Hebrew languages, although he was at the least thirty-two when he began to study the latter, and forty when he first applied to the former. He published several books, the first of which were translations from the Greek into Latin, particularly the "Comment of St. Chrysostom upon St. Paul's Epistles to the Romans, Ephesians, Philippians, Colossians, and Thessalonians," printed at Basil in 1536; the second volume of the "Works of St. Basil;" the "Scholia of the same father upon the Psalms;" several "Treatises of St. Athanasius and St. Cyril;" and the "Ecclesiastical History of Eusebius, Socrates, Sozomen, Theodoret, Evagrius, and Polybius." He published "Comments upon some parts of both the Old and New Testament;" and father Simon says, that "he was acquainted with the true way of explaining the Scriptures, but had not all the necessary accomplishments to enable him to succeed perfectly in it, because he was not sufficiently exercised in the study of the languages and of critical learning. However," he adds, "Musculus examines the ancient Greek and Latin translations without prejudice; and he has shewn well enough, that the points which are now printed in the Hebrew text, were not used at the time of the Septuagint and St. Jerome." He was the author of some original works, both in Latin and German, particularly his "Loci Communes," or "Common Places," which, with other tracts by him, were published in English during the reign of queen Elizabeth, along with the writings of the principal foreign reformers, and contributed not a little to strengthen the principles of the reformation. [1]

[1] Melchior Adam.—Gen. Dict.—Bezæ Icones, &c.

MUSGRAVE (Dr. WILLIAM), an English physician and antiquary, was descended from an ancient family in Westmorland, but born at Charlton-Musgrave in Somersetshire, in 1657. Being educated, as is supposed, at Winchester-school, he became, in 1675, a probationer-fellow of New college, in Oxford, where he took the degree of LL. B. in 1682; but afterwards studying physic, distinguished himself greatly by his knowledge in that profession and in natural philosophy; and was elected fellow of the royal society. He was made secretary to it in 1684, in which quality he continued, and published the "Philosophical Transactions," from No. 167 to 178, inclusive; and several curious observations, which occurred to him in the course of his profession, he caused to be inserted, at different times, in that collection. He took his degrees in physic in 1685 and 1689, and was afterwards admitted fellow of the college of physicians in London. In 1691 he went and settled in the city of Exeter, where he exercised his profession a long time with great reputation and success. He died Dec. 23, 1721.

Being a man of very extensive learning, he composed, at his leisure-hours, several curious works, as, 1. "De Arthritide symptomatica Dissertatio, 1703," 8vo. 2. "De Arthritide anomala sive interna Dissertatio, 1707," 8vo. Of these two books, one upon the regular, the other upon the irregular or inward gout, he gave an account in the "Philosophical Transactions." 3. "Julii Vitalis Epitaphium; cum Commentario, 1711," 8vo, a work much praised by Mr. Moyle. 4. "De Legionibus Epistola." This letter concerning the Roman legions was addressed to sir Hans Sloane. 5. "De Aquilis Romanis Epistola, 1713," 8vo, addressed to Gisbert Cuper, consul of Deventer, who had affirmed that the Roman eagles were of massy gold or silver; while Musgrave maintained, that they were only plated over, in which opinion he was joined by Moyle. 6. "Inscriptio Terraconensis; cum Commentario." 7. "Geta Britannicus. Accedit Domus Severianæ Synopsis chronologica; et de Icuncula quondam M. Regis Ælfridi Dissertatio, 1715," 8vo. That is, "Observations upon a fragment of an equestrian stone Statue, found near Bath, which Musgrave believes to have been set up in honour of Geta, after his arrival in Britain; together with a chronological Synopsis of the family of Severus; and a dissertation upon a piece of Saxon antiquity found at Athelney in

Somersetshire, being king Ælfred the Great's Amulet." 8. "Belgium Britannicum;" or, "An account of that part of South Britain which was anciently inhabited by a people called Belgæ, and now comprehends Hampshire, Wiltshire, and Somersetshire," 1719, 8vo. To this work is prefixed a dissertation, in which he endeavours to prove that Britain was formerly a peninsula, and joined to France about Calais. All the above tracts on antiquities were published together at Exeter, in 1720, 4 vols. 8vo. In 1776 a posthumous dissertation of his on the gout was published under the title of "De Arthritide primogenia et regulari," 8vo. He had left the manuscript to his son William Musgrave, M. B. by whom it was committed to the press, but he dying when the work was nearly completed, the sheets remained in the warehouse of the Clarendon press until the above-mentioned period, when it was published by the author's grandson, the late Dr. SAMUEL Musgrave, of Exeter, a gentleman once noted (about 1761) for his pretended political discoveries respecting the private history of the peace, and afterwards as a Greek scholar and critic. He studied at Leyden, where in 1762 he published "Exercitationum in Euripidem libri duo," 8vo, and when he took his degree, "Apologia pro medicina Empirica," 1763, 4to. After his return he practised physic at Exeter, and bestowed much time on collating various MSS. of Euripides, which collations, with his notes, were incorporated in an edition of that classic printed at Oxford in 1778, 4 vols. 8vo. Dr. Harwood gives a very unfavourable opinion of this edition, nor has it been in general much prized by foreign critics. Dr. Musgrave died July 3, 1782, greatly reduced in circumstances, and after his death was edited by Mr. Tyrwhitt, for the benefit of his family, "Two Dissertations," on the Grecian mythology, and the chronology of the Olympiads.[1]

MUSIS. See VENEZIANO.

MUSSATO (ALBERTIN), an Italian historian and poet, was born at Padua in 1261. When young he lost his father, and was left with a numerous family of brothers and sisters, whom he at first endeavoured to maintain by copying books for the scholars of the university. He was also permitted to attend the lectures there, and made very consi-

[1] Biog. Brit.—Ath. Ox. vol. II.—Gent. Mag, see Index.—Nichols's Bowyer, vol. VIII. p. 119.

derable progress in belles lettres and the law. The latter he chose as the profession most likely to enable him to maintain his family, nor was he disappointed; and the very great ability he displayed at other times occasioned his being employed in political affairs. His talents in this respect were first called forth when Henry VII. made a descent on Italy; on which event he was five times sent by the Paduans to that prince, who conceived a very high opinion of him. In his history we find the speeches he made to Henry, and those he addressed to the senate of Padua. He also distinguished himself in the war which the Paduans carried on against Can Grande de la Scala, and when wounded and taken prisoner in 1314, Can Grande paid him the attention due to his merit, and restored him to liberty. The war raging more furiously, Mussato went first to Tuscany to negociate an alliance with the Tuscans and Paduaps against Can Grande, but not succeeding, went next to Austria and Carinthia, where he partially achieved his purpose, and at last, in 1324, had the honour of concluding a peace between Can Grande and his country.

The services, however, which he performed to Padua, were not always sufficient to protect him against the intrigues of his countrymen, who, living under a popular government, were always exposed to commotions excited by the artful and ambitious; and in 1314, particularly, the mob rushed to his house, intending to murder him. He had the good fortune to escape, and when the commotion was ended and the ringleaders put to death, the senate and people recalled him, and, ashamed of the treatment he had received, bestowed many honours upon him. He was again, however, exposed to danger by the ingratitude of his fellow citizens, and banished to Chiozzo in 1325. Here he passed the rest of his life, in hopes of better fortune, which it was not his lot to experience. He died May 29, 1330.

During his exile he employed his time in writing his history, which was printed at Venice, 1636, fol. under the title "Historia Augusta Henrici VII. Imp. et alia quæ extant opera, cum notis Laur. Pignorii, &c. additis aliis rerum Tarvisianarum et Patavinarum scriptoribus." This history is written in Latin, and with much judgment and regard to truth. Had his style been equal, he would have deserved the appellation which some bestowed upon him, that of being the second Livy of Padua. Of this

history there are three books written in heroic verse, on the subject of the siege of Padua. His prose style, although, as we have just hinted, not unexceptionable on the score of purity, was yet the best that had appeared since the decline of letters; and Scipio Maffei goes so far as to say that the restoration of the purity of the Latin language was not so much owing to Petrarch, which is the general opinion, as to Mussato, who died thirty-five years before Petrarch. Mussato's poetical works consist of eclogues, elegies, epistles in verse, and an Ovidian Cento. He also wrote two tragedies in Latin, the first that had appeared in Italy, the one entitled "Eccerinis," the other "Achilles." In these he imitates the manner of Seneca, and with success, but some critics object to the model. They are, with his other works, reprinted in the "Thesaurus Histor. Ital." vol. VI. part II. Muratori, in his "Script. Rer. Ital." vol. X. has given only his historical writings, and the tragedy of "Eccerinis." Scardonius, in his "Antiquities of Padua," p. 130, relates that Mussato was so highly honoured, that the bishop of Padua gave him a laurel crown, and issued an edict, that on every Christmas Day, the doctors, regents, and professors of the two colleges in that city, should go to his house in solemn procession with wax tapers in their hands, and offer him a triple crown—honours which he appears to have well merited, both as a scholar and patriot.[1]

MUSSCHENBROECK (PETER DE), an eminent mathematician and natural philosopher, was born at Leyden in 1692. He appears first to have studied medicine, as he took his doctor's degree in that faculty in 1715, but natural philosophy afterwards occupied most of his attention. After visiting London, where he became acquainted with Newton and Desaguliers, probably about 1734, when he was chosen a fellow of the royal society, he returned home, and was appointed professor of mathematics and natural philosophy at Utrecht, which he rendered as celebrated for those sciences as it had long been for law studies. He was afterwards placed in the same chair at Leyden, and obtained great and deserved reputation throughout all Europe. Besides being elected a member of the Paris academy and other learned bodies, the kings of England,

[1] Tiraboschi.—Ginguené Hist. Lit. d' Italie.—Warton's Essay on Pope, vol. I. p. 184.—Moreri.—Saxii Onomast.

Prussia, and Denmark, made him tempting offers to reside in their dominions; but he preferred his native place, where he died in 1761. He published several works in Latin, all of them demonstrating his great penetration and accuracy: 1. "Disputatio de Aeris præsentia in humoribus animalibus," Leyd. 1715, 4to. 2. "Epitome Elementorum Physico-mathematicorum," ib. 1729, 4to. 3. "Physicæ, experimentales, et geometricæ Dissertationes: ut et Ephemerides meteorologicæ Utrajectenses," ibid. 1729, 4to. 4. "Tentamina Experimentorum naturalium, in academia del Cimento, ex Ital. in Lat. conversa," ibid. 1731, 4to. 5. "Elementa Physicæ," 1734, 8vo, translated into English by Colson, 1744, 2 vols. 8vo. His "Introduction to Natural Philosophy," which he began to print in 1760, was completed and published at Leyden in 1762 by M. Lulofs, after the death of the author. There is a French translation, of Paris, 1769, 3 vols. 4to. Musschenbroeck is also the author of several papers, chiefly on meteorology, printed in the volumes of the "Memoirs of the Academy of Sciences" for 1734, 1735, 1736, 1753, 1756, and 1760.[1]

MUSURUS (Marcus), one of the revivers of literature, was a native of Candia, and came to Italy about the beginning of the sixteenth century, where he understood that encouragement would be given to men of ability in the languages and grammatical studies. After exhibiting proofs of his talents at Venice, the senate appointed him to teach publicly at Padua in 1503, and a great concourse of scholars gathered around him, until his labours were interrupted by the war. He had been the disciple of Lascaris, who recommended him to the notice of Leo X.; and that pontiff addressed a letter to him when he was at Venice in 1513, requesting that he would invite from Greece ten young men, of education and virtuous disposition, who might instruct the Italians in the proper use and knowledge of the Greek language. This establishment accordingly was formed, and Lascaris was placed at the head of it. At this time Musurus was finishing the first edition of the works of Plato, in Greek, which was printed by Aldus in 1513. To this edition Musurus prefixed some Greek verses that have been much admired, and published separately, by Muncker, Amsterdam, 1676, 4to, by our Foster, in his ingenious work on the Greek accents (see

[1] Dict. Hist.

FOSTER), and more recently at Cambridge, by Samuel Butler, A. B. 1797. It is also reprinted in Mr. Roscoe's "Leo X." with an elegant English translation.

Leo was so pleased with these verses, and the services Musurus had rendered to literature, as to confer upon him the bishopric of Malvasia, in the Morea, about a year before his death, which happened at Rome in the autumn of 1517. Besides his Plato, the learned world is indebted to him for the first editions of Aristophanes and Athenæus. The Aristophanes was published at Venice in 1498, fol. The Athenæus, a far less correct work, and perhaps the most incorrect *princeps editio*, was published in 1514, fol. at Venice.[1]

MUTIS (JOSEPH CELESTINE), a learned Spanish physician, divine, and botanist, was born at Cadiz in 1734. He studied medicine at his native place and at Seville, and having obtained much reputation, was appointed professor of anatomy at Madrid, where he signalized himself by his physiological knowledge. In 1760 the marquis della Vega, being appointed viceroy of New Granada, solicited Mutis to accompany him as his physician. On his arrival at Santa Fé de Bogotá, the capital of New Granada, Mutis, by permission of the viceroy, undertook to introduce the mathematics as a branch of study in the university, and his lectures on that subject were heard with attention and admiration, and he was at length, by the authority of the Spanish government, established professor of philosophy, mathematics, and natural history, at Santa Fé. While enjoying this post, some unfortunate speculations in the mines, which exhausted his pecuniary resources, occasioned his taking orders in the church, and his clerical duties now shared a considerable portion of his time. Part of it likewise was employed in botanical researches, and he corresponded with Linnæus, to whom he sent numerous specimens of his own discovery, particularly the *Mutisia*, so named in honour of him by Linnæus. In 1776 he settled at Sapo, in the government of Mariquita, where he had many enviable opportunities of discovering and collecting singular plants and flowers. In 1778 don Antonio Caballero y Gorgora, the new archbishop, on his arrival at Santa Fé, discovered the superior merits of Mutis, and

[1] Gen. Dict.—Bullart's Academie des Sciences.—Roscoe's Leo.—Hody de Græcis illustribus.—Saxii Onomast.

determined to extricate him from his difficulties, and procure him a pension, with the appointment of botanist and astronomer to the king. Accordingly, under the patronage of this liberal prelate, he became the superintendant of a botanical school for investigating the plants of America. In 1783, attended by some of his pupils, and several draughtsmen, he made a tour through the kingdom of New Granada; and by his diligence much new light was thrown upon the history of the Peruvian bark, and its various species. He also taught his countrymen the culture and the value of indigo. His health having suffered from the climate of Mariquita, he was directed to repair to Santa Fé, and to fix on some of his pupils, whose youth and constitutions might be more adequate to such labours. In 1797 he had an opportunity to visit Paris, to consult with Jussieu, and the other eminent botanists of that capital, concerning the composition of a "Flora Bogotensis," and to make himself master of all the new improvements and discoveries. He remained at Paris till 1801, when he went back to Madrid. Whether he subsequently returned to his native country, we know not, but in 1804 he was appointed to the professorship of Botany, and superintendance of the royal garden at Madrid. Although his advancing age made repose now in some measure necessary, he continued to be serviceable to the government of his native country, and to the prosperity of that in which he had so long been naturalized. He lived to an advanced age, but of the precise date of his death we are not informed.[1]

MYDORGE (CLAUDE), an able mathematician, was born at Paris in 1585, and was educated to the law. He became counsellor to the Chatelet, and afterwards treasurer of France in the generality of Amiens, but was too much attached to mathematical pursuits, and master of too ample a fortune, to pursue his profession as a source of emolument. He was the friend and acquaintance of Des Cartes, and entered into a vindication of him, in the dispute which he had with M. Fermat, and was afterwards a mediator of the peace which was made between these learned men in 1638. In the same year Mydorge published a Latin treatise "On Conic Sections," in four books, which Mersenne has inserted in his "Abridgment of Uni-

[1] Sims and Konig's Annals of Botany.—Rees's Cyclopædia by sir E. J. Smith.

versal Geometry." In 1642, he and Des Cartes received an invitation from sir Charles Cavendish to settle in England, which he declined, on the approach of the rebellion. He died at Paris in 1647, in the sixty-third year of his age. He was a practical mechanic, as well as an able mathematician, and spent more than a thousand crowns on the fabrication of glasses for telescopes, burning mirrors, mechanical engines, and mathematical instruments.[1]

MYLNE (ROBERT), an eminent architect, to whose memory Black Friars Bridge will be a lasting monument, was born at Edinburgh, Jan. 4, 1734. His father, Thomas Mylne, was an architect, and a magistrate of that city; and his family, it has been ascertained, held the office of master-masons to the kings of Scotland for five hundred years, till the union of the crowns of England and Scotland. Mr. Mylne was educated at Edinburgh, and travelled early in life for improvement in his hereditary science. At Rome he resided five years, and in September 1758, gained the first prize in the first class of architecture, adjudged by the academy of St. Luke, and was also unanimously elected a member of that body. On this occasion prince Altieri, distinguished for his knowledge of the fine arts, obtained from the pope the necessary dispensation, Mr. Mylne being a protestant. He was also elected a member of the academies of Florence and Bologna. He visited Naples, and viewed the interior of Sicily with an accuracy never before employed; and from his skill in his profession, and his classical knowledge, was enabled to illustrate several very obscure passages in Vitruvius. His fine collection of drawings, with his account of this tour, which he began to arrange for publication in 1774, but was interrupted by his numerous professional engagements, are still in the possession of his son, and will, it is hoped, at no very distant period, be given to the public. He was often heard to remark in his latter days, that in most of his observations and drawings, he had neither been anticipated by those who traversed the ground before him, nor followed by those who came after him.

After making a complete tour of Europe, which he began by going through France, and finished by returning through Switzerland and Holland, he arrived in London, with every possible testimonial of his talents, but without a friend

[1] Moreri.

or patron. At this time plans were requested by the city of London for constructing a bridge at Black Friars, and Mr. Mylne, among twenty others, became a candidate. It was well known that one of his rivals was befriended by lord Bute, who had then great influence, but Mr. Mylne succeeded by the impartial verdict of the judges appointed to examine the respective plans; and the first stone was laid in 1761, with a pomp becoming the vast undertaking. A writer of no common talents, in the supplement to the "Encyclopædia Britannica," after a very close examination of the details of this structure, pronounces it to be the most perfect of any that is upon record, and at large points out the great superiority of the centering employed by Mr. Mylne. The learned author seems, however, to suppose that this ingenious architect made a secret of his mode of centering; but few men had a more liberal spirit, or more aversion to professional quackery of every kind, and therefore, he deposited in the British Museum, an exact model of the centering employed at Blackfriars bridge, which gives a most precise and satisfactory idea of the work.

When the bridge was first proposed, Mr. Mylne engaged in a short controversy with Dr. Johnson, on the form of the arch; but they were afterwards intimate friends, and in conversation agreed in a certain sturdy independence of mind which perhaps cemented that friendship. It is much to the honour of Mr. Mylne's accuracy, as well as integrity, that Blackfriars-bridge was completed in 1765, for the exact sum specified in his estimate, namely, one hundred and fifty-three thousand pounds. On his proposals being accepted, the city committee, in February 1760, voted him an annual salary of three hundred pounds; and his farther remuneration was to be five per cent. on the money laid out on the bridge. To obtain this, however, he had a long struggle with the city, which he maintained with his characteristic firmness and spirit; and, in answer to a question several times put to him, with no great delicacy, uniformly declared, that what he claimed, he claimed as a matter of right, and not of favour. At length, but not until 1776, his claims were allowed; on which occasion he sent to the corporation a letter of thanks.

Immediately after completing the bridge, he was appointed surveyor of St. Paul's cathedral, by the archbishop of Canterbury, the bishop of London, and the lord-mayor;

and not only directed the repairs that have been found necessary in that noble fabrick, but those temporary erections required by the anniversaries of the sons of the clergy, and that most interesting spectacle, the annual assemblage of the charity-children of the metropolis, as well as those more elegant preparations made for the visits of the royal family and the two houses of parliament in 1789, 1797, &c. &c. It was by his suggestion that the noble inscription in honour of sir Christopher Wren, ending, "Si monumentum requiras," &c. was placed over the entrance of the choir. Among the other edifices which Mr. Mylne erected, or was concerned in the repairs, we may enumerate Rochester cathedral, Greenwich hospital, of which he was clerk of the works for fifteen years; Kings-Weston*, the seat of lord De Clifford; Blaze castle, near Bristol; Addington, the seat of the archbishop of Canterbury; Wormlybury, sir Abraham Hume's; Lying-in-hospital, City-road; the duke of Northumberland's pavillion, on the banks of the Thames at Sion; general Skene's house, in Fifeshire; lord Frederic Campbell's at Ardincaple; Inverary castle, the duke of Argyle's; the embankment at the Temple gardens, &c. &c. He was also consulted on almost all the harbours in England. Mr. Milne died, May 5, 1811, at the New River Head, where he had long resided, as engineer to that company; an office to which he was appointed in 1762. He was interred, by his own desire, in St. Paul's cathedral, near the tomb of his illustrious predecessor, Wren.

Mr. Mylne was a man of most extensive professional knowledge, and while his Blackfriars bridge, and many other structures shewed him an excellent practical builder, he was no less acute and eloquent on the theory of his art. His conversation, always entertaining and edifying, assumed a higher tone, when he was invited to speak on architectural subjects, the history of the Grecian or Gothic

* Mr. Mylne made some very great alterations and improvements at Kings-Weston for the late lord De Clifford, then Mr. Southwell, who knew him at Rome, and, from his bridge at Blackfriars, conceived a very high idea of his talents. Concerning this seat, Mr. Mylne's clerk used to relate the following anecdote. On Mr. Mylne's arrival there he commenced making a plan, by which he discovered a small room in the house, to which there was no means of access, and on cutting into it they found, to their great astonishment, a quantity of old family plate, together with the records of a barony granted in the reign of Henry III. to that family, in consequence of which Mr. Southwell took the title of lord De Clifford. This room was probably shut up during the rebellion in the reign of Charles I.

styles, or any disputed point respecting the origin of the art. On such, almost to the latest hour of his life, we have heard him dilate with a precision and copious flow of reasoning, that would have been astonishing in the ablest men in the prime of life. His personal character is said to have had some peculiarities. Such as we have observed seemed to arise from a consciousness of superior talent, and a lofty independence of spirit. Placed often at the head of a tribe of inferior workmen, of contending interests and passions, his orders were peremptory, and were to be obeyed without a murmur; while he could yet listen with patience, if an objection was started on reasonable grounds. What he most disliked was that adherence to custom and practice which made every improvement be considered as a dangerous, impracticable, or inconvenient innovation. Against this he bent the whole force of his authority, and always endeavoured to introduce a more liberal spirit. The common workmen, who looked up to him with some degree of terror, and whom he certainly did not always address in the gentlest terms, were amply recompensed by the care he took that, whoever were his employers, these humble artisans should be paid their wages with the utmost punctuality. Dearly as he loved his profession, he was not avaricious of its emoluments, and after all his distinguished employments, he did not die rich.

In 1770, Mr. Mylne married miss Mary Home, sister of Mr. Home, the surgeon, by whom he had nine children. Of these one son, his successor as engineer of the New River Company, and four daughters, now survive him.[1]

[1] Nichols's Bowyer — and from personal knowledge.

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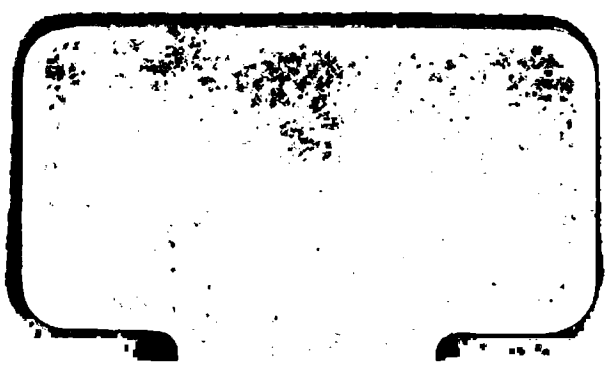

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